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THIRTY-FIRST
ANNUAL REPORT OF THE

BUREAU OF AMERICAN ETHNOLOGY

TO THE SECRETARY OF THE
SMITHSONIAN INSTITUTION

1909-1910

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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 4, 1910.

SIR: I have the honor to submit herewith the Thirty-first Annual Report of the Bureau of American Ethnology, for the fiscal year ended June 30, 1910.

With appreciation of your aid in the work under my charge, I am

Very respectfully, yours,

F. W. HODGE,
Ethnologist-in-Charge.

Dr. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

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CONTENTS

REPORT OF THE ETHNOLOGIST-IN-CHARGE

	Page
Systematic researches	7
Special researches	17
Publications	20
Illustrations	22
Library	22
Manuscripts	23
Removal of offices	23
Property	24
Administration	25
Note on the accompanying paper	25

ACCOMPANYING PAPER

Tsimshian Mythology, by Franz Boas, based on texts recorded by Henry W. Tate (pls. 1–3; figs. 1–24)	27

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REPORT OF THE ETHNOLOGIST-IN-CHARGE

THIRTY-FIRST ANNUAL REPORT

OF THE

BUREAU OF AMERICAN ETHNOLOGY

F. W. Hodge, Ethnologist-in-Charge

SYSTEMATIC RESEARCHES

The operations of the Bureau of American Ethnology during the fiscal year ended June 30, 1910, conducted in accordance with the act of Congress approved March 4, 1909, authorizing the continuation of ethnological researches among the American Indians and the natives of Hawaii, under the direction of the Smithsonian Institution, were carried forward in accordance with the plans of operations approved by the Secretary June 1, 1909, and January 7, 1910.

During the first half of the fiscal year the administration of the Bureau was under the immediate charge of Mr. William H. Holmes, who, on January 1, 1910, severed his official connection with the Bureau in order to resume his place as head curator of anthropology in the United States National Museum and to become curator of the National Gallery of Art, as well as to enable him to take advantage of the facilities afforded by the change for publishing the results of his various archeological researches. Mr. F. W. Hodge was designated on the same date to assume the administration of the Bureau under the title "ethnologist-in-charge."

In view of the approaching change and of the necessity for devoting much of his time to affairs connected with the Department of Anthropology of the National Museum and the National Gallery of Art and the administration of the Bureau,

Mr. Holmes found it impracticable to give attention to field research during the remainder of 1909. Good progress was made in the preparation of the Handbook of American Archeology, to which he had devoted much attention during the year and to which reference has been made in previous reports.

The systematic ethnological researches of the Bureau were continued as in previous years with the regular force of the Bureau, consisting of eight ethnologists, increased to ten toward the close of the year by the appointment of two additional members of the staff, and finally decreased by the death of one member. In addition, the services of several specialists in their respective fields were enlisted for special work, as follows:

Prof. Franz Boas, honorary philologist, with several assistants, for research in the languages of the American aborigines, particularly with the view of incorporating the results in the Handbook of American Indian Languages.

Miss Alice C. Fletcher and Mr. Francis La Flesche, for continuing the revision of the proofs of their monograph on the Omaha Indians, to be published as the "accompanying paper" of the Twenty-seventh Annual Report.

Miss Frances Densmore, for researches in Indian music.

Mr. J. P. Dunn, for studies of the tribes of the Algonquian family residing or formerly resident in the Middle West.

Rev. Dr. George P. Donehoo, for investigations in the history, geography, and ethnology of the tribes formerly living in western Pennsylvania and southwestern New York, for incorporation in the Handbook of American Indians.

Mr. William R. Gerard, for studies of the etymology of Algonquian place and tribal names and of terms that have found their way into the English language, for incorporation in the same work.

Prof. H. M. Ballou, in conjunction with Dr. Cyrus Thomas, for bibliographic research in connection with the List of Works Relating to Hawaii, in course of preparation for publication.

The systematic ethnological researches by members of the regular staff of the Bureau are summarized as follows:

Mr. F. W. Hodge, ethnologist-in-charge, when administrative work permitted devoted his attention almost exclusively to the editing of the Handbook of American Indians (pt. 2), which was so far advanced toward completion at the close of the fiscal year that it seemed very probable the volume would be ready for distribution within about six months. As the work on part 2 was in progress, advantage was taken of the opportunity afforded by the necessary literary research in connection therewith to procure new data for incorporation in a revised edition of the entire work, which it is proposed to issue as soon as the first edition of part 2 has appeared. The demand for the handbook is still very great, many thousands of requests having been received which could not be supplied owing to the limited edition.

With the exception of a brief trip, Mr. James Mooney, ethnologist, remained in the office throughout the entire fiscal year, occupied chiefly in the elaboration of his study of Indian population, with frequent attention to work on the Handbook of American Indians, and to various routine duties, especially those connected with supplying information to correspondents. The investigation of the former and present population covers the entire territory north of Mexico, from the discovery to the present time, and involves the close examination of a great body of literature, particularly documentary records of the various colonies and of the official reports of French and Spanish explorers and commanders, together with such special collections as the Jesuit Relations and the annual Indian reports of the United States and Canadian governments from the beginning. It is also necessary, first, to fix and differentiate the tribe, and then to follow the wasting fortunes of each tribe and tribal remnant under change of name and habitat, further subdivision, or new combination, to the end. For better handling, the whole territory has been mapped into fifteen sections, each of which has its own geographic and historical unity, and can thus be studied separately. The investigation includes a

summary of the Indian wars, and notable epidemics within the same region from the discovery. No similar investigation has ever before been attempted, even the official Indian reports being incomplete as to identity of tribes and number of Indians not directly connected with agencies.

In January, 1910, by request of those organizations, Mr. Mooney was designated to represent the Bureau of American Ethnology at the joint meeting of the Mississippi Valley Historical Association and the Nebraska State Historical Society, held at Lincoln, Nebraska, and delivered several addresses, with particular reference to the utilization of the methods and results of the Bureau in local ethnologic and historical research.

At the request of the Secretary of the Interior, Dr. J. Walter Fewkes, ethnologist, continued the excavation and repair of the prehistoric ruins in the Mesa Verde National Park, in southern Colorado, begun in the previous year. Doctor Fewkes commenced work on Cliff Palace in May, 1909, and completed the excavation and repair of this celebrated ruin in August. He then proceeded to northwestern Arizona, and made a reconnoissance of the Navaho National Monument, visiting and studying the extensive cliff and other ruins of that section, knowledge of the existence of which he had gained many years ago during his ethnological researches among the Hopi Indians. At the close of this investigation Doctor Fewkes returned to Washington and prepared for the Secretary of the Interior a report on the excavation and repair of Cliff Palace, which was published by the Department of the Interior in November. A more comprehensive illustrative report on the same ruins, giving the scientific results of Doctor Fewkes's studies during the progress of the excavation of Cliff Palace, was prepared for publication as Bulletin 51 of the Bureau of American Ethnology and is now in press, forming a companion publication to his description of Spruce-tree House, published earlier in the fiscal year as Bulletin 41. Doctor Fewkes prepared also a report on his preliminary researches in the Navaho National Monument, which is in type and will be published as Bulletin 50. During the remainder of the winter and spring,

Doctor Fewkes was occupied in the preparation of a monograph on Casa Grande, an extensive ruin in Arizona, excavated and repaired by him during previous years. He gave some time also to the elaboration of an account of antiquities of the Little Colorado Valley, a subject to which he has devoted considerable study. This work was interrupted in May, 1910, when he again departed for the Navaho National Monument for the purpose of continuing the archeological studies commenced during the previous field season. At the close of the year Doctor Fewkes was still at work in this region.

Owing to the large amount of material in process of publication as a result of his own researches or assigned to him by reason of his special knowledge of the subjects involved, Dr. John R. Swanton, ethnologist, devoted the year entirely to office work. Much of this time was spent in proof reading (1) Bulletin 43, Indian Tribes of the Lower Mississippi Valley and Adjacent Coast of the Gulf of Mexico, the result of personal field investigations and historical study; as well as in proof reading (2) Bulletin 46, a Choctaw Dictionary, by the late Cyrus Byington; and (3) Bulletin 47, on the Biloxi Language, by the late J. Owen Dorsey, arranged and edited by Doctor Swanton, who incorporated therein the related Ofo material collected by him in 1908 and added a brief historical account of the Ofo tribe. In connection with his researches on the Southern tribes or tribal remnants, Doctor Swanton has revised and rearranged the Attacapa, Chitimacha, and Tunica linguistic material collected by the late Dr. Albert S. Gatschet and has put it almost in final form for the press. With the aid of several texts recorded in 1908, Doctor Swanton has spent some time in studying the Natchez language, preparatory to further investigations among the survivors of this formerly important group, now in Oklahoma. The remainder of his energies has been devoted chiefly to researches pertaining to the Creek Confederacy, with the aid of books and documents in the library of the Bureau and in the Library of Congress, in anticipation of field investigation among the Creek tribes to be undertaken, it is expected, later in 1910.

Mrs. M. C. Stevenson, ethnologist, continued her researches among the Pueblo tribes of the Rio Grande Valley, New Mexico, giving special attention to the Tewa group. As during the previous year, her studies were devoted chiefly to the pueblo of San Ildefonso, which offers better facilities for ethnologic investigation than the other Tewa villages, although her inquiries were extended also to Santa Clara and Nambé. Owing to the extreme conservatism of the Tewa people, Mrs. Stevenson found great difficulty in overcoming their prejudices against the study of the esoteric side of their life, but with patience she succeeded finally in gaining the warm friendship of many of the more influential headmen, and by this means was enabled to pursue a systematic study of the Tewa religion, sociology, and philosophy. Like most Indians, the Tewa are so secretive in everything that pertains to their worship that one not familiar with their religious life is readily mislead into believing that the ceremonies held in the public plazas of their villages which, with few exceptions, are more Mexican than Indian in outward character, constitute the sole rites of these people, whereas it has been found that the Tewa still adhere as strictly to many of their ancient customs as before white men came among them, although some of their ceremonies are now less elaborate than they were in former times.

While the creation myth of the San Ildefonso Indians differs somewhat from those of the Zuñi and of other Pueblo tribes, it is the same in all essentials. According to their belief they were created in an undermost world, and passed through three other worlds before reaching this one. The tribe is divided into the Sun or Summer, and the Ice or Winter, people, the former having preceded the latter in their advent into this world, and their final home was reached on the western bank of the Rio Grande almost opposite the present pueblo. This place is marked by an extensive ruin.

Every mountain peak, near and far, within sight of San Ildefonso is sacred to the Tewa people, and they make pilgrimages at prescribed intervals to lofty heights far beyond the range of their home. The names of these sacred mountains, with a full description of each, were procured.

The philosophy of all the Pueblos is closely related in a general way, yet there are marked differences in detail. Although Mrs. Stevenson has penetrated the depths of the Tewa philosophy, she has not been able to discover any distinctive features, it being a composite of Zuñi, Sia, and Taos beliefs. The great desire of all these people, and the burden of their songs and prayers, is that rain, which in their belief is produced by departed ancestors working behind the cloud-masks in the sky, should come to fructify the earth, and that they may so live as to merit the beneficence of their deities. The entrance to this world is believed to be through a body of water which the Tewa of San Ildefonso declare existed near their village until certain Zuñi came and spirited the water away to their own country. Further studies, no doubt, will shed more light on these interesting beliefs, and render clearer the origin and relations of Tewa and Zuñi concepts.

There are but two rain priests among the Tewa of San Ildefonso: one pertaining to the Sun people, the other to the Ice people, the former taking precedence in the general management of tribal affairs. The rain priest of the Sun is the keeper of the tribal calendar and is the supreme head of the Sun people. The governor of San Ildefonso, who is chosen virtually by the rain priest of the Sun people, is elected annually, and has greater power than that accorded a Zuñi governor. The war chief, whose religious superior is the war priest, who holds the office during life, is also elected annually, and also is a person of great power. There are three kivas, or ceremonial chambers, at San Ildefonso, one belonging to the Sun people, another to the Ice people, and one used jointly for certain civic gatherings, for rehearsal of dances, and for other purposes. The religion of the Tewa of San Ildefonso consists in worship of a supreme bisexual power and of gods anthropic (embracing celestial and ancestral) and zoic, the latter especially associated with the sacred fraternities. The fundamental rites and ceremonies of these fraternities are essentially alike among all the Pueblos. Their theurgists are the great doctors, whose function is to expel disease inflicted by witchcraft, and those of San

Ildefonso have as extensive a pharmacopœia as the Zuñi theurgists. The belief of the Tewa in witchcraft is intense, and is a source of great anxiety among them. Accused wizards or witches are tried by the war chief.

Many of the San Ildefonso ceremonies associated with anthropic worship are identical with those of Taos, while others are the same as those observed by the Zuñi, although neither the ritual nor the paraphernalia is so elaborate. Some of the songs used in connection with the dances at San Ildefonso are in the Zuñi tongue. It is to be hoped that further comparative study among these people will reveal to what extent the ceremonies have been borrowed, like that of the Koh′-kok-shi of the Zuñi, which is asserted to have been introduced by way of Santo Domingo generations ago by a Laguna Indian who had visited Zuñi.

Mrs. Stevenson devoted much attention to a study of Tewa games, finding that those regarded as of the greatest importance to the Zuñi in bringing rain have been abandoned by the San Ildefonso people. The foot race of the latter is identical with that of Taos, and is performed annually after the planting season. As complete a collection and study of the Tewa medicinal plants were made as time permitted.

The material culture of the Tewa also received special attention. Weaving is not an industry at San Ildefonso, the only weaver in the tribe being a man who learned at Laguna to make women's belts. Basketry of various forms is made of willow. The San Ildefonso people, like other Pueblos, have deteriorated in the ceramic art, and they have now little or no understanding of the symbols employed in pottery, except the common form of cloud and rain. Their method of irrigation is the same as that observed by the neighboring Mexicans, who, having acquired extensive tracts of land from the San Ildefonso land grant, work with the Indians on the irrigating ditches for mutual benefit. The San Ildefonso people raise a few cattle and horses, but no sheep. Much of their land is owned in severalty, and their chief products are corn, wheat, and alfalfa. The women raise melons, squashes, and chile.

While marriages, baptisms, and burials are attended with the rites of the Catholic Church, a native ceremony is always performed before the arrival of the priest. While their popular dances of foreign admixture are sometimes almost depleted by reason of intoxication, no such thing happens when a purely Indian ceremony is performed, for the dread of offending their gods prevents them from placing themselves in such condition as not to be able to fulfill their duty to the higher powers.

Mrs. Stevenson not only prepared the way for a close study of the Tewa of Nambé by making a warm friend of the rain priest of that pueblo, but found much of interest at the Tigua pueblo of Taos and Picuris, especially in the kivas of the latter village. It was in an inner chamber of one of the Picuris kivas that the priests are said to have observed their rites during the presence of the Spaniards. Another interesting feature observed at Picuris was the hanging of scalps to a rafter in an upper chamber of a house, the eastern side of which was open in order to expose the scalps to view. At Picuris the rain priests, like those of Zuñi and San Ildefonso, employ paddle-shaped bone implements (identical with specimens, hitherto undetermined, found in ruins in the Jemez Mountains and now in the National Museum) for lifting the sacred meal during their rain ceremonies.

During a visit to Taos Mrs. Stevenson obtained a full description of an elaborate ceremony performed immediately after an eclipse of the sun.

After her return to Washington, in February, Mrs. Stevenson devoted attention to the preparation of a paper on the textile fabrics and dress of the Pueblo Indians. For comparative studies it was necessary to review a large number of works on the general subject and to examine collections pertaining thereto. Mrs. Stevenson also prosecuted her studies of medicinal and edible plants.

During the entire fiscal year Mr. J. N. B. Hewitt, ethnologist, was engaged in office work devoted chiefly to studies connected with the Handbook of American Indians, especially part 2. A number of articles designed for this work

had been prepared by other collaborators, but were recast by Mr. Hewitt in order to embody in them the latest views regarding their subject-matter. Mr. Hewitt also conducted extensive researches into the history of the Indians of the Susquehanna River during the seventeenth century, and their relations with neighboring peoples, resulting in the discovery that a number of important tribes were designated by the names Susquehanna, Conestoga or Andastes, Massawomek, Erie, Black Minquas, Tehotitachsae, and Atrakwayeronon (Akhrakwayeronon). It is proposed to incorporate this material into a bulletin, with several early maps, in order to make it available to students of the history of the Indians of Pennsylvania and New York, and their relations with white people. Mr. Hewitt also devoted about two months to the translation of Onondaga native texts relating to the New Year ceremony, and began work on the classification of the late Jeremiah Curtin's Seneca legends, with a view of preparing them for publication by the Bureau.

As custodian of the linguistic manuscripts in the Bureau archives, Mr. Hewitt spent considerable time in installing this material, comprising 1,704 items, on its removal from the former quarters of the Bureau to the Smithsonian building. He was frequently occupied also in receiving manuscripts and in searching and charging those required by collaborators either for temporary or for prolonged use. Much time and labor were also devoted by Mr. Hewitt to the collection and preparation of data of an ethnological character for replies to correspondents.

Dr. Cyrus Thomas, ethnologist, while not engaged in revising the proofs of Bulletin 44, Indian Languages of Mexico and Central America and their Geographical Distribution, prepared by him with the assistance of Doctor Swanton, devoted his attention to the elaboration of the List of Works Relating to Hawaii, with the collaboration of Prof. H. M. Ballou. Toward the close of the fiscal year Doctor Thomas undertook an investigation of the relations of the Hawaiians to other Polynesian peoples, but unfortunately this work was interrupted in May by illness which terminated in his death on June 26. Doctor Thomas had been a

member of the Bureau's staff since 1882 and, as his memoirs published by the Bureau attest, one of its most industrious and prolific investigators.

As the result of a special civil-service examination held March 3, 1910, the staff of the Bureau was increased by the appointment, as ethnologists, of Dr. Truman Michelson on June 1 and of Dr. Paul Radin on June 3.

Doctor Radin immediately made preparations to resume his researches among the Winnebago Indians in Nebraska and Wisconsin, commenced under personal auspices three years before, and by the close of the fiscal year was making excellent progress toward completing his studies of this important Siouan group.

About the same time Doctor Michelson departed for Montana with the purpose of studying the Blackfeet, Northern Cheyenne, and Northern Arapaho, Algonquian tribes, whose relations to the other members of the stock are not definitely known. It is the intention that Doctor Michelson obtain a view of the relations of the Algonquian tribes generally, in order that he may become equipped for an exhaustive study of the Delaware and Shawnee tribes, so important in the colonial and later history of the United States. Doctor Michelson reached the Blackfoot country on June 16, and within a few days had recorded a considerable body of ethnological, mythological, and linguistic material relating to the Piegan division.

SPECIAL RESEARCHES

The special researches of the Bureau in the linguistic field were conducted, as in the past, by Dr. Franz Boas, honorary philologist, whose work during the fiscal year resulted in bringing nearly to completion the first volume of the Handbook of American Indian Languages. The whole matter is in type, 735 pages were in practically final form at the close of the fiscal year, and the sketches of only three languages remained to be revised before paging. Besides the purely technical work of revising and proof reading, the most important work on the first volume was a thorough revision of the Algonquian sketch by Dr. William Jones, who

had planned to make certain additions to the manuscript, but whose unfortunate death in the Philippine Islands left his researches on the Algonquian languages incomplete. The revision was assigned to Dr. Truman Michelson, who made a careful comparison between Doctor Jones's description of the language and his published collection of texts.

Considerable progress was made on the preparation of the second volume of the Handbook of American Indian Languages. Owing to expansion of a number of the original sketches, which was due to the lapse of time since they were first recorded, the first volume had increased so much in size that it became necessary to relegate the Takelma to the second volume.

At the beginning of the fiscal year Dr. Leo J. Frachtenberg carried on investigations under the direction of Doctor Boas among the Coos Indians of Oregon. He succeeded in collecting a considerable body of texts from the survivors, and at the same time revised the material collected several years ago by Mr. H. H. St. Clair, 2d. Doctor Frachtenberg completed his studies of the grammar of the language, and the manuscript of this sketch for the second volume was delivered and is partly in type. Toward the end of the year Doctor Frachtenberg made preparatory studies in the Alsea language of Oregon, based on manuscript texts collected a number of years ago by Prof. Livingston Farrand on an expedition due to the generosity of the late Mr. Henry Villard. The completion of the ethnological research work among the Alsea has been provided for by a contribution of funds by Mrs. Villard, which will make it possible to complete also the linguistic investigation of the tribe during the field season of 1910. In June Doctor Frachtenberg visited two survivors of the Willopah tribe who were said to remember the language, but unfortunately only about 300 words could be obtained, and practically no grammatical forms.

Further preparatory work on the second volume of the Handbook of American Indian Languages was carried on by Mr. James Teit, who elucidated the details of the distribution

of the Salish dialects of the State of Washington. Part of this work was supported by the generosity of Mr. Homer E. Sargent, of Chicago.

The special researches in Indian music were continued in behalf of the Bureau by Miss Frances Densmore, who has done so much toward preserving the vanishing songs of the Indians. The principal new phase that has arisen in Miss Densmore's work is the importance of the rhythmic unit in Chippewa songs. Her observations indicate that the rhythmic phrase is the essential element of the song; indeed Miss Densmore is inclined to think that the first idea of the song may be a mental rhythm assuming the form of a short unit, and that its expression follows the overtones of a fundamental which exists somewhere in the subconsciousness of the singer. The tabulated analyses show that 99 out of 180 songs to appear in Bulletin 45 (in press) begin on the twelfth or fifth, and 34 begin on the octave—a total of 133 out of 180 beginning on the principal overtones. Of 180 songs, 120 end on the tonic, and yet the tonic does not usually appear until near the close of the song.

Melodic phrases are seldom recurrent. In the oldest songs the words are sung between repetitions of the rhythmic unit, and have a slight rhythm and small melody progressions. Rhythm varies less often than earlier words or melody in repetition, especially when the rhythm is comprised in a definite unit. All these facts emphasize the importance of the rhythm, and also have a bearing on the problem of the development of primitive music, which it is designed to treat in a practical rather than in a theoretical way.

The independence of voice and drum noted by Miss Densmore in previous studies was further shown by the data collected during the year; also the prominence of the descending interval of the minor third, and the marked use of overtones in the choice of melodic material.

The songs collected comprise a group of 40 secured at Ponima, a remote village on the Red Lake Reservation, Minnesota, and the series of war songs which Miss Densmore

is now completing and which she expects to finish before the close of the calendar year. It is the intention to combine the analyses of these with the analyses contained in Bulletin 45 of the Bureau, always bringing forward previous work, in order that the results may be cumulative. It is Miss Densmore's desire, before leaving the Chippewa work, to analyze about 500 songs collected from a representative number of localities, as the data derived from systematic analyses of that number of songs should be a safe basis for what might be termed a scientific musical study of primitive song.

Miss Alice C. Fletcher and Mr. Francis La Flesche have continued the proof revision of their monograph of the Omaha Indians to accompany the Twenty-seventh Annual Report, a part of which was in page form at the close of the fiscal year.

Mr. J. P. Dunn pursued his studies of the Algonquian tribes of the Middle West under a small allotment of funds by the Bureau, but comparatively little progress was made, as it was found advisable to hold the investigations somewhat in abeyance until two important manuscript dictionaries—one of the Peoria, the other of the Miami language—known to exist, could be carefully examined, with a view of avoiding repetition of effort. Mr. Dunn was enabled, however, to revise and annotate completely a text in the Miami and Peoria dialects recorded by the late Doctor Gatschet.

PUBLICATIONS.

The editorial work of the Bureau was conducted by Mr. J. G. Gurley, who from time to time, as pressure required, had the benefit of the aid of Mr. Stanley Searles. All the publications of the Bureau have passed under Mr. Gurley's editorial supervision, with the exception of part 2 of Bulletin 30 (Handbook of American Indians), which has been in special charge of Mr. F. W. Hodge, editor of the work, assisted by Mrs. F. S. Nichols. In order to facilitate progress in the publication of the Handbook of American Indian Languages, the editor thereof, Dr. Franz Boas, assumed entire charge of the proof reading in January, thus enabling Mr. Gurley to devote more time to the numerous other publications passing through press.

In all, the manuscripts of seven publications—Bulletins 37, 44, 45, 48, 49, 50, and 51—were prepared for the Government Printing Office, while proof reading was continued on nine publications—the Twenty-seventh Annual Report and Bulletins 30 (part 2), 38, 39, 40 (part 1), 41, 43, 46, and 47, which were in hand in various stages of progress at the beginning of the fiscal year. The number of publications issued was five—Bulletins 38, 39, 41, 48, and 49. The Twenty-seventh Annual Report is in type and a substantial beginning was made toward putting it into page form. The proof of the "accompanying paper" on the Omaha Indians, by Miss Fletcher and Mr. La Flesche, was critically read by the authors and is in condition to be completed in a few months. Bulletins 37 and 43 are practically ready for the bindery, and Bulletins 40 (part 1) and 45 are nearly as far advanced. Bulletin 44 had the benefit of revision by the principal author, Dr. Cyrus Thomas, shortly before his death, and a second galley proof was received. The first galley proof of Bulletins 50 and 51 was placed in the hands of the author, Doctor Fewkes, for revision. Owing to the condition of the Bureau's allotment for printing and binding, as reported by the Public Printer, and on his suggestion that the work for the fiscal year be curtailed, Bulletins 46 and 47 were not carried beyond the first galley stage. Appended is a list of the publications above mentioned, with their respective titles and authors:

Twenty-seventh Annual Report (1905–6), containing accompanying paper entitled "The Omaha Tribe," by Alice C. Fletcher and Francis La Flesche.

Bulletin 37. Antiquities of Central and Southeastern Missouri, by Gerard Fowke.

Bulletin 38. Unwritten Literature of Hawaii, by Nathaniel B. Emerson, A. M., M. D.

Bulletin 39. Tlingit Myths and Texts, by John R. Swanton.

Bulletin 40. Handbook of American Indian Languages (Part 1), by Franz Boas.

Bulletin 41. Antiquities of the Mesa Verde National Park: Spruce-tree House, by J. Walter Fewkes.

Bulletin 43. Indian Tribes of the Lower Mississippi Valley and Adjacent Coast of the Gulf of Mexico, by John R. Swanton.

Bulletin 44. Indian Languages of Mexico and Central America, and their Geographical Distribution, by Cyrus Thomas, assisted by John R. Swanton.

Bulletin 45. Chippewa Music, by Frances Densmore.

Bulletin 46. A Dictionary of the Choctaw Language, by Cyrus Byington; edited by John R. Swanton and Henry S. Halbert.

Bulletin 47. A Dictionary of the Biloxi and Ofo Languages, Accompanied with Thirty-one Texts Biloxi and Numerous Biloxi Phrases, by James Owen Dorsey and John R. Swanton.

Bulletin 48. The Choctaw of Bayou Lacomb, St. Tammany Parish, Louisiana, by David I. Bushnell, jr.

Bulletin 49. List of the Publications of the Bureau of American Ethnology.

Bulletin 50. Preliminary Report on a Visit to the Navaho National Monument, Arizona, by Jesse Walter Fewkes.

Bulletin 51. Antiquities of the Mesa Verde National Park: Cliff Palace, by Jesse Walter Fewkes.

ILLUSTRATIONS

The preparation of the illustrations for the publications of the Bureau and of photographs of Indian types continued in charge of Mr. DeLancey Gill, illustrator, assisted by Mr. Henry Walther. This material consists of 97 Indian portraits from life, 121 negatives and 29 drawings for the Bureau publications, 15 copies of negatives, and 676 photographic prints. As in the past, special attention was devoted to the photographing of the members of visiting deputations of Indians, since by this means favorable opportunity is afforded for permanently portraying the features of many of the most prominent Indians belonging to the various tribes.

LIBRARY

The library of the Bureau continued in immediate charge of Miss Ella Leary, librarian. During the year about 1,500 volumes and about 600 pamphlets were received and catalogued; and about 2,000 serials, chiefly the publications of

learned societies, were received and recorded. One thousand five hundred volumes were sent to the bindery, and of these all but 600 had been bound before the close of the fiscal year. In addition to the use of its own library, it was found necessary to draw on the Library of Congress from time to time for the loan of about 800 volumes. The library of the Bureau now contains 16,050 volumes, about 11,600 pamphlets, and several thousand unbound periodicals. Although maintained primarily as a reference library for the Bureau's staff, its value is becoming more and more known to students not connected with the Smithsonian Institution, who make constant use of it. During the year the library was used also by officers of the executive departments and the Library of Congress.

MANUSCRIPTS

During the first half of the fiscal year the manuscripts were under the custodianship of Mr. J. B. Clayton, and on his indefinite furlough at the close of 1909 they were placed in charge of Mr. J. N. B. Hewitt, as previously noted. Nineteen important manuscripts were acquired during the year, of which seven are devoted to Chippewa music and are accompanied with the original graphophone records, five relate to the history of the Indians, and seven pertain to Indian linguistics. This enumeration does not include the manuscript contributions to the Handbook of American Indians and the Handbook of American Indian Languages, nor the manuscripts submitted for publication by the members of the Bureau's regular staff.

REMOVAL OF OFFICES

Quarters in the Smithsonian building having been assigned by the Secretary for the use of the Bureau, and funds having been provided by the sundry civil act for the removal of the Bureau's property, the work of transfer was commenced on December 10, 1909, by removing the library from the third floor of the Adams Building, 1333 F street NW., to the eastern gallery of the bird hall on the main floor of the Smithsonian building. The task was made difficult owing to the necessity of removing the old stacks and the books

at the same time, but order was fairly established in about a fortnight and the library again put in service. Not only is more space for the growing library afforded by the new quarters, but increased light and facilities for research make the new library far superior to the old. The northern half of the gallery was made more attractive by painting and by carpeting with linoleum. It is yet lacking in necessary space, but this difficulty will be overcome when that part of the southeastern gallery still occupied by the National Museum is vacated.

The offices and photographic laboratory of the Bureau were removed between December 20 and 31, the former to the second, third, and fourth floors of the north tower of the Smithsonian building and one room (that occupied by the ethnologist-in-charge) on the third floor of the northeastern range; the laboratory to one of the galleries of the old National Museum building, while the stock of publications was given space on the fourth floor of the south tower. Although the quarters of the Bureau are now somewhat scattered, the facilities for work are far superior to those with which the Bureau in its rented offices was obliged to contend, and there is less danger of loss by fire. The cost of the removal, including the taking down and rebuilding of the library bookcases, necessary painting of walls and woodwork, linoleum floor covering, and electric wiring and fixtures, aggregated $1,000, the sum appropriated for the purpose.

PROPERTY

In addition to the books and manuscripts already referred to, the property of the Bureau consists of a moderate amount of inexpensive office furniture, chiefly desks, chairs, filing cases, and tables, as well as photographic negatives, apparatus, and supplies, typewriters, phonographs, stationery, and the undistributed stock of its publications. The removal of the Bureau and the assignment of its members to less crowded quarters made it necessary to supply a few additional articles of furniture, especially for the library. The entire cost of the furniture acquired during the fiscal year was $243.17.

ADMINISTRATION

Pursuant to the plans of the Secretary, the clerical and laboring work of the Bureau was concentrated after the removal to the Smithsonian building by placing the routine correspondence and files, the accounts, the shipment of publications, the care of supplies and other property, and all cleaning and repairs, in immediate charge of the office of the Smithsonian Institution. This plan has served to simplify the administration of the affairs of the Bureau, has prevented duplication of effort, and has resulted in a saving of time and funds.

NOTE ON THE ACCOMPANYING PAPER

The accompanying memoir on Tsimshian Mythology, by Dr. Franz Boas, is based on a collection of myths and tales recorded by the late Henry W. Tate, himself a Tsimshian.

These stories are classed as of two distinct types—myths and tales—so distinguished by the Tsimshian, as indeed by all the tribes of the North Pacific coast. The incidents narrated in the former are believed to have happened when animals appeared in the form of human beings, whereas the tales are historical in character, although they may contain elements of the supernatural. In the myths animals appear as actors, and often incidents are mentioned which describe the origin of some feature of the present world; but incidents of a similar character are by no means absent from the tales, especially in those cases in which animals appear as individual protectors and in which a supposed revelation is used to explain certain customs of the people. Doctor Boas calls attention to the fact "that in the mind of the Indian it is not the religious, ritualistic, or explanatory character of a tale that makes it a myth, but the fact that it pertains to a period when the world was different from what it is now."

Most important in the mythology of the Tsimshian are the Raven myth and the Transformer myths. The incidents composing the former have a very wide distribution among the tribes of the North Pacific coast; indeed they may be traced from the Asiatic side of Bering Strait eastward and

southward as far as the southern part of Vancouver Island. The component incidents of the Raven myths comprise origin tales, incidents based on Raven's voraciousness, and his amorous and other adventures. In the author's discussion of the myths of the Transformer or culture hero of the Tsimshian, he introduces comparisons with the same mythological conception among other tribes of the northwest coast.

In order to afford a proper understanding of the people whose mythology is here presented, Doctor Boas follows the first section of his memoir (that devoted to the myths and tales themselves) with a description of the Tsimshian, based on their mythology, a section on Tsimshian society, and a comparative study of Tsimshian mythology. In the appendices are Bellabella and Nootka tales, a summary of comparisons, a list of Tsimshian proper names and place names, a glossary, and an index of references.

F. W. Hodge,
Ethnologist-in-Charge.

ACCOMPANYING PAPER

TSIMSHIAN MYTHOLOGY

BY

FRANZ BOAS

BASED ON TEXTS RECORDED BY
HENRY W. TATE

PREFACE

The following collection of Tsimshian myths was recorded during the last twelve years by Mr. Henry W. Tate, of Port Simpson, British Columbia, in Tsimshian, his native language. Mr. Tate died in April, 1914. The translation of the tales as here presented was made by me, based on a free interlinear rendering by Mr. Tate.

A comparison of the form of the tales with those recorded by me on Nass River and on a number of points on the lower Skeena River shows very clearly that Mr. Tate felt it incumbent upon himself to omit some of those traits of the myths of his people that seem inappropriate to us, and there is no doubt that in this respect the tales do not quite express the old type of Tsimshian traditions. A few of the tales also bear evidence of the fact that Mr. Tate had read part of the collection of tales from the Kwakiutl published by myself in conjunction with Mr. George Hunt.[1] A few others indicate his familiarity with my collection of tales from Nass River. At the time when I received these tales I called his attention at once to the necessity of keeping strictly to the form in which the traditions are told by the Tsimshian; and by far the greater part of the tales bear internal evidence of being a faithful record of the form in which the traditions are transmitted among the people.

Christian influences are evidently very strong among all tribes of northern British Columbia, and a study of the collection of tales recorded by Doctor Swanton among the Haida and Tlingit[2] shows also very clearly that the coarseness of their tales has been very much toned down. It is necessary to bear these facts in mind in comparative studies based on the material presented here and on that recorded by Doctor Swanton. I have also had the personal experience that informants were reluctant to express themselves freely in the traditional form, being impressed by the restrictions of what we call proper and improper.

The collection here presented evidently contains the bulk of the important traditions of the Tsimshian. A small number of these were recorded by me in 1888, and published in my collections of myths from the North Pacific coast.[2] We have from the same linguistic group a collection of Nass River tales.[2] One of the tales of Mr. Tate's series was published by me with text in the *Zeitschrift für Ethnologie*.[2] Another group of these tales was published with text in the *Publications of the American Ethnological Society*.

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[1] *Publications of the Jesup North Pacific Expedition*, vol. III (1902 and 1905).

[2] See Bibliography on pp. 39 *et seq.*

The series contained in the present volume is given without text, partly for the reason that it has been impossible to revise phonetics and grammar of the texts, partly because there is no immediate prospect of carrying through such a revision.

In the second part of the present paper a description of the life, social organization, and religious ideas and practices, of the people, is given as it appears from their mythology.

In the third part I have discussed certain aspects of the social life of the Tsimshian.

In the fourth part a discussion is presented of the mythology of the Tsimshian in its bearing upon their general mythical concepts and in relation to the phenomena of dissemination of myths in northwestern America.

The music contained in the present volume was reproduced as written by Mr. Tate. I presume no claim for accuracy can be made for it.

I am indebted to Mr. C. M. Barbeau for the phonetic equivalents of some Tsimshian names used by Mr. Tate; to Dr. E. Sapir for those of some Nootka names. In an appendix I have given a number of hitherto unpublished Bellabella tales collected by Professor Livingston Farrand and of Nootka tales collected by Mr. George Hunt.

I wish to express my thanks to Miss Harriet A. Andrews for her efficient help in the preparation of the volume, and to Dr. H. K. Haeberlin for assistance in the preparation of the index of quotations.

FRANZ BOAS.

Columbia University, New York,
Summer of 1916.

CONTENTS

	Page
Bibliography	39
Alphabet	42
Brief description of the Tsimshian	43
I. Tsimshian myths	58
1. Txä′msem. The Raven legend (notes, p. 567)	58
(1) Origin of Txä′msem	58
(2) Origin of daylight (notes, p. 641)	60
(3) Stone and Elderberry Bush (notes, p. 663)	62
(4) Origin of fire (notes, p. 66)	63
(5) Txä′msem uses the sinews of the tomtit (notes, p. 655)	63
(6) Origin of tides (notes, p. 656)	64
(7) Giant gambles with Gull (notes, p. 653)	65
(8) Giant obtains the olachen (notes, p. 653)	65
(9) Giant learns how to cook olachen (notes, p. 653)	66
(10) Giant and the gulls	66
(11) Txä′msem and the steelhead-salmon (notes, p. 674)	67
(12) Txä′msem and Lagobola′ (notes, pp. 666, 721)	68
(13) Txä′msem and the crab (notes, p. 721)	70
(14) Origin of the bullhead (notes, p. 685)	71
(15) Txä′msem frightens away the owners of a whale (notes, p. 687)	71
(16) Txä′msem finds a beautiful blanket (notes, p. 722)	72
(17) Txä′msem and his slave (notes, p. 689)	72
(18) Txä′msem kills his slave (notes, p. 691)	73
(19) Fishermen break off Txä′msem's jaw (notes, p. 684)	74
(20) Txä′msem and the hunter (notes, p. 692)	75
(21) Txä′msem and the children (notes, p. 686)	75
(22) Txä′msem and the salmon woman (notes, p. 668)	76
(23) Txä′msem makes war on the south wind (notes, p. 658)	79
(24) Txä′msem makes a girl sick and then cures her (notes, p. 722)	81
(25) Txä′msem pretends to build a canoe (notes, p. 720)	84
(26) Txä′msem visits Chief Echo (notes, p. 702)	85
(27) Txä′msem kills Little Pitch (notes, p. 683)	86
(28) Txä′msem kills Grizzly Bear (notes, p. 680)	87
(29) Txä′msem kills Deer (notes, p. 703)	88
(30) Txä′msem imitates Chief Seal (notes, pp. 694, 696)	90
(31) Txä′msem imitates Chief Kingfisher (notes, pp. 694, 696)	91
(32) Txä′msem imitates the thrush (notes, pp. 694, 696)	91
(33) Txä′msem and Cormorant (notes, p. 678)	92
(34) Txä′msem and the Wolves (notes, p. 720)	94
(35) Txä′msem and Chief Grouse (notes, p. 716)	94
(36) Txä′msem returns to the Wolves (notes, p. 720)	96
(37) Txä′msem invites the monsters (notes, p. 718)	100
(38) The further history of Txä′msem (notes, p. 723)	100
2. The meeting of the wild animals (notes, pp. 723, 728)	106
3. The story of the porcupine-hunter (notes, p. 723)	108
4. The story of Grizzly Bear and Beaver (notes, p. 723)	111
5. Story of the porcupine (notes, p. 724)	112
6. Beaver and Porcupine (notes, p. 724)	113
7. Story of the deluge (notes, p. 727)	113

I. Tsimshian myths—Continued. Page
8. Sun and Moon (notes, p. 727) ... 113
9. Am'ala' (Very Dirty) (notes, p. 729) ... 116
10. The four great chiefs of the winds (notes, p. 732) ... 121
11. The story of Nālq (notes, p. 734) ... 125
12. The feast of the mountain goats (notes, p. 738) ... 131
13. The giant devilfish (notes, p. 739) ... 135
14. The hunter's wife who became a beaver (notes, p. 739) ... 138
15. The winter hunters and the mosquito (notes, p. 740) ... 141
16. The hunters (notes, pp. 741, 759) ... 145
17. The hunter and his wooden wife (notes, p. 744) ... 152
18. Plucking Out Eyes (notes, pp. 746, 759) ... 154
19. The spider and the widow's daughter (notes, pp. 747, 750) ... 158
20. Prince Snail (notes, pp. 747, 749) ... 161
21. The Otter who married the princess (notes, pp. 747, 751) ... 166
22. The widow and her daughter (notes, pp. 747, 750) ... 172
23. The mink who married a princess (notes, pp. 747, 762) ... 177
24. The chief who married the Robin and the Sawbill Duck (notes, p. 759) 179
25. The princess who rejected her cousin (notes, p. 767) ... 185
26. The bear who married a woman (notes, p. 747) ... 192
27. The prince who was taken away by the spring salmon (notes, p. 770) .. 192
28. The town of Chief Peace (notes, p. 779) ... 207
29. Sucking Intestines (notes, pp. 634, 781) ... 214
30. Burning Leggings and Burning Snowshoes (notes, p. 781) ... 216
31. Hak!ulâ'q (notes, p. 783) ... 221
32. The prince who was deserted (notes, p. 783) ... 225
33. The princess and the mouse (notes, pp. 747, 791) ... 232
34. The young chief who married his cousin (notes, p. 792) ... 238
35. The story of Asdi-wā'l (notes, p. 792) ... 243
36. Waux, the son of Asdi-wā'l (notes, p. 792) ... 243
37. The blind G'it-q!ā'°da (notes, p. 825) ... 246
38. Local winter in G'it-q!ā'°da (notes, p. 829) ... 250
39. The drifting log (story of the Eagle Clan) (notes, p. 831) ... 253
40. The story of Asdiłda and Omen (story of the Eagle Clan) (notes, p. 832). 260
41. Explanation of the beaver hat (story of the Eagle Clan) (notes, p. 834). 270
42. The Water Being who married the princess (story of the Ganha'da) (notes, p. 834) ... 272
43. The Story of Part Summer (story of the Ganha'da) (notes, p. 834) ... 278
44. Explanation of the abalone bow (story of the Ganha'da) (notes, p. 835). 284
45. Story of GunaxnêsEmg'a'd (story of the Ganha'da) (notes, pp. 747, 835). 285
46. Story of the Ganha'da (notes, p. 846) ... 285
47. G'it-na-gun-a'ks (story of the G'ispawadwE'da) (notes, p. 846) ... 285
48. The four chiefs and Chief Grizzly Bear (story of the G'ispawadwE'da) (notes, p. 847) ... 292
49. Gau'ō (story of the G'ispawadwE'da) (notes, p. 847) ... 297
50. Story of the G'ispawadwE'da (notes, p. 855) ... 297
51. Tsauda and Halus (story of the Wolf Clan) (notes, p. 855) ... 297
52. Story of the Wolf Clan (notes, p. 857) ... 306
53. The Prince and Prince Wolf (story of the Wolf Clan) (notes, pp. 759, 858) ... 317
54. The ghost who fought with the great shaman (notes, p. 859) ... 322
55. Great Shaman (notes, p. 859) ... 331
56. Story of the ghost (notes, p. 860) ... 336
57. The man who bound up his wrinkles (notes, p. 860) ... 339

I. Tsimshian myths—Concluded. Page
58. The brothers who visited the sky (notes, p. 861) 344
59. Six hunters (notes, p. 861) 345
60. The Land Otter (notes, p. 862) 345
61. The deluge (notes, p. 862) 346
62. The cannibal (notes, p. 863) 350
63. Origin of the cannibals (notes, p. 863) 353
64. Story of the Wolf Clan (notes, p. 863) 354
Supplement: Three war tales 355
(1) Fights between the G·i-spa-x-lâ′°ts and the G·it-dzî′° 355
(2) War between the Tsimshian and the Tlingit 370
(3) War between the Haida and the G·i-spa-x-lâ′°ts 380
II. Description of the Tsimshian, based on their mythology 393
Introductory 393
Towns, houses, household goods, and manufactures 394
Dress and ornament 398
Fishing, hunting, and food-gathering 398
Food 404
Travel 407
Playing and gambling 409
Quarrels and war 410
Social organization 411
Family life 419
Chiefs, attendants, slaves, council 429
Visitors and festivals 437
Marriage and death 440
Ethical concepts and emotional life 443
Religious and magical practices 448
Current beliefs 452
Mythical concepts 453
Shamanism 473
III. Tsimshian society 478
Social organization 478
Comparative notes on the social organization of the Tsimshian 515
Birth, marriage, and death 530
Burial 534
War 536
The potlatch 537
Religion 543
Secret societies 546
Shamanism 558
IV. Comparative study of Tsimshian mythology 565
Introductory 565
1. The Raven and Transformer myths of the Northwest coast 567
The Raven myth 567
Transformer myths 586
Introductions of Transformer tales 586
Transformer myth of northern Vancouver Island 589
Transformer myths of the west coast of Washington 597
Transformer myths of the Gulf of Georgia and Fraser River 601
Transformer myths of the Shuswap and Chilcotin 610
The myths of Hog Fennel and Old One 615
Comparison of Culture-Hero tales of the Northwest coast 618

IV. Comparative study of Tsimshian mythology—Concluded.
1. The Raven and Transformer myths of the Northwest coast—Concluded. Page
The Raven myth of the Tsimshian 620
Introduction to the Raven myth 621
Raven's adventures (see p. 33) 641
Additional adventures 651
Raven obtains fresh water 651
Raven paints the birds 664
Raven carves salmon out of various kinds of wood 666
Raven marries the dead twin 667
Raven abducts the daughter of the salmon chief 671
Raven gets the soil 674
Why Crow and Raven are black 677
Raven and Eagle gather red and black cod 692
Raven marries Hair-Seal-Woman 702
Raven steals salmon eggs 705
Raven steals his sisters' berries 705
Raven's gizzard is torn out 706
Raven kills the seals 706
Raven pretends to be dead 706
Raven burns his sister's groins 707
Raven deserts Master Fisherman on a lonely island 710
War with the Thunderbird 711
Wren kills the Bear 718
Raven pulls off the arm of a chief 719
Raven is set adrift 720
Tsimshian myths Nos. 2–63 (see p. 34) 723
Nass myths 863
The Wolves and the Deer 863
The stars 863
War between the dwarfs and the birds 867
Ts'ak' 868
Growing Up Like One Who Has A Grandmother 869
She Who Has A Labret On One Side 870
The Squirrel 870
TsEgu'ksk" 870
The spirit of sleep 871
The owl 871
The boys who became supernatural beings 871
Conclusion 872
Appendix I. Bellabella and Nootka tales 883
Appendix II. Summary of comparisons 936
Appendix III. List of Tsimshian proper names and place names 959
Appendix IV. Glossary 967
Appendix V. Index to references 980

ILLUSTRATIONS

			Page
PLATE	1.	House at Port Simpson	506
	2.	Houses at Port Simpson	506
	3.	House-posts at G'itslalā'ser (after G. T. Emmons)	506
FIGURE	1.	Rear elevation of house	46
	2.	Plan of house	47
	3.	Front elevation of house	48
	4.	Stone maul	49
	5.	Stone adze	49
	6.	Box made of bent wood	50
	7.	Large box for keeping blankets	51
	8.	Food tray	52
	9.	Cedar-bark mat	52
	10.	Painted hat made of spruce root	52
	11.	Halibut hook	53
	12.	Fish club	53
	13.	Bow	53
	14.	Stone mortar	54
	15.	Painted skin blanket	54
	16.	Legging with porcupine-quill embroidery	55
	17.	Painted apron with embroidery	55
	18.	Legging with porcupine-quill embroidery ornamented with puffin beaks	56
	19.	Spoon made of mountain-goat horn	56
	20.	Ladle made of mountain-sheep horn	57
	21.	Large copper plate	57
	22.	Mask inlaid with haliotis shell	539
	23.	Head mask attached to frame set with sea-lion bristles, and with trailer ornamented with weasel skins	540
	24.	Chief's rattle	541

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ALPHABET

a.....short *a* with a strong leaning toward *ê*, the strength of which depends largely upon the following consonant. Before *m*, *n*, *w*. the *a* is fairly pure, like the continental *a*. Before *l*, *l*, *k·*, it is almost *ê*.

ă.....long sound, always produced with retracted lips, and therefore more like *ä* in German *Bär*.

b, *d*.....distinctly sonant, but more strongly articulated than in English.

ɛ.....obscure, weak *e*, as in *flower*.

ĕ.....continental *e* with glide toward continental *i*.

g·.....distinctly sonant, anterior palatal, with affricative glide toward *y*, more strongly articulated than English *g*.

g.....distinctly sonant, middle palatal, like English *g* in *good*, but more strongly articulated.

g.....the analogous velar sound.

h.....as in English.

i, *ī*.....continental *i*.

ɨ.....open *i*, as in *hill*.

k·, *k·!*.....surd and fortis of *g·*.

k, *k!*.....surd and fortis of *g*.

q, *q!*.....surd and fortis of *g*.

l.....sonant *l*, with full glottal articulation and long continued.

l!.....the same, with great stress of articulation.

m.....as in English.

m!.....the same, with great stress of articulation.

n.....with fuller glottal articulation than in English.

n!.....the same, with great stress of articulation.

o, *ō*.....as in *note*, short and long.

ŏ.....like *o* in German *voll*.

ȯ.....like *aw* in *law*.

p, *p!*.....surd and fortis of *b*.

r.....a very weak, strongly sonant, middle palatal trill.

s.....the tip of the tongue is turned up and touches the palate just behind the alveoli. The teeth are closed, and the air escapes laterally. The acoustic effect is intermediate between *s* and *sh*

t, *t!*.....surd and fortis of *d*.

u, *ū*.....like *oo* in root, short and long.

w.....as in English, but more strongly sonant.

w!.....the same, with greater stress of articulation.

x.....velar spirant, like *ch* in German *Bach*.

y.....as in *year*, but more strongly sonant, with full breath.

y!.....the same, with greater stress of articulation.

dz, *ts*, *ts!*.....affricative sonant, surd, and fortis, with purer *s* sound than the *s* described before.

°.....indicates parasitic vowels which accompany some short and all long vowels. These are weak glottal stops with the timbre of the preceding vowel. *ā°*, for instance, sounds almost like *ăA* (where *A* indicates a very weak *a*), *ī°* like *ĭI*, *ē°* like *ĕI*. After short vowels, the sound resembles a weak glottal stop.

TSIMSHIAN MYTHOLOGY

By Franz Boas

BRIEF DESCRIPTION OF THE TSIMSHIAN[1]

Culture Areas

The North Pacific coast is inhabited by a number of distinct tribes, whose culture is fairly uniform. We may distinguish three groups of tribes—the northern group, which embraces the Tlingit, the Haida, and the Tsimshian; the central group, which includes the Kwakiutl tribes and the Bellacoola; and the southern group, to which belong the Coast Salish and the Nootka. Among the last-named group the characteristic traits of North Pacific coast culture are weakest, while in the first group they are most strongly developed. In the following pages I shall give a very brief description of the material culture of the tribe, confining myself, however, to those points that may help give the proper background of the life to which the myths and tales refer. A fuller discussion of social customs, social organization, and religion, as well as a description of the life of the people as it appears in their tales and traditions, will be given later (see p. 393).

Name

The Tsimshian, who are the subject of the following sketch, take their name from the Skeena River, on which they dwell. In their own language this river is called *K-sia'n*, and they call themselves *Ts!ᴇm-sia'n*. *Ts!ᴇm-* is a nominal prefix, signifying "the inside of a thing;" the initial *k-* of *K-sia'n* is a prefix indicating place names; so that the word would mean "Inside Of The Skeena River." The locative prefix *k-* occurs in the names of almost all the rivers of this area, as in *K-lō'sᴇms* ("Nass River").

The Tlingit of Alaska call the Tsimshian *Ts!ōtsx̣ᴇ'n* (a phonetic modification of the word *Ts!ᴇm-sia'n*, *m* being absent in Tlingit), the Bellacoola call them *ᴇlxī'mx·*, the Bellabella designate them as *Gwē'tᴇla* ("Northerners"). The Haida call each tribe by its own proper name.

[1] The notes on the Tsimshian contained in the Fifth Report on the North-Western Tribes of Canada (Boas 1, 1889), pp. 797–893, and those given in the Eleventh Report (Boas 1, 1896), pp. 580 *et seq.*, are embodied in their entirety in the following description. It also contains the notes on the Nîsqa'ᵉ (so far as they were not reprinted in Boas 5, pp. 651–660, 733) given in the Tenth Report (Boas 1, 1895), pp. 569–583. (See Bibliography, pp. 39 *et seq.*) Wherever the data given here differ from the earlier descriptions, the latter are superseded.

The Tsimshian call the southern Tlingit *G·id-gane'dz;* the Hai'da, *Haida;* the Xa'isla (the most northern branch of the Kwakiutl tribes), *G·it!amā't;* the G·imanoi'tx (the branch of this tribe living on Gardner Channel), *G·it-lâ'°p;* the Bellabella, *Wutsda'*.

Material Culture

The Tsimshian, who belong to the northern group of tribes, inhabit the valleys of Nass and Skeena Rivers and the channels and islands southward as far as Milbank Sound. They are fishermen, who subsist partly on the salmon that ascend the rivers of the coast in great numbers; partly on deep-sea fishery, which is prosecuted on the codfish and halibut banks off the coast. At the same time they hunt seals and sea lions, and use the whales that drift ashore. The people of the villages along the river courses and deep fiords of the mainland are also energetic hunters, who pursue particularly the mountain goat, but also the bear and the deer. Vegetable diet is not by any means unimportant. Large quantities of berries are picked in summer and preserved for winter use in the form of cakes. The sap of the hemlock and some species of kelp are also dried and stored away for use in the winter season. The olachen is sought for eagerly, and early in spring all the subdivisions of the Tsimshian tribe assemble on Nass River, which is the principal olachen river of the northern part of the coast. This fish is caught particularly on account of its oil, which is tried out and kept in boxes.

Mr. Duncan, the well-known missionary to the Tsimshian, gives in one of his letters the following description of the preparation of olachen, as witnessed by him at Nass River:[1]

"In a general way," he says, "I found each house had a pit near it, about three feet deep and six or eight inches square, filled with the little fish. I found some Indians making boxes to put the grease in, others cutting firewood, and others (women and children) stringing the fish and hanging them up to dry in the sun; while others, and they the greater number, were making fish grease. The process is as follows: Make a large fire, plant four or five heaps of stones as big as your hand in it; while these are heating fill a few baskets with rather stale fish, and get a tub of water into the house. When the stones are red-hot bring a deep box, about 18 inches square (the sides of which are all one piece of wood), near the fire, and put about half a gallon of the fish into it and as much fresh water, then three or four hot stones, using wooden tongs. Repeat the doses again, then stir the whole up. Repeat them again, stir again; take out the cold stones and place them in the fire. Proceed in this way until the box is nearly full, then let the whole cool, and commence skimming off the grease. While this is cooking, prepare another boxful in the same way. In doing the third, use, instead of fresh water, the liquid from the first box. On coming to the refuse of the boiled fish in the box, which is still pretty warm, let it be put into a rough willow-basket; then let an old woman, for the purpose of squeezing the liquid from it, lay it on a wooden grate sufficiently elevated to let a wooden box stand under; then let

[1] Quoted by Mayne, pp. 254–255, from a letter to the Church Missionary Society.

her lay her naked chest on it and press it with all her weight. On no account must a male undertake to do this. Cast what remains in the basket anywhere near the house, but take the liquid just saved and use it over again, instead of fresh water. The refuse must be allowed to accumulate, and though it will soon become putrid and change into a heap of creeping maggots and give out a smell almost unbearable, it must not be removed. The filth contracted by those engaged in the work must not be washed off until all is over, that is, until all the fish are boiled, and this will take about two or three weeks. All these plans must be carried out without any addition or change, otherwise the fish will be ashamed, and perhaps never come again. So," concludes Mr. Duncan, "think and act the poor Indians."

Clams are dug on the beaches and are dried for winter use. This work devolves on the women; in olden times it was done by women and slaves. Mayne (p. 254) describes their preparation as follows:

When a large quantity of these clams has been collected, they make a pit, eight or ten feet deep; a quantity of firewood is put in the bottom, and it is then filled up with clams; over the top is laid more firewood, and the whole is covered in with fir branches. In this way they are boiled for a day or more, according to circumstances. When cooked, they are taken out of the shells, spitted on sticks, three or four feet long, and exposed to the sun to dry, after which they are strung on strips of the inner cypress bark or pliable reeds, and put away for the winter store. When the Indians return to their winter villages they are strung along the beams, forming a sort of inner roof.

A favorite dish is snow mixed with oil. This dish is described by Mayne (p. 252) as follows:

The Indians have a favorite dish at their feasts, which appears to answer to the carva of the South Sea Islands. They bring canoe-loads of snow and ice, and with these ingredients are mixed oil, and molasses if they have it: the slaves and old women being employed to beat it up, which they do in large bowls, until it assumes the appearance of whipped cream, when all attack the mess with their long wooden spoons.

[Pp. 255–256] The sea-cucumber, so well known in the South Seas as the Trepang or Bêche de Mer (*Holothuria tubulosa*) is . . . boiled and eaten fresh. . . .

The lichen (*L. jubatus*) which grows on the pines, is also prepared for food. Twigs, bark, etc., being cleared from it, it is steeped in water till it is quite soft; it is then wrapped up in grass and leaves to prevent its being burnt, and cooked between hot stones. It takes 10 or 12 hours cooking, and when done, while still hot, it is pressed into cakes. Berries when fresh are eaten in a way we should hardly appreciate—viz, with seal oil!

Hunters used bow and arrow and the spear, and in traveling over mountains they carry a long mountain stick, provided at the tip with a horn of the mountain goat.

It seems that in former times it was difficult to lay by enough food for the whole year, and there seem to have been periods of famine toward the end of the winter before the appearance of the olachen. This feature is quite prominent in the tales of the Tsimshian, much more so than in the tales of the neighboring tribes.

The industries of the Indians are based to a great extent on the occurrence of the yellow and red cedars. The wood of the red cedar, which is easily split, is worked into planks, which serve for building

houses, and which are utilized in a great variety of ways by the native woodworker. The bark of the red cedar is also used extensively for making matting, baskets, and certain kinds of clothing. Strong ropes are made of twigs of the cedar, while others are made of twisted cedar bark. Formerly blankets were woven of the inner bark of the yellow cedar, which was shredded and softened by careful beating, and then woven by a simple method of twining. The wool of mountain goats was also spun and woven.

It may be said that the salmon and cedar are the foundations of Northwest coast culture.

Part of the year the Indians live in permanent villages. These villages consist of large wooden houses built of cedar planks and arranged in a row facing the sea. A street is leveled in front of the

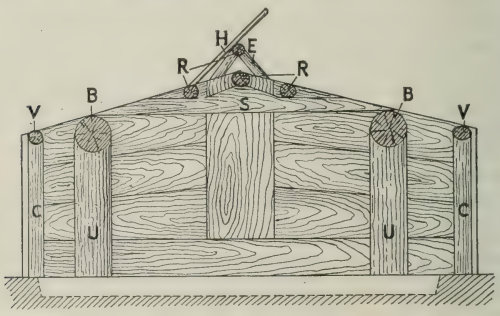


FIG. 1. Rear elevation of house.

houses, and the canoes are placed on runways on the beach in front of the village. Tradition tells of villages of several rows of houses. In olden times the houses of the Tsimshian were of moderate size, probably about thirty feet square. The following description is based on the observation of a few houses seen in the village of the G·it-qxā′ła in 1894:[1] While the house of the Haida[2] generally has on each side of the central line three heavy beams which support the roof, the house of the Tsimshian and of the Kwakiutl has only one pair of heavy beams, one on each side of the doorway. In the Kwakiutl house these two beams, which rest on heavy posts, stand no more than six feet apart.[3] In the houses of the Tsimshian and Nîsqa′ᵉ (figs. 1–3) they stand about halfway between the central line and the lateral

[1] Boas 1, 1896, pp. 580–583.

[2] See G. M. Dawson, *Report of Progress, Geological Survey of Canada*, 1878–79 (pls. III, IV, V).

[3] The Social Organization and the Secret Societies of the Kwakiutl Indians (*Rep. U. S. Nat. Mus. for 1895*, pp. 316 *et seq.*).

walls. The house of the Tlingit, as represented by Shotridge,[1] is very much like the Tsimshian house, except in minor points. The posts are still farther apart than in the Tsimshian house. This arrangement necessitates that provision be made for a ridge beam. The heavy beams B rest on the uprights U, which are seldom carved. On top of the beams three or four supports S are laid, on which rests the ridge beam R. The latter consists of two parts, leaving a space in the middle for the smoke hole. Sometimes, but not regularly, two additional beams R′ rest on these supports. In a few cases the central ridge beam is then supported by a smaller support S′. The lower end

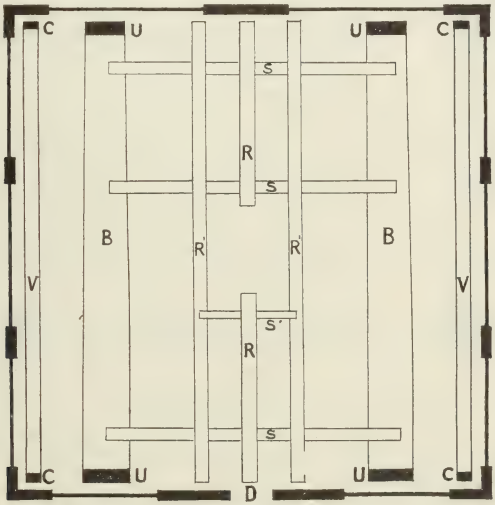


FIG. 2. Plan of house.

of the roof is either arranged as shown in figures 1 and 2 or as indicated in figure 3. In the former case the roof supports are separate from the walls; beams V are laid on the uprights C, and the roof boards rest on the beams R, B, and V. In the latter case (fig. 3) the corner post P is connected with the rear corner post by a square beam which supports the lower ends of the roof boards. The walls of the old houses consist of horizontal planks of great width. The thick base planks of the front, rear, and sides (figs. 2, 3) are grooved, and the

[1] Shotridge, pp. 86 *et seq.*

thinner planks are let into these grooves. The two top moldings of the front are also thick planks, which are grooved. Over the door D is a short, heavy plank, on which rests a single thinner vertical plank. The construction of the back may be seen in figure 1. Sometimes the houses are built on steep banks, so that only the rear half is built on the ground. In this case a foundation of heavy cedar trees is built. A short log is placed with one end in the bank, the butt end standing out toward the beach, where the side wall is to be. Another log is placed in the same manner where the second side wall is to be. A third heavy log is placed over the butts of the two projecting logs. Then two more logs are put on top of the first pair with their ends in the bank, and thus a foundation is built up to the level of the embankment. This is covered with a platform, and the house is

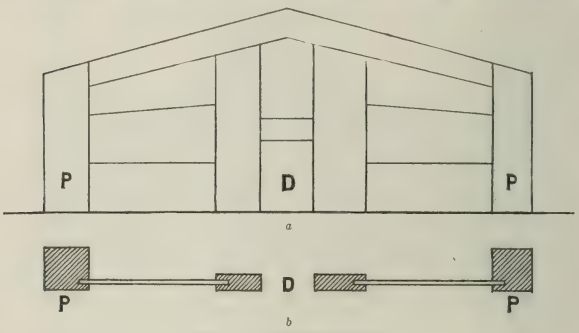


FIG. 3. Front elevation of house.

built about eight or ten feet back from its outer edge, so that the platform forms the front portion of the floor of the house as well as a summer seat in front of the house door.

The fireplace was in the center of the house, just under the smoke hole. In the daytime the people lived on the floor of the house. The seat of the house owner was in the rear of the fire. Guests used to sit by the side of the fire. The beds were arranged on a platform that ran all around the walls. Provisions were also kept partly on this platform, partly on shelves, which were suspended from the beams and rafters. Sometimes young people had their bedrooms on such shelves. According to tradition there were some houses that had more than one platform, and in which the floors were quite deeply excavated.

The building of a house of this type required considerable skill in woodworking.[1] In former times the Indians felled large trees by

[1] For detailed descriptions of the industries of the Coast Indians see Boas 11.

means of stone chisels, stone axes, and fire; but the planks used for house building were usually split off from a live tree by cutting deep notches into the trunk at appropriate distances and then splitting off pieces from the tree by means of large wedges, which were driven with long-handled stone mauls (fig. 4); while on the southern part of the coast hand hammers were used. After the planks had been split off, they were smoothed by means of stone or bone adzes (fig. 5). For very fine work the process of smoothing was continued until the surface of the plank had reached a high degree of finish. The planks and boards were finally polished off with grit stones and dogfish skin. The art of making household utensils from thin planks of this kind had reached a high degree of perfection. The method pursued was that of kerfing the planks and of bending, after having subjected the wood to a steam bath. In this manner the sides of boxes and buckets were made. These were fastened to a wooden bottom either by means of pegs or by sewing with twisted cedar twigs (fig. 6).

FIG. 4. Stone maul.

Water-tight boxes were secured by calking the joints. Large boxes of this type (fig. 7) were used for storing provisions, blankets, etc.; smaller water-tight boxes, for cooking food, the box being filled with water, which was then heated by means of red-hot stones.

Food trays (fig. 8) were made of large blocks of wood hollowed out by means of chisel and ax and finished with a crooked knife, the handle of which fitted the hand nicely.

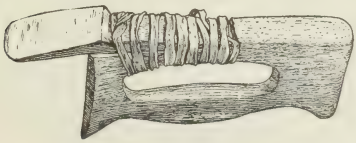


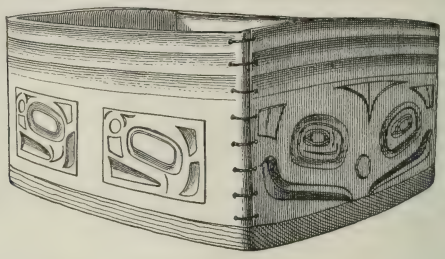
FIG. 5. Stone adze.

One of the best products of the woodwork of the natives of this region is the dugout canoe, which is made of cedar, hollowed out, and worked down to an even thickness. After the cedar has been hollowed out, it is steamed and then spread, and thus large canoes are made of graceful form and capable of withstanding a heavy sea.

The basketry of the Tsimshian is not elaborate. Simple or twilled woven matting is made of wide strips of cedar bark (fig. 9). Water-

tight baskets and hats are woven of twined spruce-root work (fig. 10; see also illustrations of such basketry in Emmons 1). To a certain extent spruce-root basketry takes the place of the small boxes which are exclusively used on the southern part of the coast for carrying water. Baskets made of woven cedar bark are largely used for storage of provisions, for keeping blankets, for box covers, for holding spoons, and for berrying.

For fishing, hooks and harpoons are employed. For halibut fishing a tackle is used with a crosspiece made of a light twig, to each end of which a hook is tied (fig. 11). After the fish is landed it is killed



a

b

FIG. 6. *a*, Box made of bent wood. *b*, Front of box.

with a carved club (fig. 12). A great variety of forms of fish traps are found, in which large quantities of salmon are secured during the summer months. Traps are also used for securing land game. Small fur-bearing animals, as well as larger game, as bears and deer, are trapped in this manner.

The bow (fig. 13) is of simple construction. It is made of a single piece of yew wood, with slightly curved back, flat belly, and narrow, round grip. The arrows are carried in a wooden quiver. Arrows with detachable heads were used for hunting sea otter, while land game was hunted with arrows having bone points.

a

b

FIG. 7. *a*. Large box for keeping blankets. *b*. Front of box

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It would seem that in olden times, practically all along the coast, the art of stone chipping was not in use, while rubbed slate points and pecked and battered stone hammers and stone mortars (fig. 14) were common.

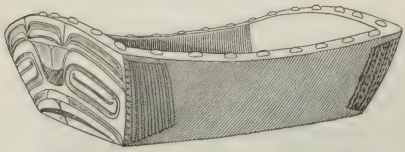

FIG. 8. Food tray.

While the men procure all the animal food except shellfish, the women gather berries and dig roots and shellfish. On Queen Charlotte Islands, and perhaps also among the Tsimshian, tobacco was raised in olden times in gardens cleared near the villages. The tobacco was not smoked, but chewed mixed with calcined shells.

FIG. 9. Cedar-bark mat.

In olden times the dress of the Tsimshian consisted of a breechclout, over which was worn a blanket of fur or of dressed skin. The front edges of blankets made of dressed skins were painted (fig. 15). Dressed skin was also embroidered with porcupine quills (figs. 16, 18), although this art was not as prominent among the coast tribes as it was among the Indians of the interior. Wealthy people used expensive

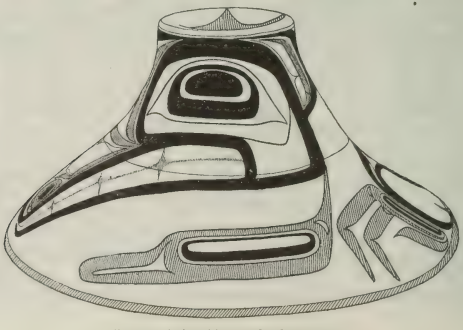

FIG. 10. Painted hat made of spruce root.

furs for making their blankets, while the poor used marmot skins. On ceremonial occasions—that is, at festivals and potlatches—the

leaders dressed much more elaborately. A painted or embroidered apron (fig. 17) and leggings (figs. 16, 18) decorated in the same manner were added to the blanket. The Tsimshian and Tlingit also wore ornamental blankets of mountain-goat wool.[1] Aprons and leggings were made of similar material. The apron and leggings seem to have been parts of the ceremonial costume worn at dances rather than ordinary dress.

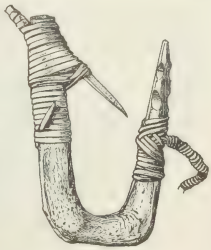

Fig. 11. Halibut hook.

The children of the nobility were tattooed on the back of the hands and on the chest with designs representing their crests. The helix of the ear was perforated four times; and large ear-ornaments made of long tassels of wool, with square pieces of abalone shell attached to them, were worn pendant from these perforations. Teeth of the killer whale were also worn as ear-ornaments. The septum of the nose was perforated, and a horizontal bar of bone, or a pendant made of abalone shell or of the tooth of the killer whale, was worn as a nose-ornament. The lower lips of women were perforated in the center, and labrets were worn in this hole. Young girls wore a thin nail

Fig. 12. Fish club.

with a head on the inner side. With increasing age the size of the labret was increased, and old women wore large wooden plugs inlaid with abalone shell. It is said that noble girls used to bite on a greenstone pebble in order to wear down their incisors.

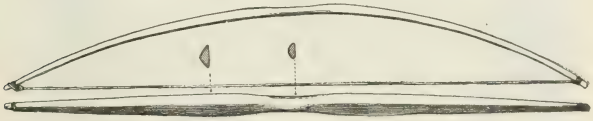

Fig. 13. Bow.

Weapons were, besides bow and arrow, dagger, spear, and club. Warriors protected their bodies by means of armor made of rods or slats and a loose outer armor of heavy hide. All of these were painted

[1] See Emmons 2.

with the crest designs of the wearer. Greaves were worn over the shins, and the head was covered with a helmet.

Household utensils, canoes, and practically all objects utilized by the natives, are elaborately decorated. This is true particularly of their woodwork. The style of decoration is very characteristic. Only animal motives are applied, each design generally consisting of a combination of various parts of an animal's body, whose forms, although highly conventionalized, are easily recognized. The conventional type of this art is based on the principle, so common in the art of children and of primitive people, of representing what appear to the artist as the essential parts of the animal, with little regard to their arrangement in space. This method of representation is developed here to a high artistic perfection. In general, the artist endeavors

FIG. 14. Stone mortar.

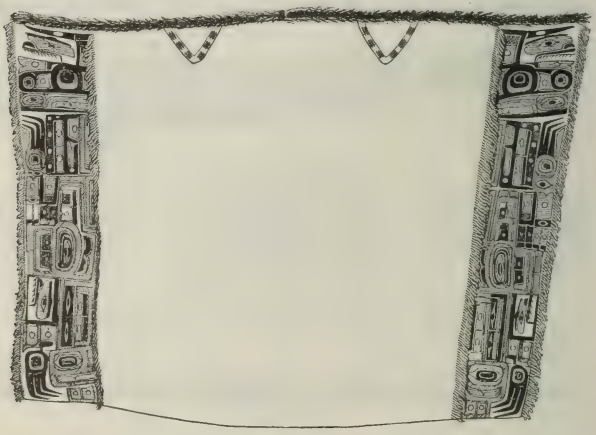

FIG. 15. Painted skin blanket.

by distortion and dissection to fit the whole animal as nearly as possible into the decorative field. This is frequently accomplished by splitting the animal in two, and by representing

the two halves spread out; but many other processes are used. The forms are expressed in curved lines, and there is a tendency to utilize oval fields, which may be elaborated by a group of concentric or

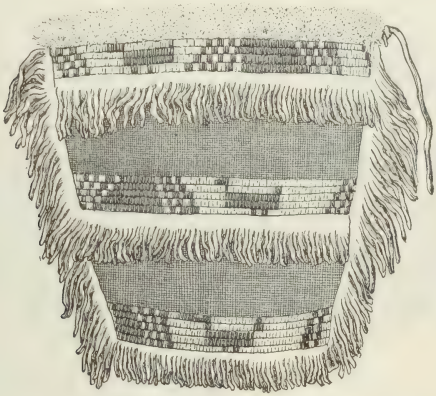

FIG. 16. Legging with porcupine-quill embroidery.

almost concentric elliptical or rounded designs. These peculiar designs resemble eyes; and the Northwest coast art may be said to

FIG. 17. Painted apron with embroidery.

be characterized by the prevalence of the eye motive. The eye is used with great frequency to indicate the joints of the body, the original idea being evidently a representation of the ball-and-socket joint, the

curved outline of the figure representing the socket, the inner field the ball. These designs are done both in carving and painting.

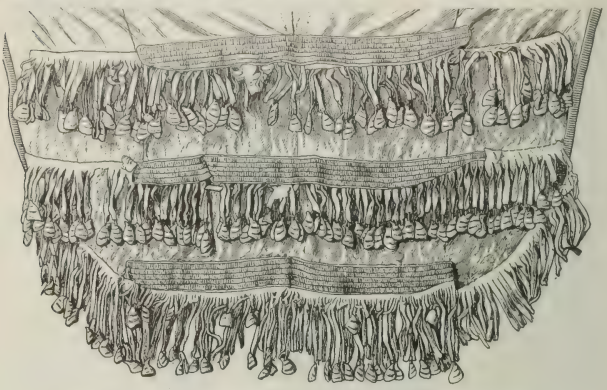

FIG. 18. Legging with porcupine-quill embroidery ornamented with puffin beaks.

FIG. 19. Spoon made of mountain-goat horn.

The colors applied are principally black and red, although green and blue also occur. Among the Tsimshian and Tlingit the same kinds of designs are used on blankets woven of mountain-goat wool and cedar bark. The animals used for ornamentation are almost throughout those which play an important part in the mythology and in the beliefs connected with the social organization of the tribe. It is remarkable that geometrical designs are practically absent. Only among the Tlingit, where elaborate decoration of spruce-root basketry occurs, does a highly developed geometrical decorative art accompany the more realistic art before described. It seems probable, however, that this art has been introduced through contact of the coast tribes with the tribes of the interior. The decoration resembles the designs used in the porcupine-quill embroidery of Athapascan tribes, and is executed in basketry by a peculiar method of "false embroidery." To a limited extent, such geometric designs are used in quill embroidery applied to leggings and other articles of dress, and seem to have been used on old types of blankets woven of mountain-goat wool. The realistic art, which is

based on woodwork, is essentially a man's art; the geometric art, which is based on basket and mat weaving, is a woman's art.[1]

The products of different parts of the country and of different tribes were so varied, that a lively trade existed all along the coast. The Tsimshian sold to the Haida, in exchange for canoes, particularly boxes of olachen oil, carved spoons of mountain-goat horn (fig. 19) and bighorn-sheep horn (fig. 20), wool and woolen blankets. Dentalia, abalone shells, copper, and slaves were also important in intertribal trade. Dried salmon, halibut, and other kinds of staple food, were also sold in exchange for furs and other valuables. It is said that blankets made of marmot skins sewed together were a standard of value. The curious copper plates made in olden times of native copper, later of imported copper (fig. 21), represented high values. These were used only at potlatches.

FIG. 20. Ladle made of mountain-sheep horn.

FIG. 21. Large copper plate.

[1] For details in regard to this subject see Boas 6; Emmons 1, 2; Willoughby.

I. TSIMSHIAN MYTHS

1. Txä'msem (The Raven Legend)[1]

(1) origin of txä'msem

At one time the whole world was covered with darkness. At the southern point of Queen Charlotte Islands there was a town in which the animals lived. Its name was Kungalas.[2] A chief and his wife were living there, and with them a boy, their only child, who was loved very much by his parents. Therefore his father tried to keep him out of danger. He built for his son a bed above his own, in the rear of his large house. He washed him regularly, and the boy grew up to be a youth.

When he was quite large the youth became ill, and, being very sick, it was not long before he died. Therefore the hearts of his parents were very sad. They cried on account of their beloved child. The chief invited his tribe, and all the (animal) people went to the chief's house and entered. Then the chief ordered the child's body to be laid out; and he said, "Take out his intestines." His attendants laid out the body of the chief's child, took out the intestines, burned them at the rear of the chief's house, and placed the body on the bed which his father had built for his son. The chief and the chieftainess wailed every morning under the corpse of their dead son, and his tribe cried with them. They did so every day after the young man's death.

One morning before daylight came, the chieftainess went again to wail. She arose, and looked up to where her son was lying. There she saw a youth, bright as fire, lying where the body of their son had been. Therefore she called her husband, and said to him, "Our beloved child has come back to life." Therefore the chief arose and went to the foot of the ladder which reached to the place where the body had been. He went up to his son, and said, "Is it you, my beloved son? Is it you?" Then the shining youth said, "Yes, it is I." Then suddenly gladness touched the hearts of the parents.

The tribe entered again to console their chief and their chieftainess. When the people entered, they were much surprised to see the shining youth there. He spoke to them. "Heaven was much annoyed by your constant wailing, so He sent me down to comfort your minds." The great tribe of the chief were very glad because the prince lived again among them. His parents loved him more than ever.

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[1] Notes, pp. 634, 636.

[2] Probably Haida Ku'nxalas (see Swanton 2, p. 278, town No. 31), the town of the Eagle family Q!ō'na qē'gawa-i.

The shining youth ate very little. He staid there a long time, and he did not eat at all; he only chewed a little fat, but he did not eat any. The chief had two great slaves—a miserable man and his wife. The great slaves were (called) Mouth At Each End. Every morning they brought all kinds of food into the house. One day, when they came in from where they had been, they brought a large cut of whale meat. They threw it on the fire and ate it. They did this every time they came back from hunting. Then the chieftainess tried to give food to her son who had come back to life, but he declined it and lived without food. The chieftainess was very anxious to give her son something to eat. She was afraid that her son would die again. On the following day the shining youth took a walk to refresh himself. As soon as he had gone out, the chief went up the ladder to where he thought his son had his bed. Behold, there was the corpse of his own son! Nevertheless he loved his new child.

One day the chief and chieftainess went out to visit the tribe, and the two great slaves entered, carrying a large piece of whale meat. They threw the whale fat into the fire and ate of it. Then the shining youth came toward them and questioned the two great slaves, asking them, "What makes you so hungry?" The two great slaves replied, "We are hungry because we have eaten scabs from our shin bones." Therefore the shining youth said to them, "Do you like what you eat?" Then the slave-man said, "Yes, my dear!" Therefore the prince replied, "I will also try the scabs you speak about." Then the slave-woman said, "No, my dear! Don't desire to be as we are." The prince repeated, "I will just taste it and spit it out again." Then the male slave cut off a small piece of whale meat and put in a small scab. Then the female slave scolded her husband for what he was doing. "O bad man! what have you been doing to the poor prince?" The shining prince took up the piece of meat with the scab in it, put it into his mouth, tasted it, and spit it out again. Then he went back to his bed. When the chief and the chieftainess came back from their visit, the prince said to his mother, "Mother, I am very hungry." The chieftainess said at once, "Oh, dear, is it true, is it true?" She ordered her slaves to feed her beloved son with rich food. The slaves prepared rich food, and the youth ate it all. Again he was very hungry and ate everything, and the slaves gave him more to eat than before.

He did so for several days, and soon all the provisions in his father's house were at an end. Then the prince went to every house of his father's people and ate the provisions that were in the houses. This was because he had tasted the scabs of Mouth At Each End. Now the provisions were all used up. The chief knew that the provisions of his tribe were almost exhausted. Therefore the great chief

felt sad and ashamed on account of what his son had done, for he had devoured almost all the provisions of his tribe.

Therefore the chief invited all the people in, and said, "I will send my child away before he eats all our provisions and we lack food." Then all the people agreed to what the chief had said. As soon as they had all agreed, the chief called his son. He told him to sit down in the rear of the house. As soon as he had sat down there, the chief spoke to his son, and said, "My dear son, I shall send you away inland to the other side of the ocean." [1] He gave his son a small round stone and a raven blanket and a dried sea-lion bladder filled with all kinds of berries. The chief said to his son, "When you fly across the ocean and feel weary, drop this round stone on the sea, and you shall find rest on it; and when you reach the mainland, scatter the various kinds of fruit all over the land; and also scatter the salmon roe in all the rivers and brooks, and also the trout roe; so that you may not lack food as long as you live in this world." Then he started. His father named him Giant.

(2) ORIGIN OF DAYLIGHT [2]

Giant flew inland (toward the east). He went on for a long time, and finally he was very tired, so he dropped down on the sea the little round stone which his father had given to him. It became a large rock way out at sea. Giant rested on it and refreshed himself, and took off the raven skin.

At that time there was always darkness. There was no daylight then. Again Giant put on the raven skin and flew toward the east. Now, Giant reached the mainland and arrived at the mouth of Skeena River. There he stopped and scattered the salmon roe and trout roe. He said while he was scattering them, "Let every river and creek have all kinds of fish!" Then he took the dried sea-lion bladder and scattered the fruits all over the land, saying, "Let every mountain, hill, valley, plain, the whole land, be full of fruits!"

The whole world was still covered with darkness. When the sky was clear, the people would have a little light from the stars; and when clouds were in the sky, it was very dark all over the land. The people were distressed by this. Then Giant thought that it would be hard for him to obtain his food if it were always dark. He remembered that there was light in heaven, whence he had come. Then he made up his mind to bring down the light to our world. On the following day Giant put on his raven skin, which his father the chief had given to him, and flew upward. Finally he found the hole in the sky, and he flew through it. Giant reached the inside of the sky. He took off the raven skin and put it down near the hole of

[1] Meaning to the mainland.—F. B.

[2] Notes, p. 641.

the sky. He went on, and came to a spring near the house of the chief of heaven. There he sat down and waited. Then the chief's daughter came out, carrying a small bucket in which she was about to fetch water. She went down to the big spring in front of her father's house. When Giant saw her coming along, he transformed himself into the leaf of a cedar and floated on the water. The chief's daughter dipped it up in her bucket and drank it. Then she returned to her father's house and entered. After a short time she was with child, and not long after she gave birth to a boy. Then the chief and the chieftainess were very glad. They washed the boy regularly. He began to grow up. Now he was beginning to creep about. They washed him often, and the chief smoothed and cleaned the floor of the house. Now the child was strong and crept about every day. He began to cry, "*Hama, hama!*" He was crying all the time, and the great chief was troubled, and called in some of his slaves to carry about the boy. The slaves did so, but he would not sleep for several nights. He kept on crying, "*Hama, hama!*" Therefore the chief invited all his wise men, and said to them that he did not know what the boy wanted and why he was crying. He wanted the box that was hanging in the chief's house.

This box, in which the daylight was kept, was hanging in one corner of the house. Its name was *mā*. Giant had known it before he descended to our world. The child cried for it. The chief was annoyed, and the wise men listened to what the chief told them. When the wise men heard the child crying aloud, they did not know what he was saying. He was crying all the time, "*Hama, hama, hama!*"

One of the wise men, who understood him, said to the chief, "He is crying for the *mā*." Therefore the chief ordered it to be taken down. The man put it down. They put it down near the fire, and the boy sat down near it and ceased crying. He stopped crying, for he was glad. Then he rolled the *mā* about inside the house. He did so for four days. Sometimes he would carry it to the door. Now the great chief did not think of it. He had quite forgotten it. Then the boy really took up the *mā*, put it on his shoulders, and ran out with it. While he was running, some one said, "Giant is running away with the *mā!*" He ran away, and the hosts of heaven pursued him. They shouted that Giant was running away with the *mā*. He came to the hole of the sky, put on the skin of the raven, and flew down, carrying the *mā*. Then the hosts of heaven returned to their houses, and he flew down with it to our world.

At that time the world was still dark.[1] He arrived farther up the river, and went down river. Giant had come down near the mouth of Nass River. He went to the mouth of Nass River. It was always dark, and he carried the *mā* about with him. He went on, and went

[1] Notes, p. 649.

up the river in the dark. A little farther up he heard the noise of the people, who were catching olachen in bag nets in their canoes. There was much noise out on the river, because they were working hard. Giant, who was sitting on the shore, said, "Throw ashore one of the things that you are catching, my dear people!" After a while, Giant said again, "Throw ashore one of the things you are catching!" Then those on the water scolded him. "Where did you come from, great liar, whom they call Txä'msem?" The (animal) people knew that it was Giant. Therefore they made fun of him. Then Giant said again, "Throw ashore one of the things that you are catching, or I shall break the *mā!*" and all those who were on the water answered, "Where did you get what you are talking about, you liar?" Giant said once more, "Throw ashore one of the things that you are catching, my dear people, or I shall break the *mā* for you!" One person replied, scolding him. Giant had repeated his request four times, but those on the water refused what he had asked for. Therefore Giant broke the *mā*. It broke, and it was daylight. The north wind began to blow hard; and all the fishermen, the Frogs, were driven away by the north wind. All the Frogs who had made fun of Giant were driven away down river until they arrived at one of the large mountainous islands. Here the Frogs tried to climb up the rock; but they stuck to the rock, being frozen by the north wind, and became stone. They are still on the rock. The fishing Frogs named him Txä'msem, and all the world had the daylight.

(3) STONE AND ELDERBERRY BUSH[1]

Txämsem went along up Nass River, and came to the place where Stone and Elderberry Bush were quarreling, discussing who should give birth first. Stone wished to give birth first, and Elderberry Bush also wished to give birth first. Txämsem listened to what they were saying. Stone said, "If I give birth first, then people will live a long time; if you give birth first, people will live a short time." Giant went to the place where they were and looked, and, behold! Stone had almost given birth to her child. Then he went to Elderberry Bush and touched her. He said, "Give birth first, Elderberry Bush." Then Elderberry Bush gave birth to her child. For that reason people do not live many years. Because Elderberry Bush gave birth to her child first, man dies quickly. If Stone had given birth first to her child, it would not be so. That is what our people say. That is the story of Elderberry Bush's children; and therefore the Indians are much troubled because Stone did not give birth to her children first. For this reason the people die soon, and elderberry bushes grow on their graves.

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[1] Notes, p. 663.

(4) ORIGIN OF FIRE [1]

Again TxämsEm went on, and the people began to multiply on the earth. However, they were distressed because they had no fire to cook their food and to warm themselves in winter; and Giant remembered that they had fire in the village of the animals. Therefore he tried to fetch it for the people. He started, wearing his raven blanket which his father, the chief, had given to him before he left yonder. Soon he arrived; but the people of his father's village refused to let him have fire, and sent him away from their town. He tried in every way to get fire, but he failed, for the people would not let him have it.

Finally he sent one of his attendants, the Sea Gull, to carry a message to the people; and this is the message the Sea Gull carried: "A good-looking young chief will come soon to the people to have a dance in your chief's house." Then the whole tribe made ready to welcome the young chief. Then Giant caught a deer and skinned it. At that time the deer had a long tail, like a wolf's tail. Giant tied pitch wood to the long tail of the deer. He borrowed the canoe of the great Shark, and they came to the village, where the chief had a large fire in his house. The big Shark's canoe was full of crows and sea gulls; and Giant was sitting in the center of the canoe, dressed in his deer skin. Then all the people entered. They built a large fire, larger than it had been before, and the great house of the chief was full of his tribesmen. Then all the newcomers were seated on one side of the large house, ready to sing. Soon the young chief began to dance, and all his companions beat time with their sticks, and one had a drum. They all sang a song, and some of the birds clapped their hands, and they all sang together.

The Deer entered at the door. He looked around, and entered leaping and dancing, and went around the large fire. Then all the people were well pleased to see him dance. Finally he struck his tail over the fire, and the pitch wood on his tail caught fire. He ran out with the firebrand at his tail and swam on the water. Then all his companions flew away out of the house. The great Shark canoe also left. The people tried to catch the Deer, intending to kill him. He jumped and swam quickly, and the pitch wood at his tail was burning. When he arrived at one of the islands, he went ashore quickly, struck a fir tree with his tail, and said, "You shall burn as long as the years last." For that reason the deer has a short black tail.

(5) TXÄ'MSEM USES THE SINEWS OF THE TOMTIT [2]

TxämsEm walked along the seashore and saw a long mass of seaweed way out at sea. There were very large sea eggs on it. TxämsEm was anxious to eat them, but he could not get them because the seaweed

[1] Notes, p. 660. [2] Notes, p. 655.

was too far out to sea. Therefore he made up his mind to invite in all the people from the land and from the sea; and when all the guests were in his house, TxämsEm spoke: "Friends, I have invited you in because I want to borrow your sinews." All the people promised to help him, and first he took the sinew of the large whale. TxämsEm threw it out to sea, trying to reach the large sea egg that he saw on the long mass of seaweed which was floating on the sea. The whale sinew, however, broke. He tried the sinews of all the different animals, one at a time, but none of them were satisfactory. Finally he said, "Whose sinews have I not tried yet?" Then the little Tomtit stood up and said, "Sir, you may take my sinews;" and he took out the sinews from his little belly and held them out to him. They were as thin as spider web. When all his sinews were out, he said, "Now, master, take hold of one end of my sinews and throw them out where the long mass of seaweed is; then we shall get your sea egg." TxämsEm could hardly hold the small sinew of the Tomtit. Nevertheless he tried. Finally Tomtit took hold of one end of (the rope made of) his own sinews, went down to the beach, and threw (the rope made of) his own sinews seaward to the place where the long mass of seaweed was, and caught it. Then all the people pulled at it, and the sinews of the little Tomtit were stronger than the sinews of all the other animals. Soon TxämsEm had a large sea egg. He ate it and kept the shell. He was well pleased to have eaten the large sea egg. Then he gave power to Tomtit to be a chief over all the animals. Then TxämsEm went on.

(6) ORIGIN OF TIDES[1]

Again TxämsEm took his raven blanket and flew over the ocean with the firebrand in his hands. He arrived at the mainland and came to another house, which belonged to a very old woman, who held the tide-line in her hand. At that time the tide was always high, and did not turn for several days, until the new moon came, and all the people were anxious for clams and other sea food. Giant entered and found the old woman holding the tide-line in her hand. He sat down and said, "Oh, I have had enough, I have had all the clams I need!" The old woman said at once, "How is that possible? How can that be? What are you talking about, Giant?"—"Yes, I have had clams enough." The old woman said, "No, it is not true." Therefore Giant pushed her, so that she fell back, and he threw dust into her eyes and her mouth. Then she let the tide-line go, so that the tide ran out very low, and all the clams and shellfish were on the beach. So Giant carried up as much as he could. The tide was still low when he re-entered. The old woman said, "Giant, come and heal my eyes! I am blind from the dust." Giant said, "Will you

[1] Notes, p. 656.

promise to slacken the tide-line twice a day?" She agreed, and Giant cured her eyes. He had eaten all the shellfish that he had carried up.

The old woman said, "How can you get water to drink, Giant?" He answered that it was under the roots of the little alder tree.[1] Soon Giant was thirsty, and he went to drink water, but he could not find any. Finally he went up Skeena River, and there he found water, because the old woman had dried up all the brooks and creeks. Therefore the tide turns twice every day, going up and down.

(7) GIANT GAMBLES WITH GULL[2]

He went on and made a house. He saw a sea gull flying about, and said, "Hey!" The Gull continued to fly about, crying, "Ha, ha!" Then Giant ran about and made sticks, intending to gamble, and the Sea Gull came to him. They began to gamble, and soon they began to quarrel; and Giant said, "This is my gambling-stick." Sea Gull said, "No, it is my gambling-stick." Therefore Giant threw the Gull on his back and stepped on his stomach, so that the Gull vomited one olachen. Giant took it, and the Gull flew away.

(8) GIANT OBTAINS THE OLACHEN[2]

On the following day Giant made a little canoe of elderberry wood, went down the river, and landed at the beach in front of the house of a great chief, Kuwask. After he had rubbed the spawn of the olachen over the inside of his canoe, he entered, and said, "Oh! my clothes are wet, because the Tsimshian were working hard last night, fishing for olachen. Many persons caught two or three canoe-loads of olachen up the river last night." Then the people in the chief's house said, "Oh, how could olachen get there? Their time has not come yet. They will go up four months and a half hence." They did not believe what Giant said, and continued, "You are a liar, you are a liar!" Giant said, "Look at the inside of my canoe! There are spawn of olachen in it." The young men went down, and saw that the whole inside of the canoe was full of olachen spawn; and when they lifted up the stern-sheets, they found the tail of an olachen. Therefore the young men returned, went up, and said, "It is true," and showed the olachen tail. Then the great chief said, "Perhaps those foolish young olachens have gone(?)." Moreover, he said, "Go and ask the several chiefs in the village—ask Burst Under The Stern Sheets, ask Stick To The Hot Stone, ask Half Eaten By The Goose, ask Dried In Olachen Box.[3] See what they say!" Then the person went to ask them. He was sent by the chief, and they all agreed. Therefore the chief ordered the men who were standing in the four

[1] See p. 69. [2] Notes, p. 653.

[3] These are names of the various olachen chiefs, and refer to the conditions of the fish during the process of catching and trying out the oil.—F. B.

corners of his house to break the corners. They did so, and the olachen went down into the water. Therefore Giant ran down to the water, stepped into the river, and shouted to the olachen to go up the river. He said, "Go up on both sides of the river!" Then he went aboard his canoe, filled it with olachen, and paddled along to Nass River, shouting all the while. Therefore on Nass River the olachen fishing begins very early in spring.

(9) GIANT LEARNS HOW TO COOK OLACHEN[1]

Giant camped at a certain place. He did not know how to cook his olachen. A woman came to the place where he had camped, and Giant spoke kindly to her, like a brother to his sister. Her name was Tsowatz. She was the Oil Woman, of dark complexion. Giant asked her, "Tell me, how shall I cook my olachen?" Oil Woman told him, "You must heat stones; and when they are red-hot, pour four pails of water into a large cedar box." Thus spoke Oil Woman to Giant. She said also, "Make a pair of tongs of cedar wood for handling red-hot stones. The tongs should be a fathom and a half long. Throw red-hot stones into a box; and when the water boils, fill five baskets with olachen; then heat some more stones; and when they also are red-hot, make a large spoon of alder wood, and use it for taking the stones out of the cedar box. When you have done this two or three times, the fish will be done. Before the fish is done, pour more water into the box before you take out the first lot of stones. Then, after you take out the first lot of stones, put in the second lot. Then take them out again, and put in the third lot of red-hot stones to cook the fish with; and when the oil appears on top of the water, you will have all the grease you want." Thus spoke the Oil Woman to Giant, and Giant was glad to receive the instruction of Oil Woman. He took her gladly to be his sister.

(10) GIANT AND THE GULLS

While he was still encamped there, a gull appeared over Giant. He called him Little Gull. Then two Gulls came to him; and Giant asked them, "How shall I roast my olachen, friends?" The two Gulls taught him how to roast the olachen. They built a frame of elderberry wood and put it in good order. The space between the elderberry sticks was about three finger-widths, and they were as long as the fore arm. They placed the olachen on the elderberry frame. Then the Gulls said to Giant, "Put on your mat of spruce roots and your cedar-bark raincoat, and your gloves, and wrap your blanket around your knees, and start a fire under the frame, and sit there and keep the fire a-going until the olachen are done on one side. Then

[1] This and the following story contain the olachen taboos practiced by the Tsimshian.—Notes, p. 653.—F. B.

turn them over. When you turn the frame over, say '*Lawa!*' Then put it in good order again, and put them on the frame with the other side towards the fire. Then, when one of the olachen bursts on account of the heat of the fire, say 'Oh, oh! some more olachen are coming up!' " Giant was very glad to receive the instructions of the two Gulls. Before the olachen was done, the two Gulls began to eat Giant's olachen; and they cried while eating, "*Gunax haa, gunax haa!*" Then many gulls came, crying "*Gunax haa, gunax haa!*" and ate all the olachen on the frame. Now Giant was sad. He took the Gulls and threw them into the fire, and ever since that time the tips of their wings have been black.

(*Note of the Recorder.*—The place where he camped at that time was called Little Crabapple-Tree Place. And so we know nowadays how to cook olachen, for Giant taught the people how to cook olachen. All these works he did in order to support the people whom he made out of the elderberry tree. The first thing he did was to leave his father; the second was to fly over the sea to the mainland; the third, to scatter all kinds of fishes in the rivers and streams; the fourth, to scatter all kinds of berries over the dry land; fifth, he ascended to heaven and brought down daylight and north wind; and as the sixth thing, he went to the village of his father and brought the fire; seventh, he went to the old woman and obtained from her the tide-line; eighth, he called the Gull to gamble with him, and in their quarrel he stepped on the Gull's stomach and made him vomit olachen; ninth, he went to the olachen village and deceived the chief; tenth, he met the Oil Woman; eleventh, he called two Gulls to teach him how to roast the olachen. And this is the end of his works to fill the wants of the new people whom he had made.)

(11) TXÄ'MSEM AND THE STEELHEAD SALMON[1]

Now Giant's name was changed to TxämsEm. He went on, and saw a steelhead salmon jumping in the river. Then he made a plan. He kicked the rock and made a deep hole. He said with a loud voice, "Ha, steelhead salmon! come up to me to the beach!" He was standing above the hole which he had kicked into the rock. Suddenly the steelhead salmon hit his heart, and TxämsEm lay there like one dead. After a while he opened his eyes, and saw that the salmon had jumped over the hole that he had made. He kicked the rock again, and made a second hole. Again he said, "Come up to me, big steelhead salmon, and we will see who is the stronger!" He stood there, ready to catch the steelhead salmon. Again suddenly the steelhead salmon hit his heart, and he lay there like one dead. After a while he opened his eyes and saw the steelhead salmon lying in the hole near the water. TxämsEm rushed down to kill it, but could not reach it. He kicked the rock again, and made a third hole, and he

[1] Notes, p. 674.

stood there above those three holes. He repeated the same words as before, "Come up to me, big steelhead salmon! We will see who is the stronger." And when he said so, the steelhead salmon hit him again, and he lay there like one dead. His heart was swollen. When his eyes opened again, he saw the steelhead salmon again, which lay right in the middle of the last hole. He went down slowly and caught it; and he was very glad to have the steelhead salmon, for he was very hungry.

He did not know how to prepare his food, so he sat down and eased himself. Then he asked his excrements, "What shall I do, excrements?" They answered, "Steam it in a hole, steam it in a hole." Then he gathered firewood. Then TxämsEm gathered stones, heated them, and when the stones were red-hot, he put them in a hole. He also went and gathered leaves of the skunk-cabbage to cover it. Then he cut the salmon lengthwise, and covered it with the skunk-cabbage leaves, and poured water on it. When the salmon was done, white crows gathered over him. Then TxämsEm said to the White Crows, "Grandchildren, go and borrow for me some dishes, so that I may eat my salmon." The White Crows went and brought mussel-shells to TxämsEm. When he saw them, he said, "No, that is not what I want. I want real dishes. Go again and bring them!" They went, and brought clamshells. Then TxämsEm became angry, and said, "Go again and bring me real dishes." They went, and brought all kinds of shells. Now TxämsEm himself went to get real dishes. As soon as he had gone, all the crows came and ate TxämsEm's salmon. After they had eaten it, they put over the hole a large hemlock tree that stood near by. When TxämsEm came back, he saw that the hole was empty, and all he saw was that the ground was covered with the crows' excrements. He looked up, and, behold! multitudes of crows covered the branches of a large tree. Then all the crows flew away; and TxämsEm cursed them, and said, "As you are flying there, you shall be all black." Therefore all crows are black.

(12) TXÄ'MSEM AND LAQOBOLA'[1]

TxämsEm went down the river, and arrived at its mouth. There he met a man named Lagobola, and TxämsEm talked to him. He said, "Brother, where have you been?" Lagobola replied, "I come from the south, and I heard of your fame, which has spread all over the world." Thus spoke Lagobola to TxämsEm. Lagobola also said, "I also hear about your supernatural power." Then TxämsEm said, "Well, Brother Lagobola, let us go to the sea tomorrow to hunt sea otters!" and Lagobola agreed. They were going to Dundas Island. TxämsEm killed three seals and two sea otters; and he camped there first. While he was making a fire, Lagobola came to

[1] Notes, p. 666.

the place where he was encamped. TxämsEm invited him up, and they were about to eat there. Then TxämsEm went to get fuel and to look for water. They began to eat; and after they had eaten, Lagobola said to his friend, "What are you going to drink, TxämsEm? Are you going to drink from the root of the little alder tree?"[1]—"Yes, my dear!" said TxämsEm. After they had eaten, TxämsEm took his bucket and went to the root of the little alder tree, and found no water there, for Lagobola had dried up all the water of the brooks. TxämsEm knew at once that Lagobola had caused the water to disappear. Therefore he put his one foot on Dundas Island, the other on the mainland at the mouth of Skeena River, filled his (basket) bucket, and took the water to Lagobola. Then Lagobola drank, and tasted the water of Skeena River.

On the following morning TxämsEm and Lagobola started to hunt. TxämsEm said, "Go round outside Dundas Island, and I will go inside." Lagobola consented to this; and while they were going along, Lagobola took off his hunting-cap, and a fog arose. He put it upside down in his canoe, then a thick fog lay on the surface of the water. TxämsEm lost his way and paddled about, but his brother Lagobola did not paddle. His canoe was just drifting about. Then TxämsEm was scared. He cried, and called his friend. "My dear Lagobola, I know your supernatural power is stronger than mine. Take pity on me, my dear!" He called out to him again, but Lagobola did not answer. Again he called, and began to cry. He said, "O my dear brother!" Then Lagobola shouted, and said, "What is the matter with you?" Lagobola gathered the fog, took it off from the water, and put it in his cap. Then he put the cap on, and soon the fog cleared away. Then Lagobola asked TxämsEm, "Why are you so full of fear?" TxämsEm said, "I did not cry, I am only singing in my canoe." They paddled along toward the mainland, and came to the mouth of Skeena River. Then they went up the river, each in his own canoe. When they reached the point where the current runs down, TxämsEm said, "Let us gamble here!" Lagobola agreed, although he did not care. He said to TxämsEm, "What kind of game shall we play?" TxämsEm replied, "Let us have a shooting-match!" So Lagobola consented. TxämsEm had said, "Whoever hits this crack shall win the game—either I or you." He prepared a rock and split it, so that they might shoot at it. "Let us stake Skeena River against Nass River!" Then his brother Lagobola agreed. Lagobola had a nice box-quiver, but TxämsEm had just made a bow and arrow. TxämsEm took two stones, on which they sat down. They talked to each other. TxämsEm wished to sit nearer to the water than his brother. Lagobola said, "You shoot first, my

[1] See p. 65.

brother!" but TxämsEm replied, "No, let us shoot at the same time!" Lagobola agreed, and they shot at the same time. Before they shot, TxämsEm squirted water from his mouth, and said, "Let Lagobola's arrow fall a little farther over there, and let my arrow hit the goal!" As soon as the brothers shot, Lagobola saw distinctly that his arrow struck the rock, while TxämsEm's arrow fell a little to one side; but TxämsEm said, "I hit it!" Lagobola said, "No, I hit it!" but TxämsEm repeated, "I hit it!" He was very glad while he was saying this. At once Lagobola said, "You won, Brother TxämsEm. Now the olachen will come to Nass River twice every summer;" and TxämsEm said, "And the salmon of Skeena River shall always be fat." Thus they divided what TxämsEm had won at Nass River. Then TxämsEm went down to the ocean, and Lagobola went southward to the place he had come from.

(13) TXÄ'MSEM AND THE CRAB[1]

TxämsEm went on with his raven blanket which his father had given him, and flew over the ocean. What was he to eat? At sunrise he arrived at a sand-spit. He saw a large Crab sitting there, warming himself in the sun. It was very low tide. TxämsEm wanted to kill him, so he flew to the place where the Crab was sitting, and said, "Let us have a game, grandfather!" Thus spoke TxämsEm, while he touched the back of the Crab. The Crab replied, "Oh, no!" TxämsEm did so several times. When the tide turned, the Crab moved away. But TxämsEm desired very much to have the large Crab. Again he flew to him, touched him on his back, and said, "Let us have a game, grandfather!" The Crab replied, "Oh, no!" Again he flew and touched him on his back, and said, "Let us have a game, grandfather!" Then the Crab was displeased with TxämsEm, who was sitting close to the water. TxämsEm came again and pushed him, and said, "Let us have a game, grandfather!" Then the large Crab caught him by the leg and walked slowly down into the water. TxämsEm was scared, for he was in the claws of the large Crab. He said to the Crab, "Dear grandfather, let me go!" but the Crab would not listen to his request, and walked along the bottom of the sea. Soon the Crab felt that TxämsEm was dead, and let go of him. TxämsEm came up to the surface of the water and floated there. A light wind blew and drifted him ashore. Then the tide turned again, and he lay there on the ground. The sun rose up to the middle of the sky and loosened the raven blanket. By and by he opened his eyes, because he had been warmed by the heat of the sun. He arose, and saw some of his feathers that had come off. Then he said to himself, scratching his head, "My feathers have done well enough."

[1] Notes, p. 721.

(14) ORIGIN OF THE BULLHEAD[1]

TxämsEm went along the sand-point, and while walking there he was searching for food, but he did not find anything. Suddenly, behold! there was a fish in the water. It was not moving. TxämsEm stood there and wept. He said to the Fish, "You look like my grandfather, who died a little while ago." He wiped the tears from his eyes, and said, "Come ashore! I want to talk to you a while."

The Fish came toward the shore. TxämsEm thought he would kill it. He was much depressed because he was hungry. Now the Fish was almost within his reach, but it swam back into the deep water. The Fish knew TxämsEm's intentions, and swam back from the shore, saying, "Do you think I do not know you, Giant?" Then Giant acted as though he were going to take hold of the Fish, stretched out his hand, and said, "You shall have a thin tail, only your head shall be large and thick." It became the bullhead. The bullhead is remarkably stout, because TxämsEm cursed it, and made it thin at one end, while the other end is thick.

(15) TXÄ'MSEM FRIGHTENS AWAY THE OWNERS OF A WHALE[2]

TxämsEm lived there for a while. Soon he made up his mind to go back to the mainland, for he was very hungry. He had bad luck, and he needed something to eat. He flew back over the sea, and soon he came to a village where there were many people. Behold! a large whale lay there on the beach. He had on his raven blanket, and he flew to the place where the dead whale lay, and said in the Raven language, "*Gulâge gag dze el ban!*" The people were worried to know what the Raven wanted to say. On the following day a number of gamblers were together at one place in this village. TxämsEm was sitting at one end of the gamblers. The people did not know him. They began to talk about what the Raven had said the day before. Therefore the Raven asked what it was that the Raven had been saying. Then one of the party told him that the day before, in the afternoon, a raven flying over the dead whale had turned over above the whale, saying, "*Gulâge gag dze el ban,*" and that he had done so several times. "Oh, I see, I understand what he said! He said, 'Maybe a pestilence will come to this village within a few days.'" Then the people were still more troubled; and when evening came, the chief of the village sent out his slave, and said, "Go out and order the people to move tomorrow morning!" The great slave ran out and cried, "Great tribe, move!" They did so the following morning. Now, TxämsEm lived in the chief's house. He carved the large whale, and carried the meat into the house. Four houses were filled with the meat and fat. He lived there a long time, and ate the whale meat and fat.

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[1] Notes, p. 685. [2] Notes, p. 687.

(16) TXÄ'MSEM FINDS A BEAUTIFUL BLANKET.[1]

Now, TxämsEm took one of the chief's dancing-garments and wore it. He threw away his raven blanket which his father had given him, and went on, not knowing where he went. He went along, and tore his dancing-blanket, and was very poor; but he remembered his raven blanket which he had thrown away. He turned back and searched for his raven blanket a long time. At last he found it, took it up, and put it on, then he was glad to have it back. He went on, and saw a very nice dancing-blanket like the one he had worn before. At once he tore his raven blanket which his father had given him, and took the dancing-blanket that hung before him. He went on, dressed like a young prince; but when he was walking, behold! it was no dancing-garment, but he had on only lichens. He sat there weeping, turned back, and searched for his raven blanket, tied it together, and walked on, hungry and weeping. As he went along, behold! there were a marten blanket and a dancing-blanket hanging there. So he went toward them, took off his raven blanket, and wore the marten blanket below, and the dancing-blanket over it. He went on, dressed like a young chief. Then he saw a village before him, and his heart rose in pride; but, behold! his garments were only common moss and lichens. He stood there again weeping, and turned back to search for his raven blanket which his father had given him. He found it, put it on, and flew toward the town.

(17) TXÄ'MSEM AND HIS SLAVE[2]

Before TxämsEm reached the village he transformed a piece of rotten spruce wood into a slave, whom he called Łgum. Then TxämsEm took a pair of clamshells and made of them ear-ornaments, which he wore as princes wear abalone ear-ornaments. Then TxämsEm said to his slave whom he had made out of spruce wood, "When you see me walking on the beach of that town, say, 'Do you know that a great chief is walking along the beach of your village, great tribe?'" The slave passed several times, and repeated what his master told him. Sometimes he made a mistake. Then TxämsEm scolded him for his mistakes until he remembered what TxämsEm taught him to say. They went on, and soon came to the end of the village. TxämsEm walked along the beach in front of the town. Then his slave shouted, and said, "Do you know that a great chief is walking in front of your town, great tribe? He is wearing his abalone ear-ornaments." Then the whole tribe went to see the great chief who had come into their town. The head chief of the town invited TxämsEm into his house, and set before him rich food of all kinds. While TxämsEm was eating, he saw that the chief's house was full of dried codfish.

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[1] Notes, p. 722. [2] Notes, p. 689.

After the evening meal, he called to his slave to go with him to refresh themselves for a while. They did so; and when they were behind the house, he opened his mind to the slave. He said, "I saw a house full of dried codfish, so I will pretend to die. When you go in, I will lie down, and some of the codfish oil will drop into my eye. Then I shall pretend to die of this cause; and when you tell the people that I am about to die, you shall order the people to move and to leave everything behind. Then, when you put me into the grave-box, don't tie it too tightly." Thus spoke TxämsEm to his slave. They went in again in the evening. Now, TxämsEm lay down, looked up, and soon some codfish oil dripped into one of his eyes. He pretended to be very sick, because he wanted to have all the codfish in the town. The same night, after a short time, he pretended to die. Then all the people wailed for him. The slave ran out and cried, "Move, great tribe, because the great chief died of the codfish oil!" The people did so. In the morning they moved, and left all the dried codfish and everything behind. The slave put him into a box, and tied it up with cedar-bark rope. When all the people had left, TxämsEm asked from out of the box, "Have they all left?" The slave said, "No." The slave left the box, went to every house, and ate the best codfish he could find. Then TxämsEm became very desirous of eating it. The slave had tied up the box, and TxämsEm was anxious to get out, but he was unable to open the box. So the slave ate all the codfish he wanted. Then, when the slave had enough, he went to the box, undid the rope with which he had tied the box, and TxämsEm came out with sad countenance, and ate the codfish that his slave had left. They staid there a little longer, until they had devoured all the codfish in the whole village.

(18) TXÄ'MSEM KILLS HIS SLAVE[1]

They went on and on, until they arrived at a large village. Then TxämsEm ordered his slave to say the same as he had at the last village, where TxämsEm had pretended to die. TxämsEm walked along the beach in front of the town. Then his slave shouted, and said, "Do you know that a great chief is walking along the beach in front of your town, great tribe? He wears a costly pair of abalone ear-ornaments." Then the whole tribe sallied forth from their houses to see the stranger. One of the head chiefs invited him in, and he entered with his slave and sat down. The chief gave them to eat. First they ate dried salmon, and then the waiters served them crab-apples mixed with grease. Then the chief of the house said, "Łgum, ask your master if he wishes to have crabapples from Gałax." When TxämsEm saw these excellent crabapples, he was very desirous of eating them. Therefore he said to his slave in a low voice, "Tell

[1] Notes, p. 691.

them that I should like to eat what they have there now." The slave said, "O chief! my master says he does not eat what you have there now, because he is afraid he might die." The chief of the house said, "Oh, I see! Then we will eat it with you, Łgum." Then TxämsEm sat there, looking at his slave angrily. The slave ate all with the chief of the house, but TxämsEm had only very little to eat. After they finished eating, they went out. TxämsEm was still angry with his slave. TxämsEm went first, followed by his slave Gahaya (?). Soon they came to a deep canyon. TxämsEm had placed the dried stem of a skunk-cabbage across, forming a bridge. He himself went across first; and when he reached the other side, he called Łgum to come across, but the slave was afraid to follow him. After a while, however, he followed him; and when Łgum reached the middle of the bridge, it broke. Then Łgum fell into the deep canyon, and his belly burst. When TxämsEm saw what had happened, and saw the food of which he had not been able to partake, he flew down to the bottom of the canyon and ate the contents of the slave's stomach. TxämsEm simply took the food with both his hands and ate it all. After he had eaten, he flew up from the bottom of the canyon.

(19) FISHERMEN BREAK OFF TXÄ'MSEM'S JAW[1]

Again TxämsEm was very hungry. He went on, not knowing which way to turn. Behold! he came out of the woods near a large town. There were people out in front of the town, fishing for halibut. TxämsEm thought they might have much bait on their hooks and that he would eat it. He dived and saw the bait. He took it off from the hooks and ate it. Then TxämsEm went from one hook to another, eating all the bait. Thus the bait of all the fishermen had disappeared, and they did not know how it had happened. Finally one of the fishermen caught TxämsEm's jaw. His jaw was caught on one of the hooks. Then the fisherman pulled up his line, and TxämsEm was pulled up. He offered resistance, but could not take the hook out of his mouth, and he held on to the rocks at the bottom of the sea. Then the fishermen assembled, and hauled together at the fishing-line. TxämsEm had said to the rocks to which he held at the bottom of the sea, "Help me, rocks of the bottom!" and finally he said to his jaw, "Break off, jaw! I am getting tired now." Then his jaw broke off, and the fisherman hauled up the line easily. Behold! the fishermen saw come up on the hook the great jaw with a long beard. Some of them laughed, but others were scared. They all went ashore at once, and all the people assembled in the chief's house. They looked at the great jaw, and were surprised to see a man's jaw with a long beard caught on a halibut hook. On the following day the gamblers assembled at one place on the beach of the town. There they

[1] Notes, p. 684.

looked at the great jaw. It was a man's jaw. Now TxämsEm went ashore and came out of the water. He was in great pain because his jaw had been broken off. Then he said to himself, "I am always doing something to myself." Soon he arrived in the town, and saw the gamblers sitting on the beach. So he went toward them; and while the people were looking at the man's great jaw, TxämsEm came and sat down at the end of the line of people that were sitting there. He saw the people looking at the great jaw. The people handed it around and looked at it. After a little while TxämsEm held his blanket over his mouth to cover his lost jaw; and when he saw his great jaw, he stretched out his hand and said, "Give it to me! Let me look at it!" He took it and looked at it, examining it and turning it over and over. He said, "Oh, that is wonderful!" He made the people forget it, put it on, and ran away, and then the people recognized him. They said, "That is TxämsEm, the cheater." TxämsEm ran away as fast as he could. Then his jaw was well again.

(20) TXÄ'MSEM AND THE HUNTER[1]

TxämsEm went on; and as soon as he came to the beach, he saw a hunting-canoe coming around the point, and four men in the canoe. He thought that the hunters would have with them many animals that they had caught, and he said to himself, "I will pretend to be a woman." When the hunters' canoe approached, he assumed the shape of a woman. When the chief of the hunters saw the young woman walking along the shore, he said, "Let us take her on board our canoe!" They agreed, went ashore, and took her aboard. The chief wanted to marry her. The young woman carried a child along. The hunters camped in the evening, and the child was crying. Its mother said, "The child wants to have a *gisox*.[2] That is why it cries." Then the young man cooked seal and gave it to the woman to let the child eat of it. When the men were all asleep, TxämsEm arose and ate all the animals that the hunters had. Early on the following morning the chief of the hunters arose, and saw that his new wife looked like a man; therefore he shouted to wake up his companions. TxämsEm arose first; and the chief of the hunters said, "That is you, TxämsEm, cheater!" TxämsEm ran away, and his child flew away into the woods as a crow.

(21) TXÄ'MSEM AND THE CHILDREN[3]

TxämsEm came to another village, and saw many little children playing at the end of the town. They were throwing pieces of whale blubber at one another. TxämsEm went toward them, stepped in

[1] Notes, p. 692. [2] The meaning of this word is unknown to me.—F. B. [3] Notes, p. 686.

among the children, and ate the blubber with which they were playing. He ate all the blubber which the children were throwing at one another. Then the children stood there quietly, wondering what had become of it. TxämsEm questioned them. "Children, where did you get this blubber?" One of the largest boys told him where they got it. He said, "We climb up a tree and throw ourselves down. When we strike the ground, we say, 'High piles of our blubber,' and at once there are high piles of blubber." Therefore TxämsEm also climbed up a tree which the children had pointed out to him. It was a very tall one. When he reached the top of the tall tree, he threw himself down; and before he touched the ground, he shouted as the children had told him, "High!" TxämsEm struck the ground. Then the children went up to him, looked, and saw that he was dead. The children laughed at him, and left him there. After a little while TxämsEm opened his eyes. He looked about, but he did not find anything to eat; but he had pains all over his body. He lay there on the ground, very sick from his fall from the top of the tall tree.

(22) TXÄ'MSEM AND THE SALMON WOMAN[1]

When TxämsEm recovered from his sickness, he went on, very hungry and distressed. He went down to the beach and built a small house, made a canoe and a spear. One day he went out to try to spear something to eat. It was a calm day. TxämsEm took up his spear, when a fog arose. It lay on the surface of the water. After a while the fog cleared away, and TxämsEm beheld a bright and fair woman sitting in the bow of his canoe. TxämsEm smiled at her, and she also smiled at him. TxämsEm said to the bright and fair woman, "I wish to marry you." Thus spoke TxämsEm to her. The woman said at once, "Just take care, Giant! I am the Salmon. Do not do me any harm." Thus said Bright-Cloud Woman to him. TxämsEm replied to her, who was now his wife, "Come, mistress, let us go home to our house!" They went ashore, and came to the beach in front of TxämsEm's house. As soon as they had gone in, TxämsEm begged Bright-Cloud Woman to cause the salmon to appear in the brook that was at the right side of TxämsEm's little house. Bright-Cloud Woman declined. Early the following morning Bright-Cloud Woman arose quietly, went down to the creek, and put her toes into the water. At once a great many spring salmon jumped in the water. Then she woke her husband, and said, "See how the salmon are jumping at the mouth of the creek!" He arose and saw the spring salmon near the mouth of the creek. TxämsEm was glad. Then Bright-Cloud Woman called her husband to comb his hair. TxämsEm's hair was very ugly. His wife combed it way down his back, and she changed TxämsEm's hair into blond hair. She also

[1] Notes, p. 668.

made his rough skin soft and white. TxämsEm loved his wife very much. Soon the spring salmon were coming up the river. TxämsEm went down and clubbed them, and Bright-Cloud Woman went and got them, and TxämsEm got poles and hung the salmon on them to dry. Early the following morning Bright-Cloud Woman went down to the creek again. She went into the water, and let the water come up to her knees. At once there were salmon jumping. She came out of the water, went to her husband, and awakened him. She said, "The creek is full of silver salmon." TxämsEm arose, went down, and saw the silver salmon. The river was almost dried up, so full was it of salmon.

On the following day TxämsEm went to his canoe to get wood to smoke his wife's salmon. He took along some salmon which he was going to eat while he was getting wood. When he came to a place where he was going to get wood, ravens were flying over him, because they noticed the salmon in TxämsEm's canoe, and TxämsEm had nothing to cover his salmon with. Many ravens assembled, and TxämsEm did not want to leave his salmon in the canoe, and he also wanted very much to get wood to smoke all his wife's salmon. So finally he took out one of his eyes to watch the salmon in the canoe; and he commanded his eye, "If any ravens should come to the canoe, call me, and I will come and drive them away. I don't want them to eat my salmon. I am going to cut wood a little farther out there. If they come to the canoe, then call me; and when I call you from out there, you shall answer so that I know that you are still in my canoe." Then he went.

As soon as he had gone, the ravens came into the canoe; and his eye shouted, "My eye, my eye! these ravens are about to devour me!" TxämsEm replied, "Hide under the stern-board!" His eye replied, "I have done so, yet the ravens are about to devour me." TxämsEm went back quickly, and called to his eye while he was going back, "My eye, my eye! hide under the stern-board! Oh, my eye!" Soon he came down to the canoe, but both his eye and his salmon were gone. He had lost everything. He stood there on the shore, and he had not a chip of wood; so he went aboard his canoe and went home, very sad. Soon he reached his camp. His beautiful wife came down to meet him on the beach. She asked him, "Why do you look so sad, my dear?" TxämsEm said to her, "A raven took away my salmon and also my eye, and so I did not get any wood." Then his wife said, "I will make a new eye for you, better than the old one." TxämsEm went up to his house with his sore eye. His wife went up to the place where he lay, and said, "I will wash your eye-socket." She took water, washed his eye, and made a new one for him, so that it was better than before. TxämsEm was very glad,

for he had a new eye, and he loved his wife very much. The woman loved him really until their salmon was all dried.

Then TxämsEm went into the river and clubbed all the salmon. He built two large houses, and filled them with good dried salmon. Now TxämsEm's food became plentiful, for his wife was drying salmon, and she was roasting some of them. Their three houses were full, and there was no place where TxämsEm did not put away the dried salmon. Bright-Cloud Woman did thus so many times throughout the year, that there was no room for any more dried salmon. All the storehouses of TxämsEm were full of bundles of good dried salmon. Therefore they ceased to make more dried salmon. On the following day he went and took a walk on the sandy beach next to the house. Bright-Cloud Woman staid at home. In the afternoon TxämsEm came home, and his wife stepped up to him and asked him whether he wanted his supper. When TxämsEm said "Yes," Bright-Cloud Woman gave him to eat. The following morning he went out very early, and came back in the evening. His kind wife was ready to give him supper. For four days they acted this way. Then TxämsEm became proud because he had so much food. He spoke angrily to his wife when he came home late in the evening. Finally he asked his wife, "Did any one visit you while I was away?" Thus spoke TxämsEm to his fair wife. Then his good wife spoke with kindly words. "O master, what do you think! Who should visit me in this lonely place?" But TxämsEm was angry. Bright-Cloud Woman said to her husband, "Have pity on me, my dear! No stranger has done any mischief to me. I love you most." Thus said Bright-Cloud Woman to her husband. Then TxämsEm said, "I have been gambling every day, and at one time I was always gaining; but now I am losing everything I have. So I know that some man is visiting you." Thus spoke TxämsEm to his wife. The good woman wept. TxämsEm arose, went out, and his wife followed him secretly. TxämsEm had gone to the first point where he sat down and was gambling with a stump. Bright-Cloud Woman came secretly to where he was, and saw her husband gambling with the large stump. She went away secretly. In the evening TxämsEm came home to his kind wife in a rage.

One day TxämsEm dressed up. He was going to take a walk. His wife combed his hair as she used to do every morning. He arose, and tried to go out; but the backbone of the spring salmon caught in his hair, and he scolded it. He took it and threw it into the corner of the house, saying, "You come from the naked body of a woman, and you catch my hair!" Bright-Cloud Woman just hung her head and cried, but TxämsEm laughed at his wife and went out. Just before evening TxämsEm came in, and again the backbone of the spring salmon caught in his long blond hair. TxämsEm was very

angry, and threw it into the corner of the house. He said again, "You come from the naked body of a woman, and you catch my long blond hair!" Bright-Cloud Woman arose at once. She said to the dried Salmon, "Come, my tribe, let us go back!" Thus she said to them. She stood up and whistled. Then all the dried Salmon flew out of the house; and while the dried Salmon were flying away, TxämsEm's blond hair became scorched and turned back to its own natural color, and his own rough skin came back again. And while his blond hair was being scorched, he tried to take hold of its end, and said, "You should not do that, hair;" and he was uglier than before. Then Bright-Cloud Woman started, and led her tribe, the dried Salmon, and they all went into the water. TxämsEm tried to put his arms around his wife, but her body was like smoke, and his arms went through her, for she was a cloud. TxämsEm came to be very poor, and had nothing to eat and was very hungry. He was there all alone, no one to comfort him. He had lost all his provisions, and his beautiful wife had gone. His blond hair was scorched, and his soft white skin had become rough again. He sat down in the house, weeping and sorrowful on account of the things he had lost.

(23) TXÄ'MSEM MAKES WAR ON THE SOUTH WIND [1]

TxämsEm continued to live alone in his little hut. It had been bad weather all the time since his wife had left him, for the south wind was blowing hard, and he could not get anything to eat. All the people were also unable to get their food, and they were starving. They were also unable to get any fish; for the halibut, red cod, black cod, and others would not bite, and the fishermen could not get any bait on account of the bad weather. They all were very much distressed. TxämsEm's eyes were sore on account of the smoke which the south wind blew down through the smoke hole, and which filled his little hut. Then TxämsEm called all the Fish. When they were in his house, he said, "O my father's tribe! let us consider if we can not get something to eat, the weather always being so bad! We shall soon die of starvation if we always stay at home on account of the bad weather." Then the Devilfish arose, and said at once, "O chief! I will speak what is in my mind. Let us go and make war against the Master Of The South Wind, that we may not all die of starvation!" Then the Halibut also arose, and said, "I am much pleased with what my friend said. Let us go and make war against him, lest we and our children die!" The Fish agreed to go and make war against the Master Of The South Wind." Then the Devilfish also said, "Let us borrow the canoe of our brother Killer Whale, for he has a strong canoe, which can be used in a gale!" The Fish consented,

[1] The form of the following story is influenced by the Kwakiutl tale printed in Boas and Hunt, Kwakiut Texts (*Publications of the Jesup North Pacific Expedition*, vol. III, p. 350).—Notes, p. 658.—F. B.

and he sent the Red Cod to borrow the canoe of the Killer Whale. The chief of the Killer Whales gave it to them, and they took it home. Then the Halibut arose, and stood up before TxämsEm, and said, "I come to tell you the wishes of our people, what they want you to do, dear TxämsEm! They say that you shall devise a way how we can make war against the Master Of The South Wind." So TxämsEm said to him, "Go and ask my brothers to get ready; we will go tomorrow;" and the Halibut went to report to the people what TxämsEm had said. Then TxämsEm begged his companions, Devilfish and Halibut, to sit in the stern of the canoe. When they were all aboard the large Killer-Whale canoe, one of the shellfish was also among the number. It was Cockle. Cockle decided to kick the Master Of The South Wind down the beach when they arrived there. Early in the morning they launched their canoe, and all the people went aboard. The Devilfish and the Halibut were sitting in the stern, and the Cockle and Red Cod in the bow, to watch any danger that might come to them on their way. Then Killer Whale went against the South Wind, going southward toward the town of the Master Of The South Wind. They were going a long time, and the Cockle always said, "I will kick the Master Of The South Wind down to the beach when we get there." TxämsEm heard what Cockle said; and when they saw the village, TxämsEm advised his three companions, Devilfish, Halibut, and Cockle: "You shall go ashore first, and we others will stay in the canoe with the whole crew. Your companion Halibut shall lie down at the door of the house of the Master Of The South Wind. Devilfish shall hide on one side of the door, so that he may suck out the Master Of The South Wind, who shall then slip on the Halibut when the Cockle kicks him down the beach in front of his house." Thus spoke TxämsEm. Then he stopped speaking, for he had arrived at the beach in front of the house of the Master Of The South Wind. Halibut went ashore first, and lay down at the door of the house of the Master Of The South Wind. Devilfish remained sitting in the canoe. Then Cockle jumped out of the canoe and went to the door of the house. There he opened his shell when he entered the house. He saw the Master Of The South Wind lying with his back toward the door of the house; and he was always breaking wind, therefore the south wind was blowing hard all the time. The Cockle tried to go toward the Master Of The South Wind. He opened his shell and tried to kick the Master Of The South Wind, but in vain. He tried in every way, but could not do it. Finally TxämsEm called him down, so the Cockle went down to the canoe. TxämsEm took him up and broke him. He said to him, while he was breaking him, "I will break this braggart," and he ate him. Then Red Cod jumped into the house. He took his fire-drill and drilled. Soon he obtained fire. He took red-cedar bark from under his blanket and put it on

the burning fire. Thus he made a thick smoke in the house of the Master Of The South Wind. The Master Of The South Wind began to cough and to sneeze. Then Red Cod jumped out again. Now the chief, the Master Of The South Wind, coughed and sneezed very hard. He arose, and kept going backward, on and on. He stumbled because he was coughing so hard. He came to the door of his house; and when he stepped on the Halibut, he slipped on him, and slid right down to the Killer-Whale canoe. Then Devilfish sucked, and kept him from going back. TxämsEm said to his people, "Kill him with stones, kill him right away!" Thus spoke TxämsEm to his companions. Then he spoke again, and said, "Go on, warriors, club and kill him!" Then the chief, the Master Of The South Wind, spoke at once, and said, "O Chief TxämsEm! why do you intend to do this to me?" TxämsEm said at once, "O chief, Master Of The South Wind! I do this because we always have bad weather." Then the Master Of The South Wind spoke again, and said, "There shall be alternately one fine day and one bad day." TxämsEm said at once, "Kill him! for what is the use of one day fine and another bad weather? What does that help us?" Then the chief, the Master Of The South Wind, spoke again, and said, "There shall be two good days in succession." TxämsEm said, "I don't want that, either. Go on, kill him!" Thus spoke TxämsEm to his warriors. Then the chief, the Master Of The South Wind, said, "It shall always be summer in your world." TxämsEm said, "That is too much. It is enough to have four days fine weather at a time." Thus said TxämsEm to the chief, the Master Of The South Wind. Then TxämsEm said again, "O chief, Master Of The South Wind! don't lie, else we shall come again and make war on you." Now, Devilfish let go of him. He went up to the beach, and entered his house. TxämsEm called Halibut and Devilfish and Red Cod. They all went aboard the canoe and returned home. When they arrived on the beach of TxämsEm's house, TxämsEm said at once, "Go to your places, for I have been to make war against the Master Of The South Wind, and he promised that it would be good weather for four days at a time." Thus spoke TxämsEm to them before they left him. Each went to his own house. Soon some went to dig clams, others went to get bait; and others went to search for their own kind of food. Still others went fishing; and therefore nowadays we have good weather in our world.

(24) TXÄ'MSEM MAKES A GIRL SICK AND THEN CURES HER[1]

TxämsEm went on, not knowing which way to turn. He was very hungry, staying in a lonely place. After a while he came to the end of a large town. He saw many people walking about, and he was afraid to let himself be seen. TxämsEm sat down there; and on the follow-

[1] Notes, p. 722.

ing day, while he was still sitting there, he saw a large canoe being launched on the beach. Aboard were many young women who went to pick blueberries. Then TxämsEm thought how he could enter the great town. Finally it occurred to him to catch a deer. He went into the woods and caught a deer, skinned it, put on the skin, and then swam in front of the large canoe which was full of young women who were going to pick blueberries. Among them was a young princess, the daughter of the master of that large town. TxämsEm saw that she was among the young women. She was sitting near the middle of the large canoe, between two women. Now, they saw the stag swimming along in front of the canoe. Then the princess said to her companions, "Let us pursue him!" They did so They paddled along, and soon they caught and killed the stag, and took him into the canoe. TxämsEm thought, "Let them put me down in front of the princess!" and then they took him into the canoe and placed him in front of the princess, as TxämsEm had wished them to do. Then they paddled along toward the place where the blueberries were. Before they reached the blueberry-patch, the deer moved his hind leg and kicked the princess in the stomach. Then he leaped out of the canoe and ran into the woods. The princess fainted when she received the wound, and therefore the young women turned back and went home. The princess became worse as they went along. Finally they reached the beach in front of the house of the head chief. They told the people what had happened to them on their journey. Then they took the princess up to her father's house. A great number of people were following them. The chief was very sorrowful because his only daughter was hurt. He called together all the wise men, and asked them what he should do to cure his daughter. The wise men told him to gather all the shamans, and let them try to cure her wound. There was a wound under her ribs made by the hind leg of the deer. Then the chief ordered his attendants to call all the shamans. The attendants went and called all the shamans. They gathered in the chief's great house. Then the shamans worked over her with their supernatural powers, but they all failed. The wound could not be cured by the supernatural powers of the shamans. The girl became worse and worse, until she was very ill. Still the shamans worked on, day and night. Three days had passed, and the many shamans had been working in vain. On the fourth day, behold! before the evening set in a canoe filled with young men came to town. They came ashore, and some people went down to meet them. Then the people who were going down saw a shaman sitting in the middle of the canoe. They went up quickly and told the chief that a shaman had come to town. Therefore the chief sent to him, asking him to cure his only daughter. (This shaman was TxämsEm, and the crew of his canoe were his

grandchildren the Crows.) In the evening, when he came in, he saw the princess lying there very ill, for he had hurt her a few days before; and all the shamans who had failed before were sitting along the wall on one side of the house. TxämsEm pretended to be a shaman. He sat down near the head of the princess, who was lying down; and all the young men followed him, carrying a large box which contained his magic powers. He took charcoal and rubbed it on his face, and rubbed ashes over it. He put on the crown of bears' claws, placed a ring of red-cedar bark around his neck, and put on his shaman's dancing-apron, and took up his large shaman's rattle. He started with beating of the drum; and after the drumming and beating, he began his song; and when they were singing, they pronounced these words:

> "Let the mighty hail fall on the roof of this chief's house,
> On the roof of this chief's house,
> On the roof of this chief's house!"

and as the singers pronounced these words, hail beat on the roof of the chief's house terribly. (Before TxämsEm arrived in the town, he had ordered some of his grandchildren the Crows to take each a small white stone in his mouth, and said, "When we pronounce the words of our song, then drop the stones on the roof of the chief's house." Thus had TxämsEm spoken to his grandchildren the Crows, and they had done so.) When the mighty hail ceased, TxämsEm said, "Bring me a mat of cedar bark." They brought him the mat, and he spread it over the princess to cover her. He himself also went under it with the girl, touched the wound, said, "Be cured, wound under the right ribs!" and so it happened. Then the chief was very glad because his daughter had been cured of her illness. He gave TxämsEm all kinds of food. Now, the chief spoke to the shaman after he had fed him, and said, "Ask me whatever you wish, and I will give it to you." Then he made a promise unto him: "Whatever you may ask me, I will give it to you, my dear, good, and true supernatural man,—you, who are possessed of supernatural powers,—for you have succeeded in restoring my only daughter." Then TxämsEm looked around and smiled. He said, "What I want is that you should move, and leave for me all the provisions you have; for my young men have nothing, because we have no time to obtain our own provisions, for we are going around all the time healing those who need us." Then the chief ordered his slaves to go out, and ordered the people to move on the next day. Then the slaves ran out, crying, "Leave, great tribe, and leave your provisions behind!" The people did so. They left in the morning, and left all their food, according to the order of their master. TxämsEm was very glad, because now he had much food. On the following day he took a walk; and while he was absent, his grandchildren assembled,

opened many boxes of crabapples mixed with grease, and ate them all. When TxämsEm came home from his walk, behold! he saw all the empty boxes, and he knew that his grandchildren had done this.

(25) TXÄ'MSEM PRETENDS TO BUILD A CANOE [1]

TxämsEm did still another thing. After he had visited every country, he found a little hut in which were two women—a widow and her daughter; and the widow was very kind to him, and fed him with many kinds of food. After TxämsEm had eaten, he said to the widow, "I will marry your daughter," and the widow agreed. Then TxämsEm was glad that the widow's daughter was to marry him, for the widow's house was full of all kinds of food. The young woman who was the wife of TxämsEm was very beautiful. After a while TxämsEm said to his young wife, "Now, my dear, you know that I love you very much, and therefore I shall build a nice little canoe for your mother. I shall go away tomorrow to look for red cedar. Then I will build a canoe for her. I want you to get ready, for I want to start early in the morning." Then the young woman repeated this to her mother. Early the next morning the mother-in-law arose and prepared breakfast for her son-in-law. When it was ready she called her son-in-law. TxämsEm arose and ate his breakfast. Then he went off to search for red cedar. He came back before it was evening, went to his wife, and told her that he had found a very good red cedar of proper size. He said, "I will cut it down tomorrow. Then I will cut it the right length for a canoe." His mother-in-law prepared supper for him, and she cooked all the food she had. After he had eaten his meal, he lay down; and while he was lying there, he whispered to his wife, "When the canoe is finished, I will go around the island. You shall sit in the stern, your mother shall sit in the middle of the canoe, and I will sit in the bow. Then we shall have a happy time." Thus spoke TxämsEm to his wife. Next morning he arose, while his mother-in-law prepared his breakfast. After he had taken his meal, he took his mother-in-law's stone tools and went; and his mother-in-law and his wife heard him cut the tree with his stone ax. They also heard the large cedar tree fall, and after a while they heard also how he was working with the stone ax. He came home before it was evening, weary and sore on account of the hard work that he had been doing all day long. When he came home, he said to his wife, "Just tell your mother that I want her to boil for me a good dried salmon every evening, for I like the soup of dried salmon. It is very good for a man who is building a canoe." She did so every evening. When the fourth day came, TxämsEm told his wife that the canoe was almost finished. By this time his mother-in-law's provisions were nearly spent, and some of her food boxes were empty.

[1] Notes, p. 720.

A few days later TxämsEm started again, and on the following morning he went to take along some food for his dinner. Now, the widow said to her daughter, "Go, my dear daughter, and see how long it may take until your husband has finished the canoe that he is building, but go secretly." Then her daughter went to the place where her husband was working. Unseen she arrived at the place where he was, and saw him standing at the end of an old rotten cedar tree beating it with a stone ax to make a noise like a man who is working with an ax. His wife saw that there was a large hole in the rotten cedar tree, and therefore it made so much noise when TxämsEm was striking it. His wife left. When she came to her mother, she told her all about her husband. Therefore they took the canoe and moved to their tribe. They took away all the provisions that were left. TxämsEm went back before it was evening. Before he reached his mother-in-law's hut he was glad and whistled, because he thought his mother-in-law had prepared his supper for him. But when he went in, he saw that everything was gone. Nothing remained except empty boxes and a little fire. Then he was hungry again.

(26) TXÄ'MSEM VISITS CHIEF ECHO[1]

TxämsEm remained sitting there, thinking quietly how many hard things he had done among men, still his needs were not satisfied. At last he made up his mind to try to go again to the people in order to get something to eat, for he was a great eater. He went to a lonely place, and was very anxious to find some people in the woods. Soon he came to a great plain. No trees were to be seen, just grass and flowers. At a distance he beheld a large house, and inside the large house with carved front he heard many people singing. He saw sparks flying up from the smoke hole, and he knew that it must be the house of a great chief. When he came near the house, he heard something saying with a loud voice, "A stranger is coming, a chief is coming!" and he knew that they meant him. So he went in, but he saw nobody. Still he heard the voices. He saw a great fire in the center, and a good new mat was spread out for him alongside the fire. Then he heard a voice which called to him, "Sit down on the mat! This way, great chief! This way, great chief! This way!" He walked proudly toward the mat. Then TxämsEm sat down on it. This was the house of Chief Echo. Then TxämsEm heard the chief speak to his slaves and tell them to roast a dried salmon; and he saw a carved box open itself and dried salmon come out of it. Then he saw a nice dish walk toward the fire all by itself. TxämsEm was scared and astonished to see these things. When the dried salmon was roasted and cut into pieces of the right length, the pieces went into the dish all by themselves. The dish laid itself down in

[1] Notes, p. 702.

front of TxämsEm, and he thought while he was eating, what strange things he was seeing now. When he had finished, a horn dipper came forward filled with water. He took it by its handle and drank. Then he saw a large dish full of crabapples mixed with grease, and a black horn spoon, come forward by themselves. TxämsEm took the handle and ate all he could. Before he emptied his dish, he looked around, and, behold! mountain-goat fat was hanging on one side of the house. He thought, "I will take down one of these large pieces of fat." Thus TxämsEm thought while he was eating. Then he heard many women laughing in one corner of the house, "Ha, ha! TxämsEm thinks he will take down one of those large pieces of mountain-goat fat!" Then TxämsEm was ashamed on account of what the women were saying. He ate all the crabapples, and another dish came forward filled with cranberries mixed with grease and with water. TxämsEm ate again, and, behold! he saw dried mountain-sheep fat hanging in one corner of the large house. He thought again, "I will take down one of these pieces of mountain-sheep fat, and I will run out with it." Again he heard many women laughing, "Ha, ha! TxämsEm is thinking he will take down a piece of the mountain-sheep fat and will run out with it." TxämsEm was much troubled on account of what he heard the women saying, and when he heard them laughing in the corner of the house. He arose, ran out, and snatched one of the pieces of mountain-goat meat and of mountain-sheep fat; but when he came to the door, a large stone hammer beat him on the ankle, and he fell to the ground badly hurt. He lost the meat and fat, and some one dragged him along and cast him out. He lay there a while and began to cry, for he was very hungry, and his foot very sore. On the following day, when he was a little better, he took a stick and tried to walk away.

(27) TXÄ'MSEM KILLS LITTLE PITCH[1]

TxämsEm went on, not knowing which way to go. He was very weak and hungry, and sore of foot. He went on and on in the woods until he saw a house far off. He went toward it, came near, and entered. There were a man and his wife, a very pretty young woman, there. They permitted him to come in, for they had pity on the poor man who had come to their house. They asked him if he wanted something to eat, and they gave him to eat. Then the young woman tried to cure his ankle, which was hurt by the stone in the house of Chief Echo. He was now in the house of Little Pitch. He came in, and the people were very kind to him. The wife of Little Pitch put pitch on his sore ankle. After two days he was quite well, and he was very glad. The young woman gave him to eat every day. The

[1] Notes, p. 683.

house of Little Pitch was full of dried halibut and of all kinds of provisions. TxämsEm made up his mind to kill his friend who had treated him so kindly.

On the following evening, after he had eaten his supper, he said to his friend that they would go out the next morning to catch halibut. Little Pitch was willing, and said to TxämsEm, "It is not good for me if I go out fishing in the sun, because I am so weak. I must return home while it is still chilly." TxämsEm replied, "I will do whatever you say, sir. I think we shall have plenty of time." Thus spoke TxämsEm. They started for the fishing-ground, and fished all night until daybreak. When the sun rose, Little Pitch wanted to go home; but TxämsEm said, "I enjoy fishing. Lie down there in the bow of the canoe, and cover yourself with a mat." Little Pitch lay down, and TxämsEm called him, "Little Pitch!"—"Hey!" he replied. After a while TxämsEm called him again, "Little Pitch!"—"Hey!" he answered again with a loud voice. TxämsEm called him once more, "Little Pitch!" Then he answered "Hey!" in a low voice. TxämsEm called him still again. He answered, "Hey, hey!" with a very weak voice. "Now I will pull up my fishing-lines," said TxämsEm; and after he had hauled his lines into the canoe, he paddled away home.

TxämsEm paddled very hard. He called again, "Little Pitch!" but there was no answer; so he went to see what had happened to Little Pitch. As soon as he touched the mat that covered Little Pitch, behold! pitch was running out all over the halibut. Little Pitch was dead, and melted pitch ran all over the halibut. Therefore the halibut is black on one side.

TxämsEm was very glad. He paddled along until he reached the shore in front of Little Pitch's house, expecting to get a good supper from Little Pitch's wife. He took the line, tied up his canoe, and went up, glad in his heart. He went on and on, but could not find any house. He searched everywhere, but could not find it. Only a little green spruce tree was standing there, with a drop of pitch upon one side. Finally TxämsEm remembered that his canoe was full of halibut; so he went down to the beach, being very hungry, but he could not find his canoe. Only a spruce log with roots was there. Then TxämsEm felt very badly.

(28) TXÄ'MSEM KILLS GRIZZLY BEAR[1]

There was no food with which TxämsEm could satisfy his hunger. He began to cry, for he was very hungry; and he went on, not knowing which way to go. Finally he arrived on one side of a large bay, and saw a small house on the other side, and a small canoe on the beach in front of the house. TxämsEm went toward the house, and entered. In the house was an old man with his two wives. The house was full

[1] Notes, p. 680.

of dried fish—halibut and other kinds—and of dried meat of mountain goat, and there were fat and all kinds of dried berries. They spread a mat out, and let TxämsEm sit on it. They gave him some of the good food they had; and while TxämsEm was eating his meal, he said to his new friend, "Sir, may I join you tomorrow, when you go out to catch halibut?" Chief Grizzly Bear said that he had no bait; but TxämsEm replied, "We shall have bait from our own bodies." So Chief Bear consented, and they went to bed.

When TxämsEm knew that they were all asleep, he went out secretly to the creek, caught a cohoes salmon, and cut off its tail. Early the following morning TxämsEm went down first, launched Chief Grizzly Bear's canoe, and then the chief also went down. They started for the fishing-bank. When they reached the fishing-ground, TxämsEm pretended to cut off part of his belly, and to tie it on to his hook for bait. Grizzly Bear saw it, but he was afraid to do the same. Grizzly Bear was surprised when he saw what TxämsEm was doing. Then TxämsEm urged him, saying, "Go on! do the same," but Grizzly was afraid to do so. Then TxämsEm forced him to do so. He threw his knife to Grizzly Bear, and Grizzly Bear took the knife and cut off part of his own body. Soon he fainted. When he felt that he was dying, he rushed at TxämsEm, trying to kill him; but TxämsEm jumped out and clung to the bottom of the canoe. When he heard that Grizzly Bear was dead, he went back into the canoe. Then he went ashore and hurried toward the house.

He said to the two female Grizzly Bears, "Your husband has fainted, and he will die. If you want to bring him back to life, bring me two stones." Then the two women went, and brought each a small stone. TxämsEm put these stones into the fire, and, when they were red-hot, he told the women each to swallow one. The female Grizzly Bears trusted him. When the stones were red-hot, TxämsEm took two wooden tongs, took up the stones, and said to each of the women, "Now, dear chieftainess, open your mouth and close your eyes!" They did so, and TxämsEm put the hot stones into their mouths. Then they tumbled about, and TxämsEm struck them until they were dead. Thus TxämsEm killed three Grizzly Bears in one day. He went down to the beach at once and took out of the canoe the Grizzly Bear that he had killed. He cut it up first, and then his two wives. TxämsEm staid there many days. He had a good time, and ate all he wanted every day.

(29) TXÄ'MSEM KILLS DEER[1]

When TxämsEm had eaten the provisions of the Grizzly Bear, he went on, not knowing where to go. Soon he came to the mouth of the creek where there were humpback salmon. He saw a little hut on

[1] Notes, p. 703.

the other side. He went to it, and saw a man and his wife, two persons, in the house. TxämsEm went in, and sat down on one side of the fire. These persons were smoking humpback salmon, and they fed TxämsEm with good food; and while TxämsEm was eating, he said to his new friend, "O brother-in-law! (he called the Deer his brother-in-law) let us go tomorrow and cut wood, for you have no good wood fit for smoking salmon. I know what kind of wood you need for your salmon." The Deer trusted him, and on the following morning they went out. TxämsEm saw a rotten hemlock tree, which, as he said, would make good wood for his brother-in-law to dry salmon with. Therefore the people now know that this kind of wood is good for smoking salmon. TxämsEm cut down one of the trees, and cut the wood of right lengths. While he was splitting the wood, his wedges jumped out. He tried it again, but the wedges jumped out again. When his brother-in-law saw the wedges jump out often, he stepped up to him and took hold of the wedges. When the Deer took off his hands, the wedges jumped out again. "Take hold of them again!" said TxämsEm to his brother-in-law. "Come a little nearer!" He did so. "Don't be afraid, brother-in-law!" So the poor Deer put his head close to the wedges. Then TxämsEm struck the wedges with his stone hammer, and said to the Deer, "Come a little nearer to the wedges!" for the wedges always jumped out. Then the Deer was afraid. TxämsEm said, "Don't be afraid! I won't hurt you." So the Deer put his head quite close to the wedges; and while TxämsEm was striking them with his hammer, he sang out, "*Wo wu, wo wu, wo wu!*" After he had done so, he hit the Deer's head, and the Deer fell down dead. TxämsEm made a fire, and put flat stones in it. He made a hole in the ground, and when the flat stones were red-hot, he gathered leaves of the skunk-cabbage, cut up the fat deer, and put it on the hot stones. He put the cover on, and put water on the hot stones to steam the meat in the hole.

When he uncovered the fat meat that he had cooked, he was very happy. TxämsEm saw a large stump[1] which was lying near the hole. Then he took part of the fat meat, shook it at the big Stump, and said to the Stump, "Wouldn't you like to have my fat meat, old Stump?" He did so many times. After he had eaten, he went to get some more leaves of the skunk-cabbage, which were to serve as his dish. After he had left, the great Stump moved, and sat down on top of the hole where the meat was. Now TxämsEm returned. Behold! the Stump was on top of his meat. He cried aloud on account of his food. TxämsEm went up to the Stump, and said, "Just sit a little farther, friend! I will eat with you of my fat meat." He did all he could to move the great Stump. "Just sit a

[1] See p. 68.

little farther off, and I will eat with you, dear friend! Oh, have pity on me, dear friend!"

Finally, when the Stump had eaten all the fat meat, he moved off from the hole, and TxämsEm saw that only bare bones were left in the hole. He took these bare bones, broke them to find something in them, and cried.

In the evening he went into his canoe. He put black paint on his face, and paddled along, singing—

"Hi, hi, hi! a great party of wolves met us on our way home and killed my grandfather!
Hi, hi, hi! a great party of wolves met us on our way home and killed my brother-in-law!
O my grandfather!"

The Deer's wife was standing in front of their house. Soon TxämsEm came to the beach, and she asked him, "What has happened to you?" TxämsEm was still crying—

"Hi, hi, hi! a great party of wolves met us on our way home and killed my grandfather!
Hi, hi, hi! a great party of wolves met us on our way home and killed my brother-in-law!
O my grandfather!"

Then the Deer's wife shook her little short tail and ran away from him. TxämsEm went into the house of the Deer, and ate all the provisions in the house.

(30) TXÄ'MSEM IMITATES CHIEF SEAL[1]

After TxämsEm had eaten everything, he went on again. He came to a long point, and, behold! there was a house. He entered, for he was very hungry. This was the house of the Seal. Chief Seal spread a new mat, and TxämsEm sat down on it. Then Seal roasted a dried salmon, put it in a dish, and placed it before TxämsEm. Seal took another dish and placed it near the fire. Then he held up both his hands close to the fire, with the back of his hands toward the fire, so that they grew warm, and oil dripped from his fingers and ran into the dish, which he gave to TxämsEm to dip the salmon into. TxämsEm dipped his salmon into the oil and ate. Then he took a dish and filled it with seal blubber, and he put more oil over it. TxämsEm was very glad, for he had eaten enough in the house of the Seal.

Then he left. He built a house; and when he had finished it, he invited the Seal to his new house. The Seal came to visit him, and sat down in the rear of the house. TxämsEm took a dish and placed it near the fire. He held up his hands, so that they grew warm, and his fingers, eyes, and mouth were scorched. TxämsEm fell back like one dead, and he lay there a long time. Then the Seal arose. There was no oil in the dish. He said, "Oh, he tries to do what

[1] Notes, pp. 694, 696.

I do!" TxämsEm was much ashamed. He arose, went into the woods, found some pitch, and put it on his fingers.

People say that in olden times all the joints of man's or woman's fingers had eyes and mouths until TxämsEm held up his hands when he invited Chief Seal into his house, and that man's fingers have had no eyes and no mouths since; when people ate food in those days, the fingers also ate.

(31) TXÄ'MSEM IMITATES CHIEF KINGFISHER[1]

Again TxämsEm went on. He came to a creek, and saw a house in front of him. It was a very nice house. He went toward it; and when he went in, he saw a good-looking young man who was making a hook. When TxämsEm entered, the young man looked at him, arose hastily, and spread a new mat on the floor. Then the young man went and fetched a pail of water. He took a nice dish, and roasted a dried salmon. He put it into the dish, and placed it before TxämsEm. This young man was Chief Kingfisher. He had large stores of all kinds of provisions, and gave nearly everything to TxämsEm. At last he took a nice dish and stretched his foot out over it. Then he took a smooth stone, struck his ankle, and salmon eggs poured out of it and filled the dish. He placed it before TxämsEm, gave him a wooden spoon, and TxämsEm ate it all and was very much pleased. He left the house of Kingfisher when he had had enough.

Then he thought that he would invite his friend to visit him. Now, TxämsEm built a house better than that of young Kingfisher. When he had finished it, he invited Kingfisher, who sat down alongside the fire. TxämsEm took a dish, stretched out his foot over the dish, took a smooth stone and struck his ankle. He fell back, and said, "Oh, I am almost dead!" Then young Kingfisher flew away from him, and TxämsEm was very much ashamed. His foot was sore and swollen, and he lay there a long time until it became well again.

(32) TXÄ'MSEM IMITATES THE THRUSH[1]

Again he went, not knowing which way to turn. He came to a large river where there were many salmonberry bushes. There was a house, and TxämsEm went toward it. There he saw a fine-looking man, the Thrush, who invited TxämsEm to come in. The good-looking young man took some dried salmon, roasted them, put them in a dish, and placed them before TxämsEm, who ate. When he had finished eating salmon, he drank water. Then Thrush took a nice clean dish, wiped it out, arose, and took it up to the smoke hole. Then he sang—

"*Miyu gumīk gumīk gumīk gumīk!*"

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[1] Notes, pp. 694, 696.

After he had done so four times, he placed the dish before TxämsEm. It was full of red and yellow salmonberries, which TxämsEm enjoyed very much. He ate them all.

Then he thought again that he would do the same; and while the young man was busy, TxämsEm secretly took some of the unripe salmonberries, put them into his left hand, and as soon as he had left the house, he built a house for himself and invited the Thrush to his new home. When his guest came in, he sat down on one side of TxämsEm's house. TxämsEm took a dish, lifted it up to the smoke hole, and put into it the unripe salmonberries that he had taken away from Thrush's house. He held up the dish and said, "*Miga, miga!*" He said so very often, but there remained just as many unripe salmonberries in his dish as he had put in, and TxämsEm's hands were tired from holding up the dish. He placed it before the Thrush, who arose, saying, "You tried to imitate me." Then TxämsEm was ashamed. He sat down in his house.

(33) TXÄ'MSEM AND CORMORANT[1]

TxämsEm went on again, not knowing which way to turn. He went toward the sea; and, behold! he saw a house some distance away. He came near, entered, and sat down on one side of the fire. A man was there with his wife. This was the house of Chief Cormorant. The man's wife arose and roasted dried salmon by the fire. She put it into a dish and placed it before TxämsEm, who ate it all. She uncovered steamed halibut and seal meat, put it into a dish, and gave it to TxämsEm, who ate it all. The house of Chief Cormorant was full of dried halibut and dried seal meat. After TxämsEm had eaten, he said to Chief Cormorant, "Dear chief, let us go tomorrow to catch halibut!" Thus spoke TxämsEm to Chief Cormorant. The chief replied at once, and said, "We will go tomorrow morning," and in the evening they prepared their hooks and fishing-lines. Night came, and before it was daylight TxämsEm arose and called Chief Cormorant. Chief Cormorant awoke at once and arose. They went aboard the canoe, and paddled to the fishing-ground, each with a mat on his knees. As soon as they came to the fishing-ground, they baited their hooks and threw the lines into the water. When the fishing-lines touched the bottom, Chief Cormorant had a bite from a halibut at once, and hauled up his line with a halibut at each end.[2] He clubbed them and took them into the canoe. Then he threw his fish-line back into the water. Immediately he had another bite from two halibut. He hauled up his line and clubbed them again. TxämsEm felt very bad because he did not get a bite from the halibut. Chief Cormorant threw out his line again; and when his hooks touched the bottom, he had another bite. Then he hauled up the

[1] Notes, p. 678.

[2] The halibut-line is provided with a crosspiece, to each end of which a hook is attached.—F. B.

halibut and clubbed them. Chief Cormorant had not been there long when his boat was full of large halibut, and all the halibut had their heads toward Chief Cormorant; but TxämsEm caught no halibut at all, while the chief was filling his canoe with fish.

The chief said to TxämsEm, "Let us go home, for we have enough halibut!" Then they hauled up their lines and paddled home with their canoe full of halibut. Now TxämsEm was silent. Then Chief Cormorant said to his friend, "I will give you some of my halibut;" and TxämsEm said to Cormorant, "Let us go ashore and refresh ourselves!" So they went ashore to refresh themselves. When they reached the beach, they stepped out of their canoe, and the sun shone on the sandy beach.

Now, TxämsEm said to Cormorant, "Just stand still! I see a large louse on the back of your head." So the Cormorant stood there, while TxämsEm went toward him. He said, "Ha! I caught your big louse. Now put out your tongue, that I may put your louse on it!" The Cormorant put his tongue way out; and while he was doing so, TxämsEm took hold of the tongue and tore it out. Then Cormorant tried to speak; but he could not, for he had no tongue. TxämsEm went down to the canoe, and the poor Cormorant came down and went aboard the canoe, unable to talk. Many times he tried to speak, but TxämsEm did not understand him. TxämsEm paddled back home. When they arrived at the beach of Cormorant's town, the people came down and saw that the canoe was full of halibut; but Chief Cormorant was lying in the bow of the canoe, covered with a mat. They questioned him, and asked, "What is the matter with you, chief?" Then TxämsEm lied, saying that Chief Cormorant had not caught any halibut; that therefore he had put his own hook into his mouth, and had torn out his own tongue. The people took off the mats that covered Chief Cormorant, and saw that his tongue was lost. The people questioned him. He tried to speak, but they did not understand him. Then Chief Cormorant made signs with his fingers, and thus told his people that TxämsEm had torn out his tongue on their way back from the fishing-ground, because TxämsEm had caught nothing.

Chief Cormorant's mouth was full of blood; therefore all his people assembled and flew around TxämsEm, and struck at his cheeks with their wings, and some of them scratched his head with their claws, and pecked at his eyes with their bills. TxämsEm tried to escape; but the Cormorants were so many, that he was unable to do so. At last he put on his raven garment and flew away through the smoke hole, crying, "Caw, caw, caw!" He went away, starving and hungry. For this reason the Cormorant can not speak distinctly nowadays. As TxämsEm had cursed them, therefore all the cormorants have black feathers now. He himself was badly bruised all over his body.

(34) TXÄ'MSEM AND THE WOLVES[1]

TxämsEm went on again in the woods, lonely, without any friends. There was no meat for him to eat. At last he came out of the forest at a place where a house was standing in the valley. TxämsEm went toward it. Before he arrived there, the sound of the voices of young men met him proceeding from the house. They asked him where he came from and where he was going. TxämsEm replied, saying that he was out hunting, and the young men were glad to learn that he was a hunter. Therefore they invited him in. Many people were in the house. They spread mats on one side of the large fire. TxämsEm sat down and looked around, and he saw that the house was full of all kinds of meat. There was some fresh meat. He smiled when he was looking around. Then they roasted dried salmon, and put it in a dish and placed it in front of TxämsEm. He ate. The next course was boiled dried meat, and then fresh meat steamed in a hole in the ground. This was the house of Chief Wolf and of his people. TxämsEm was afraid. On the following day Chief Wolf said to his hunters, "Bring me some fresh meat tomorrow, while our friend is staying with us!" Then all the young people got ready for the following morning; and early in the morning they started, as soon as the sun rose. They came home one by one, bringing all kinds of animals. Some brought mountain goats, some venison, some black bear, some geese, and so on. TxämsEm did not know what to do, for he was afraid of the Wolves. He tried often to obtain all those provisions which he saw in the house of the chief of the Wolves. The Wolves did not sleep in the night, and they smelt everything; therefore TxämsEm could not deceive them.

On the following day TxämsEm intended to leave them for a while, and he said he would be back after a few days. He told Chief Wolf that he was going for his hunting-gear. Chief Wolf ordered his servants to fill a big bag with fat meat, which he was going to give to his friend to eat on his way. On the following morning he started. He had not gone long before he had eaten all the fat meat in his bag.

(35) TXÄ'MSEM AND CHIEF GROUSE[2]

Then TxämsEm climbed a mountain and saw a house on the other side. He went up to it secretly and looked in through a knot-hole. Behold! there were a woman and her two children. He left secretly, and went a little farther back and sat there a while. Then three Crows whom TxämsEm had called came to him. He was going to pretend that one of the Crows was his wife and the two others were his children; so they went together toward the little house. Before they reached there, behold! a hunter came down with fresh meat of mountain goats, and the two children of the hunter came forth to

[1] Notes, p. 720. [2] Notes, p. 716.

meet their father. This was the house of Chief Grouse. The two children remained outside while the father went in. The children saw a man, his wife, and his two children coming along toward them. Then they ran in and told their parents that a stranger was coming to them, and their parents were ready to receive him. Chief Grouse invited in the visitor and his family. They went in, and Grouse gave them food until they all had had enough. TxämsEm said that he would camp with them for a while, and Chief Grouse agreed. Early the following morning Chief Grouse arose and began to make arrows and darts. He made many; and on the following day Chief Grouse went, and TxämsEm went also. In the evening TxämsEm came home first. He had caught nothing. Late in the evening Chief Grouse came home with an abundance of meat of mountain goats and with fat, and his children were very glad because their father had brought them fat food—the fat of the intestines of mountain goats and the fat of kidneys.

TxämsEm's children were very anxious to have some of the fresh meat and fat. On the following day Chief Grouse made more arrows and darts. When he had finished them, he went again, leaving very early. On the following morning TxämsEm also started. He followed Chief Grouse secretly; and when Chief Grouse arrived at the foot of a great steep cliff, he stood there with his bow in his hand, ready to shoot. He began to shoot his arrows at the cracks of the cliff, and TxämsEm saw what he was doing. After Chief Grouse had shot all his new arrows, he shouted four times; and all of a sudden a bright young man stood by his side, and Chief Grouse stood still by the side of the bright young man. Then the bright young man questioned Chief Grouse: "Whose arrows are these?"—"O dearest supernatural helper! all these are your arrows." Then the bright young man vanished from the sight of Chief Grouse; and, behold! a mountain goat fell from the high cliff down to the place where Grouse was standing. After TxämsEm had seen this, he went away secretly. Chief Grouse got four large mountain goats. He cut them up, and late in the evening he came home with all the fat of the mountain goats. Again his people welcomed their father gladly, because he came home with much fresh meat. Chief Grouse fed TxämsEm and his family with the fresh meat and fat.

Then TxämsEm questioned Chief Grouse: "Are you going to hunt tomorrow?"—"No, I shall not go," answered Chief Grouse. "Well," said TxämsEm, "I will go myself tomorrow early in the morning." Early the next morning TxämsEm went out right to the place where Chief Grouse had gone the other day, and he began to shoot his new arrows. When he had finished shooting, he shouted with all his might at the foot of the high cliff. He shouted four times, and immediately a bright young man stood by his side. He asked

TxämsEm, "Whose darts and arrows are these?" and TxämsEm stood there speechless. He did not know what to answer to the young man. The bright young man asked him again, "Whose darts and arrows are these?" TxämsEm was doubtful what to answer, for he had not heard what Chief Grouse had answered when the supernatural being was standing at his side the day before. TxämsEm replied after the second question, "These are my own darts and arrows, my own, my own *tsidan*, Raven's *tsidan*, his own *tsidan*."[1] Then the supernatural bright young man was angry, because TxämsEm was proud and had not answered the right way. He said to TxämsEm, "I shall break your bad arrows," and he threw them down the steep rock. Then the bright young man vanished from his side, and TxämsEm turned back. He had not a single arrow left. He had only his bow and his hunting-knife. He felt very bad, turned back, and cut his own belly with his knife. He took out part of his own intestines, and put them around his walking-staff. Late in the evening he came home, and his children were glad when their father came home with his staff with the intestines wound around it. Then the children sang a song—

"Only my father brought home intestines of wild animals!"

Then they unwrapped the intestines from the staff, and TxämsEm was sitting down by the side of the fire without a word, looking at his children while they were unwrapping the intestines from the staff. Soon the children had taken off the intestines, and they threw them on the fire to cook them; and as soon as they were scorched, TxämsEm fell back fainting. Therefore his wife and his two children flew away from him. Thus Chief Grouse perceived that it was TxämsEm. He took his dead body and threw it down the steep mountain.

After TxämsEm had lain there a while, he came back to life, arose, and sat down at the foot of the high cliff. He felt that his belly was empty, for he had no intestines. Therefore the raven has no intestines now.

(36) TXÄ'MSEM RETURNS TO THE WOLVES[2]

TxämsEm went on, and the wound in his belly pained him much. He went a long way, not knowing which way to turn. Still he remembered his promise to Chief Wolf to return to him soon. Therefore he searched everywhere trying to find the Wolves' village. After a while he met two hunters, and asked them, "Will you tell me where the village of Chief Wolf is?" The two young men said, "We belong to Chief Wolf's people."—"Will you take me to him?"—"Yes," replied the two hunters, "come and go with us!" TxämsEm was

[1] The meaning of this word is unknown to me.—F. B.

[2] Notes, p. 720.

glad to follow them. They ran as fast as they could, and TxämsEm followed them; but he soon was tired of running, for he was very hungry, and his belly gave him pain. Therefore he was very weak, and walked a long time. Before evening set in, the two young men had left him behind, and TxämsEm camped in the woods, under a large spruce tree. On the following morning, when he awoke, he tried to get up; but he was very weak, for he had had nothing to eat for three or four days. When the sun rose up in the sky, a little tomtit was flying about near TxämsEm, who called him. Then the little bird came to him. TxämsEm said to him, "Will you kindly tell me where Chief Wolf's town is?" The little Tomtit replied, "Oh, yes! I will do it. Follow me." TxämsEm thanked him, and said to Tomtit, "Don't fly zigzag when we are on our way, for I am very weak, and my body feels heavy, for I have had nothing to eat for four days and a half." So little Tomtit questioned him, and said, "Sir, where have you been ever since?" Now, TxämsEm told him his story, and said, "I have been in camp with Chief Grouse—his family and my family. We went out hunting every morning, and I always killed many mountain goats, and my partner had none. Therefore he was angry with me, and struck me down with his club, knocking me over the back of my head, and I lay on the ground almost dead. Then he took me by the leg and threw me down the side of a high cliff. He also cut my belly before he threw me down."

Therefore the little bird said, "Now let us go!" They went together, the little Tomtit flying all the time, and the big TxämsEm walking slowly after him. Every time the Tomtit jumped, he said, "*Tsīap, tsīap!*" all along their way. When he said "*Tsīap!*" he meant, "This way, old friend!"

Before they arrived at the town of Chief Wolf, Tomtit came to TxämsEm's side, and said, "Now I will go back home, for I am afraid of the Wolves." Thus he said to TxämsEm. TxämsEm saw the smoke rising from the village of Chief Wolf, and he was glad to see the smoke yonder. He walked on quickly, and arrived at the end of the village. Some young men came out to meet him; and when they reached him, they ran around him, taking up his scent. TxämsEm was afraid of them, because they were smelling around him. The young men asked him where he came from and where he was going. He replied, "I just intended to visit Chief Wolf's village, since I promised to come back again, and now I am back here." The young men continued to ask him, "With whom have you been all this time?" TxämsEm said, "I just want to see Chief Wolf." Then they led him to the house of their chief. As soon as TxämsEm entered, all the people in the house raised their noses because they smelled the bloody wound in TxämsEm's body. Therefore the chief asked him, "What has happened, that your body is filled with

blood?" TxämsEm replied, saying, "As I was going to get my hunting-gear, I met a person on the way—a man and his wife and his two children. He asked me to accompany him to his hunting-ground. I did so, and went with him. One morning I went hunting with him, and I killed more mountain sheep than he did, and also some black bears. Then I went home to fetch my family to our camp. On the following morning we went again to his hunting-ground, and I killed more than I did before. Therefore he was angry with me, and struck me with his club; and I fell to the ground, and lay there for a while. He also cut my belly and took out my intestines, and he threw me down a steep cliff. I must have lain there a long time; but at last I revived, and I tried to get up, but I was weak. After a while I felt a little better. I remember that you were a kind friend to me, and so I have come here to see you before I die."

Then Chief Wolf questioned him, and asked, "How far is that from here?"—"Oh, it is quite a long way off."—"How many days since it happened?" He answered, "Four or five days ago."—"Have you had anything to eat since that time?"—"Oh, no!" Chief Wolf took pity on TxämsEm when he told his story, and he asked TxämsEm whether it was a long way off, because he wanted to take revenge on TxämsEm's enemy. Chief Wolf believed the deceitful TxämsEm. Now, Chief Wolf ordered his attendants to give his friend TxämsEm fat food, and they did as the chief had ordered them. They gave him all kinds of rich meat and fat. Therefore TxämsEm became well again, for he was eating rich food every day.

He staid among the Wolves for a long time. Every house was full of rich meat and of fat; but he was not satisfied, for he wanted the rich food for himself. So, on the following evening, as soon as he had finished eating, he said to Chief Wolf, "I will go out with your young men when they go out hunting. I think I can do better than they." Thus he said. Chief Wolf smiled, and said, "All right, friend! I hope they won't leave you behind, for my attendants run as quickly as birds fly, so I am afraid that they will leave you behind." In the evening all the young men made ready for the next day, and very early the following morning they started. TxämsEm was up also. They all went, and TxämsEm accompanied two young Wolves. As soon as they arrived at the foot of one of the high mountains, they looked up, and, behold! the top of the mountain was full of mountain sheep. TxämsEm said to his companions, "I will remain here while you go up there." The two young Wolves consented. They climbed up one side of the high mountain, trying to get up to the mountain sheep. Soon they arrived there; and the two young Wolves killed almost all of them, and threw them down one side of the high mountain, letting them slide down to TxämsEm.

When they had thrown down all they had killed, they refreshed themselves; and TxämsEm gathered all the game, covered it with hemlock leaves, and left only four or five uncovered. When the two young men had refreshed themselves, they went down, and found very few carcasses. TxämsEm sat there without saying anything. They asked him, "Are these mountain sheep all that came down?"—"Yes, that is all." Then the two young men raised their noses to smell, and soon found the pile of hemlock leaves. They scratched them off, and found the animals. Then they asked TxämsEm, "Who hid those animals here?"—"Where?" said he. "I did it, for I was afraid that some one might come and take them away, for you staid away a long time." So they took them all out, and gathered them in one pile. TxämsEm was ashamed. Therefore the two young Wolves went away, howling, until all the Wolves gathered together to carry the carcasses down. They all took them down to the chief's house.

TxämsEm came down also. Now, Chief Wolf's house was full of mountain sheep, and all the Wolves were glad. TxämsEm sat there alone. No one spoke a word to him. Then the chief gave a great feast to his people. TxämsEm looked pitifully at the chief's face; therefore Chief Wolf fed him with good food. When the feast was over, two young men went secretly to the chief, and told him that his friend had hidden the animals that they killed before they came down. After these men had spoken, Chief Wolf asked his friend how he liked hunting. TxämsEm said, "It delighted me very much, sir." "Will you go again with these men?"—"Yes," was his answer, "but I want to go alone."—"All right! you shall go." On the following morning the men started out hunting again, and TxämsEm went last. He followed secretly behind them. Soon two young men saw that on the top of a mountain there were many mountain sheep. They went up, and TxämsEm looked at them secretly. They killed as many as they could, and let them slide down the side of the high mountain. Then they lay down on the ground on top of the mountain to refresh themselves. After they had been there some time, TxämsEm took many carcasses down to the beach and hid them from the Wolves. The two young men missed some of the mountain sheep; but they smelled all along the way that TxämsEm had dragged them, and so they soon found the pile of carcasses. They questioned TxämsEm, who was standing by these carcasses. "Who dragged them down here? Where are they?"—"I killed them myself."—"No, you dragged them down here." These two young men were angry with him. So one of them went away, and the other one remained to watch over the game; and the one that had gone away began to howl. Soon all the Wolves came that way, howling; but TxämsEm stood there,

ready for them, put on his raven garment, and flew away. The chief's son decided to kill the man who had dragged down these animals. They rushed at him; but TxämsEm ran as fast as he could toward a log that floated a little way out on the water. He flew, and alighted on it. Then the Wolves went away with the carcasses, but TxämsEm paddled to the north country on the floating log. He drifted to Cape Fox with the tide. Therefore the canoes do not capsize in stormy weather when they cross over there. We call the place "Mouth Of Nass River" up to this time.

(37) TXÄ'MSEM INVITES THE MONSTERS[1]

TxämsEm had been away from this country for a long time, many years; and when he came back from the north, wearing the old raven garment, he gave a great feast to all the monsters on one of the outer islands. When his guests came into the bay on the outer side of that island, TxämsEm went out to meet them. The water was full in front of the new carved house that TxämsEm had built. This was the first potlatch to which he invited all kinds of monsters; and when they came into the bay, TxämsEm stood in front of his house and began to address his guests. "O chiefs! I am so glad to see that you have come to my potlatch. I have been away from this country for a long time, therefore I am glad to see you again. I want to say something else. I wish you would stay there and become rocks." Then all the monsters became rocks. He continued, "And I will also become a rock." As soon as TxämsEm said this, the devilfish went down quickly. Therefore the devilfish stays now at the bottom of the sea. The people were much pleased because all the monsters had been turned into stone; and TxämsEm himself became a stone shaped like a raven, and only the devilfish remains alive. The people say that nowadays, when a devilfish comes out of the water, the people cry, "Caw, caw, caw!" like a raven, and the devilfish dies when he hears the raven cry. That island is full of stones shaped like all kinds of monsters—whales, killer whales, sharks, and so on—and the raven stands in front of his carved house even now.[2]

(38) THE FURTHER HISTORY OF TXÄ'MSEM[3]

There was a great chief among the G·i-lu-dzā'r named T!Em-nūnx. Three years before the white people reached this country the great chief T!Em-nūnx gave a great feast to all the Tsimshian tribes. He built a very good carved house, carved on the outside, and with carved timbers inside even better than the outer carving. After he had finished his house, he invited all the Tsimshian chiefs to his new carved house; and when the chiefs came in, they were delighted to

[1] Notes, p. 718. [2] See p. 138. [3] Notes, p. 723.

see the beautiful carvings in T!Em-nūnx's house; and the Tsimshian people spread the fame of his house, telling how nice it was; and all the people around the Tsimshian talked about the beautiful carved house of T!Em-nūnx. And so all the people round about came to see the house. Finally all the animals also heard of the fame of T!Em-nūnx's house.

Now, TxämsEm also heard about this. Every day since Chief T!Em-nūnx had finished his house it was full of people, and every night all kinds of animals came in to see the carved timbers. This beautiful house was built on the Skeena River, at the mouth of K-lax-g·īls River, where the G·i-lu-dzā′r tribe lived.

After a while, before spring, when the people were ready to go to Nass River to fish for olachen, one midnight Chief T!Em-nūnx could not sleep, and he saw that the door of his house was secretly opened. Then he called his wife, and asked her what it might be. They looked, and saw a great man enter. He crept along, came in, and began to look at the carved timbers. Before the giant had finished looking over the house, the chief was filled with fear, and groaned. Therefore the giant stepped out quickly.

On the following morning the chief invited his whole tribe in, and told them what had happened in his house on the previous night. Therefore all his men agreed to watch the following night; and when night came, three men lay in wait at the door. One of the chief's men had a gun loaded with five bullets; and before midnight the door was secretly opened again, as had happened before; and, behold! a great man crept in and looked at the carvings which he had not been able to examine the night before. Then the three men who lay in wait for him shot him. The man who had the gun was scared, but the others had more courage, and took the gun from him and shot the giant in the breast with the five bullets; but the giant took no notice of it, and the man who lay in wait fainted. The chief did not faint at all. When the giant had examined all the timbers, he went out, and the three men did not know who it was whom they had shot. Then the people were afraid, because they had shot a supernatural being.

Many years passed on. Two years after the canneries had been established on Skeena River, not many years ago, a young man of the upper Skeena River was gambling with another one. He lost all his goods, and also those of his wife and his two children. Therefore he was very sad, for his wife had nothing to wear, and they had no food for their children. Therefore the young man went away from his empty, lonely house. He wandered about in the mountains. He had passed over many mountains; and after he had done so, he came to the border of a great plain. There he found a narrow trail, which he followed. Finally he saw smoke ascending in the

distance. He went toward it; and when he came there, he discovered a deep valley. He stood at the edge of the deep valley and looked down into it. He saw a hut in it, and the smoke ascended from it. He looked in another direction, and he saw that the trail which he had followed went straight down in front of the little hut. So he went down the trail. He looked secretly through a knot-hole, and saw a great man lying there, with his back turned toward the fire. The great man spoke to the young man who had come secretly to his door, and said, "Come in, my dear! for I have known about you ever since you left your home." So the young man went in.

The giant sat up and looked at the young man. He began to speak, and questioned the young man. "Did you hear your own history about TxämsEm?" The young man answered, "Yes." Then TxämsEm continued, "I am he," said he. "Do you see the wound in my chest? I received it in the carved house of T!Em-nūnx." The young man was surprised, for he did not know about the carved house of T!Em-nūnx. This giant was TxämsEm. He said to the young man, "I will give you some meat." He did so; and after the young man had had his meal, TxämsEm said, "This valley has been given to me to live in." As soon as the young man had entered the hut, he had seen two pups lying by the side of the fire. TxämsEm called the young man out; and when they had gone out, TxämsEm pointed with his finger at the mountains which were all around his hut, and all these mountains were full of mountain sheep. Other mountains were full of black bears and of all other kinds of animals. TxämsEm also said, "Do you see these animals? They are my provisions. They have been prepared for me, and it has been ordained that I shall stay here a little longer. Therefore I do not go about the world any more, but at a future day I shall begin to travel again: but I do not know when, only Heaven himself knows."

After he had spoken, he called the pups by name. Then the pups arose and shook their bodies, and they became two *hauhau*[1] cubs. Therefore the young man was afraid; but TxämsEm sent the two young *hauhau* up one of the mountains which was full of mountain sheep. They went, and TxämsEm said to the young man, "Heaven gave me those two young *hauhau* to bring me meat every day;" and when TxämsEm had said these words, they heard the roaring of the two *hauhau* cubs on the mountain, and, behold! a great number of mountain sheep fell from the mountain by the side of TxämsEm's hut. TxämsEm skinned and carved them all. After he had cut them up, he took the meat and fat, wrapped them around his hunting-staff, and, when the fat was thick around his staff, TxämsEm squeezed the bundle four times. Then the fat was finished. He also took

[1] A fabulous animal.—F. B.

the meat and wrapped it over the fat around his staff; and when the staff was full, he squeezed it, and it was thin again. He did this four times, and all the meat was finished.

Then TxämsEm gave it to the young man, saying, "Go back home!" The man replied, "I do not know my way, for it is far off. I do not think I shall ever get back to my house." Therefore TxämsEm led him up one of the mountains, and pointed out a certain direction. He said, "You shall go in the direction in which I point. Follow that narrow trail yonder. This trail leads to your house. You will soon get home." Then the young man said, "I have been traveling for many days. How can I get home quickly?" TxämsEm replied, "I will smooth your way for you. You shall reach home tonight. Keep your eyes on the narrow trail; and if you hear anything behind you on the way like thunder or terrible noises, don't look back, lest peril befall you. Keep your eyes on the trail until you reach above your village. Then you may look back, and you shall know what has happened." TxämsEm said also, "Have patience, young man! Don't look behind you!" and he made the young man promise not to look back on his way down to his home.

Now he was ready, and TxämsEm told him to go as quickly as possible. The man took his gun on his left shoulder and TxämsEm's staff in his right hand. TxämsEm said, "Go quickly! My dogs will soon come and they might devour you." Therefore the young man went, and kept his eyes on the narrow trail. The trail went along the middle of the large plain; and while he was running along, he heard a great noise like the rolling of thunder, but the young man kept on going. He heard other terrible noises close behind, like the noise of mountain-slides, and the earth was quaking as he went along, but he kept his eyes on the narrow trail. He heard more terrible noises close behind, and he ran as fast as he could to escape from the terrors behind him, and the ground continued to tremble. He was full of fear, but he kept on, and before the sun set he arrived above his village and stood there.

Then he looked back, and high mountains appeared where he had come from. TxämsEm had smoothed these mountains where the young man had passed; and as soon as the man had passed a mountain, the mountain stood up again as it had been before, and that made a terrible noise, for all the mountains arose again in their own places. There was no large plain and no narrow trail to be seen. Only high mountains covered the country behind the man. He wondered on account of what had happened to him. He stood there a while, thinking that he had been in a dream, but still he held the staff in his right hand, and his own gun on his left shoulder. He made up his mind to go down to his village, and laid down the staff and his rifle.

He leaned his staff against the stump of a tree, and went down to his father's house. Secretly he looked in through a knot-hole, and he beheld his sister weeping beside the fire, and many people who were sitting around the fire looked sorrowful. So he went in secretly and stood behind his sister, who was sitting there weeping. He spoke to her. "Sister," said he, "is my wife still alive?" His sister was surprised to see him, and all the people were glad to see him home again. His poor wife came in with her two children, and the man took the two children on his knees. He ordered his nephews to invite in the whole tribe. They did as their uncle had told them. When all the guests were in, the man went up with his four nephews to where he had left his staff, and the four young men could not lift it up: so the man himself took it down to his house and placed it in front, inside of the house. He ordered mats to be spread in the rear of his father's house, and he took off the meat of mountain sheep and piled it up in a great heap. Then he took off the fat from the staff, and heaped up the fat by itself; and when he had taken off everything from his staff, he gave part of the meat to the people, and some fat, and he told them his story.

"I went wandering among the mountains; and when I passed all the mountains and rivers and lakes, I came to a great plain. I did not see any trees or any hills, just nice green grass and all kinds of flowers. Then I found a narrow trail, which I followed," said he. Some one asked him, "How long did you walk after you reached the great plain?" He answered, "Almost fifteen days." Then the man continued, "I did not see the end of the great plain; and when I came to the center, I saw smoke ascending a little distance ahead. Therefore I walked as quickly as I could. Soon I arrived at the edge of a large valley; and when I looked down, I saw a hut in the bottom, from which smoke ascended. I went down, following the same narrow trail; and I went down the hill quickly, carrying my rifle on my shoulder. When I came to the bottom of the valley, I went toward the hut. I looked in secretly, and a large man was lying there by the side of the fire, with his back against the fire. He said to me, 'Come in, sir, for I have seen you struggling along the trail.' So I went in quietly, and sat down on one side of the fire, with my rifle in front of me. Then the great man sat up, looked at me with his large rough face, and I was afraid of him. He asked if I was not afraid to see him. Therefore I took courage. Then he asked me if I knew him. When I said, 'No,' he continued asking me if I knew the story about TxämsEm, and I said, 'Yes.' Then he told me that he was TxämsEm. He also showed me a large wound in his chest, which he received in the house of a chief named T!Em-nūnx, in whose carved house he had been shot. I saw two pups asleep near the fire.

Then the giant told me that Heaven had placed him there in the bottom of the deep valley and had given him food. So he did not need to go around the country. He gave me good food to eat; and when I had finished, he asked me to go outside. I did as he told me. We went out together, and he pointed out the tops of all the mountains round about his hut. All these mountains were full of all kinds of animals—mountain sheep, black bear, and so on. Then he asked me again if I wanted to go back to my home, therefore I told him that I did not know my way. Furthermore, I told him that I thought I could not get home again. He smiled, and said, 'It is not very far from here. You will reach home tonight. I will give you provisions for your way home.' So I consented to what he said. Moreover, he told me that Heaven had given him two dogs. He called the two pups, which came out, shook themselves, and became *hauhau* cubs. I almost fainted with fear, but they went up to where there were innumerable mountain sheep; and as soon as they had gone, behold! a great number of mountain sheep came sliding down the mountain. So TxämsEm cut them up, meat and fat. Then he put the meat and fat on his staff, and this you are eating now; and when he gave me the staff, he pointed out to me a narrow trail which comes down behind our house. He stretched out his hand over the plain four times, and commanded me not to look behind if I should hear a terrible noise. He said, 'If you look back, danger will befall you, and you will not get home; but if you look straight ahead, you will get home tonight.' After he had given his orders, I went, and ran with all my might, the staff in my right hand, and my rifle on my left shoulder. While I was running, I heard behind me a terrible noise like rolling thunder, which made me very much afraid, so I ran on. Then I heard more terrible noises right behind me, and the ground was shaking as though rocks were being rent. I ran on. There was more noise, and the ground was quaking, and the noises were exceedingly terrible. I was almost out of breath; but before the evening I arrived on top of this hill above us, and I laid down my staff and my rifle. As soon as I reached the hill behind this village, I looked back the way I had come, and, behold! I saw many high mountains. I was wondering. I thought I was in a dream. Finally I came down; and when I saw my sister weeping here, I knew that everything was true."

All his people were glad to see him home again, and his relatives welcomed him, and he kept the staff that TxämsEm had given to him, and therefore the people know that TxämsEm is still alive.[1]

[1] My cousin, Henry D. Pierce, met this man last summer. My cousin questioned him, and the man said that all the stories which I put down on these pages were known to the people. Many young people have gone trying to find TxämsEm, but they can not do it, because he hides in the mountains, so that the people can not find him.—HENRY W. TATE.

2. The Meeting of the Wild Animals[1]

A long time ago, when the Tsimshian lived on the upper Skeena River, in Prairie Town, there were many people. They were the most clever and the strongest among all the people, and they were good hunters, and caught many animals, going hunting the whole year round. Therefore all the animals were in great distress on account of the hunters.

Therefore the animals held a meeting. The Grizzly Bear invited all the large animals to his house, and said to them, "We are distressed, and a calamity has befallen us on account of the hunting of these people, who pursue us into our dens. Therefore it is in my mind to ask Him Who Made Us to give us more cold in winter, so that no hunter may come and kill us in our dens. Let Him Who Made Us give to our earth severe cold!" Thus spoke the Grizzly Bear to his guests. Then all the large animals agreed to what the chief had said, and the Wolf spoke: "I have something to say. Let us invite all the small animals,—even such as Porcupine, Beaver, Raccoon, Marten, Mink, down to the small animals such as the Mouse, and the Insects that move on the earth,—for they might come forth and protest against us, and our advice might come to nought!" Thus spoke the large Wolf to the large animals in their council.

Therefore on the following day the large animals assembled on an extensive prairie, and they called all the small animals, down to the insects; and all the small animals and the insects assembled and sat down on one side of the plain, and the large animals were sitting on the other side of the plain. Panther came, Grizzly Bear, Black Bear, Wolf, Elk, Reindeer, Wolverene—all kinds of large animals.

Then the chief speaker, Grizzly Bear, arose, and said, "Friends, I will tell you about my experiences." Thus he spoke to the small animals and to the insects. "You know very well how we are afflicted by the people who hunt us on mountains and hills, even pursuing us into our dens. Therefore, my brothers, we have assembled (he meant the large animals). On the previous day I called them all, and I told them what I had in my mind. I said, 'Let us ask Him Who Made Us to give to our earth cold winters, colder than ever, so that the people who hunt us can not come to our dens and kill us and you!' and my brothers agreed. Therefore we have called you, and we tell you about our council." Thus spoke the Grizzly Bear. Moreover, he said, "Now I will ask you, large animals, is this so?"

Then the Panther spoke, and said, "I fully agree to this wise counsel," and all the large animals agreed. Then the Grizzly Bear

[1] This story resembles, in the form of the speeches, the story of Txämsem's war on the South Wind, p. 79, and has been influenced in form by the Kwakiutl tales. The term "He Who Made Us" is presumably due to Christian influence.—Notes, pp. 723, 728.—F. B.

turned to the small animals, who were seated on one side of the prairie, and said, "We want to know what you have to say in this matter." Then the small animals kept quiet, and did not reply to the question. After they had been silent for a while, one of their speakers, Porcupine, arose, and said, "Friends, let me say a word or two to answer your question. Your counsel is very good for yourselves, for you have plenty of warm fur, even for the most severe cold, but look down upon these little insects. They have no fur to warm themselves in winter; and how can small insects and other small animals obtain provisions if you ask for severe cold in winter? Therefore I say this, don't ask for the greatest cold." Then he stopped speaking and sat down.

Then Grizzly Bear arose, and said, "We will not pay any attention to what Porcupine says, for all the large animals agree." Therefore he turned his head toward the large animals, and said, "Did you agree when we asked for the severest cold on earth?" and all the large animals replied, "We all consented. We do not care for what Porcupine has said."

Then the same speaker arose again, and said, "Now, listen once more! I will ask you just one question." Thus spoke Porcupine: "How will you obtain plants to eat if you ask for very severe cold? And if it is so cold, the roots of all the wild berries will be withered and frozen, and all the plants of the prairie will wither away, owing to the frost of winter. How will you be able to get food? You are large animals, and you always walk about among the mountains wanting something to eat. Now, if your request is granted for severe cold every winter, you will die of starvation in spring or in summer; but we shall live, for we live on the bark of trees, and our smallest persons find their food in the gum of trees, and the smallest insects find their food in the earth."

After he had spoken, Porcupine put his thumb into his mouth and bit it off, and said, "Confound it!" and threw his thumb out of his mouth to show the large animals how clever he was, and sat down again, full of rage. Therefore the hand of the porcupine has only four fingers, no thumb.

All the large animals were speechless, because they wondered at the wisdom of Porcupine. Finally Grizzly Bear arose, and said, "It is true what you have said." Thus spoke Grizzly Bear to Porcupine, and all the large animals chose Porcupine to be their wise man and to be the first among all the small animals; and they all agreed that the cold in winter should be as much as it is now. They made six months for the winter and six months for summer.

Then Porcupine spoke again out of his wisdom, and said, "In winter we shall have ice and snow. In spring we shall have showers of rain, and the plants shall be green. In summer we shall have

warmer weather, and all the fishes shall go up the rivers. In the fall the leaves shall fall; it shall rain, and the rivers and brooks shall overflow their banks. Then all the animals, large and small, and those that creep on the ground, shall go into their dens and hide themselves for six months." Thus spoke the wise Porcupine to all the animals. Then they all agreed to what Porcupine had proposed.

They all joyfully went to their own homes. Thus it happens that all the wild animals take to their dens in winter, and that all the large animals are in their dens in winter. Only Porcupine does not hide in a den in winter, but goes about visiting his neighbors, all the different kinds of animals that go to their dens, large animals as well as small ones.

The large animals refused the advice that Porcupine gave; and Porcupine was full of rage, went to those animals that had slighted him, and struck them with the quills of his tail, and the large animals were killed by them. Therefore all the animals are afraid of Porcupine to this day. That is the end.

3. The Story of the Porcupine-Hunter[1]

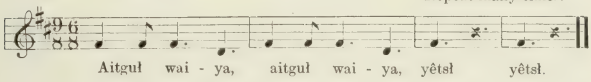
There was a great porcupine-hunter in one of the Indian villages. Every year, early in the fall, he went to hunt porcupines, because they were excellent food in those days among the Indians. Every fall he killed many and dried their meat and fat; and in winter-time people from various villages came to him to buy dried meat from him, and he became a very rich man. He had many valleys for his hunting-ground, and he built a hut in each valley to dry meat and tallow. He had four valleys as his hunting-ground. Every year he went to his first camp; and after he had killed all the porcupines there, he went to the next camp; and when he had killed all there, he went to another camp; and so on. He made a good club of yew wood with which to club porcupines after smoking them out of their dens; and when they ran out, he clubbed them and slew them.

Therefore all the porcupines were in distress on account of this man. One year this hunter started earlier than other years. He went to camp in his four valleys, and obtained a great number of porcupines. When he had filled three of his huts, he went to his last hunting-ground; and as soon as he arrived there, he went out alone to look over the large rock above his hut; and when he arrived there, he saw a large porcupine of brown color going around the foot of a large spruce tree which stood in front of the rock. He ran after it, and, behold! there was a large door opened for him, and a large fire was burning in the center of a large house. He was invited in; so he entered, and they spread a mat on one side of the fire; and a great chief was there, seated in the rear of his house. He ordered his young men, and said, "Run around the village and invite all the women to my house,

[1] Notes, p. 723.

that I may dance and welcome my guest!" So they went. When all the women were in, the Porcupine arose and began to dance; and the song-leader began to sing, "Pronounce my name, pronounce my name! Strike, strike!"

Repeat many times.



Porcupine ran around his own large fire; and after he had sung, he stood in front of his guest, and said to him, "Pronounce my name, brother! What is my name?" Thus he said, while he stood in front of him. Then the hunter said, "Your name is Little Porcupine."—"Yes, my name is that," said Chief Porcupine, and struck the hunter's face with his spiny tail.

Then they began to sing again, and Chief Porcupine danced once more, while the hunter's face was full of porcupine quills. At the end of the song the chief stopped in front of the hunter, and said, "Now, brother, what is my name?" The hunter said, "Your name is Little Ugly Porcupine." Again the chief struck the hunter's face with his spiny tail, and said, "That is my name."

They sang again, and Chief Porcupine ran around the fire, while his attendants kept on singing. Again he stopped in front of the hunter, and said, "What is my name, brother?" The man said, "Your name is Little Burnt One." Again the chief struck him with his spiny tail, saying, "Yes, that is my name," and the hunter's face was full of porcupine quills. It was swollen so that he could hardly see out of his eyes.

Again Chief Porcupine ran around the fire while they were singing, and again he stopped in front of the hunter, and asked, "What is my name, brother?" Then the poor hunter said, "Your name is Little Lean Fellow."—"Yes, that is my name," said Porcupine, and struck the hunter's face with his spiny tail.

He ran around again, and his attendants kept on singing, for this was the last chance for the man's life. Then somebody touched him softly. It was the Mouse Woman. She asked him, "Do you know who has punished you?" The poor blind hunter said, "No."—"It is the chief of the Porcupines," said Mouse Woman, "because you killed so many in years past." The Mouse Woman was speaking to him while Porcupine was singing. "Now, this is the last time. At the end of the song the Porcupines will strike you all over your body with their spiny tails if you do not give the right answer to the chief's question. His name is Sea Otter On Green Mountain."

While the Mouse Woman was still talking to him, the singing ceased, and all the Porcupines were ready to rush on him. Then the chief stopped in front of him, and said, "Now, what is my name,

dear man?" Then the poor man answered in a low voice, "Your name is Sea Otter On Green Mountain."

Then Chief Porcupine ordered his people to wash the face of the poor man; and all the Porcupines worked at his face, and took out the green contents of the stomach of the first wife of Chief Porcupine, and they rubbed it on the face of the hunter, for it was full of quills. Then the quills came out again by themselves; and they took the contents of the stomach of the second wife of Chief Porcupine and rubbed it on his face, and more quills came out, and the man's face became better than it had been before. Then the contents of the stomach of the third wife was rubbed on his face, and the swelling on his face became less, the quills became loose and fell out. Then the contents of the stomach of the fourth wife was rubbed on his face, and all the quills came out. Not a single one remained in the face of the hunter.

Chief Porcupine had been chewing new green leaves. Then he spat in his hands and rubbed the face of the man, whose face became as beautiful as it had been when he was a boy. Then Chief Porcupine ordered his attendants to give food to the hunter. Therefore they brought fat mountain-sheep meat and many different kinds of food, and fruits of all kinds; and when the hunter felt satisfied after he had eaten, the chief said to him, "I will be your friend. My people are full of sorrow because you have slain great numbers of them, so I have taken you into my house to kill you right here; but since you have pronounced my chief's name rightly, I will spare your life. Now, I will ask you kindly not to smoke the porcupines out of their dens; and if you need porcupine meat, do not kill so many of them; and when you have killed one or more, dry their meat in a good fire and eat them before winter sets in, so that my people may not have any sickness in winter, and cast their bones into the fire; and do not let your young people eat the heads of young porcupines, lest they become forgetful."

Therefore the Indians know how to use the contents of the stomach of the porcupine when porcupine quills stick in the bodies of our people.

Then the hunter went out from that place to his own hut, where his wife was sitting weeping because her husband had been away for many days. While the woman was sitting there, she heard a noise at the door. She turned her face, and saw her husband come in. She was surprised, and questioned him, and the hunter told her that he had been to the house of Chief Porcupine. Then they moved and went home. They took all the porcupine meat from the other camps; and when he had taken them all home, he invited the people to his house, and told them what had happened and how he had been punished in the house of Chief Porcupine.

Therefore the people nowadays know that the Porcupine is troubled by the people. Porcupine is an animal that knows how to sing. Porcupines know every tune in existence.

4. The Story of Grizzly Bear and Beaver[1]

There was a great lake close to Skeena River, where many beavers built their houses, because it was deep water and a safe hiding-place and good shelter for them in winter-time. There were many old houses, and new ones as well. They thought that their dangerous enemies could not reach them.

One day the beavers thought there was no danger near them. Therefore they left their houses and went out for fresh air, and they covered the melting ice. It was early in spring when the animals awoke from their winter sleep and came out of their dens. The Grizzly Bear had just come out from his winter sleep, and as soon as he came out he saw many beavers that covered the ice. He went there secretly, fell on them, and killed many of them. Some of them escaped to their houses in the lake; but the great Grizzly Bear hunted them to their houses, and slew many of them in their houses, and they were very sad. The great Grizzly Bear, however, was happy because he had much food, and the poor weak beavers were much distressed. He thought that these beavers would last him through the summer, and finally only one beaver escaped from his paws.

This poor Beaver went away down into the water, and the great Grizzly Bear was eating the beaver meat; and when he had enough, he lay down and slept among the slain beavers.

The poor lonely Beaver hid in the deep water and thought about her great enemy. Then she planned to make false ground on one side of the lake. So she took wet soft moss and put it at the butt end of a fallen tree which stretched over the water at one side of the great lake. She did so in the night, for she was afraid to work in the daytime. She made it look like dry land around the old fallen tree. At the end of the summer the salmon were in the creeks. Now, the great Grizzly Bear's beaver meat was all gone, and the great dreadful thing was very hungry. He was walking around the lake, searching for something to eat; and he went to the brooks and caught many salmon, which were to serve as his food in winter.

One day as he went about very hungry, walking about proudly, for he was stronger than any other animal, he stood there, and saw a poor weak Beaver sitting at the end of a fallen tree. She was sitting there very lonely. When the proud animal saw her sitting there, he asked with his proud voice, "What are you doing there, poor animal?" Thus said the proud Grizzly Bear when he saw her sitting on the end of an old log. The Beaver said, "Grizzly Bear shall die!" Then the Grizzly Bear became angry, and said, "Did you say I shall die?" but she did not even answer him. He walked down to and fro on the dry land at the foot of the fallen tree, on the end of which the poor

[1] Notes, p. 723.

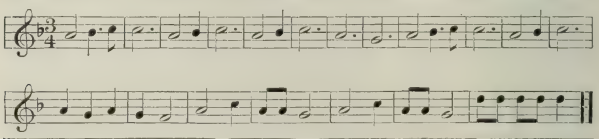
little Beaver was sitting. The Beaver said again, "The great Grizzly Bear shall die!"—"Yes," said the great monster, "I will kill you right there. Don't run away! I will tear you right now!" and he walked toward the Beaver that was sitting there. He was walking along the log proudly, and said, "Don't run away! I will devour you!" but the brave Beaver replied, "Great Grizzly Bear shall die!"

Then the proud Grizzly Bear flew into a rage; but the poor Beaver remained sitting there, and then swam out into the water. Then she looked back at the Grizzly Bear, and said, "Grizzly Bear shall die!" At once the Grizzly Bear jumped on the Beaver, who dived under the fallen tree where she had made the false ground in order to entrap the great Grizzly Bear, and the great monster struggled in the slough that the Beaver had made. Then the Beaver came out on the surface and climbed on the log where she had been sitting before, and looked at the great Grizzly Bear who was struggling there. She said once more, "Grizzly Bear shall die!" The Grizzly Bear became tired out in the slough, and groaned in despair. He tried with all his might to get away, but he could not, because the soft mud and moss held him. He tried to swim, but he could not do it. When he was about to die, he said to the Beaver, "Come and help me!" and the Beaver said again, "Grizzly Bear shall die!" Now, the great animal howled and shouted and moaned and died there in despair. He was drowned in the slough, because he had no pity on the weak animals, and tried to devour all the weak animals. He thought there was no one besides himself. Yet the weak animal was stronger than he in wisdom, and the weak animal killed him. He was howling and crying,—he who had slain all the poor Beavers,—but no Beavers were crying or moaning when the great Grizzly Bear destroyed them. Therefore let not the strong oppress the poor or weak, for the weak shall have the victory over the mighty. This is the end.

5. Story of the Porcupine[1]

(Printed in Boas 13, pp. 236–241.)

The tune of the song recorded on p. 238, as given by Mr. Tate, is printed here. It has not been possible to correlate words and tune.



[1] Notes, p. 724.

6. Beaver and Porcupine [1]

(Printed in Boas 13, pp. 226–235.)

7 Story of the Deluge [2]

(Printed in Boas 13, pp. 143–253.)

8. Sun and Moon [2]

(Translated from Boas 10.)

It was in the beginning, before anything that lives in our world was created There was only the chief in heaven. There was no light in heaven. There were only emptiness and darkness.

The chief had two sons and one daughter. His people were numerous. Indeed, they were the tribe of the chief.

These were the names of his three children. The name of the eldest one was Walking About Early; the name of the second, The One Who Walks All Over The Sky. The name of the girl was Support Of Sun. They were very strong. The younger boy was wiser and abler than the elder one. Therefore one day he was sad, and he pondered why darkness was continuing all the time. Therefore one day he spoke to his sister, "Let us go and get pitch wood!" They went and they cut very good pitch wood. They made a ring of a slender cedar twig, and measured it according to the size of a face. Then they tied pitch wood all round it, so that it looked like a mask. After they had finished, they told their sister, who was accompanying them while they were getting pitch wood, not to tell the people about what they were doing. Then The One Who Walks All Over The Sky went to where the Sun rises and showed himself to the people. The pitch wood that was tied around his face was burning.

Suddenly the people saw the great light rising in the east. They were glad when they saw the light. Then he ran in full sight across the sky. He came from the east and went westward. He was carrying the pitch mask. That is the reason why he was running quickly, because else the pitch wood would have been burned up. Therefore he was running quickly across the sky. Then the chief's tribe assembled. They sat down together to hold a council, and said, "We are glad because your child has given us light, but he is running too quickly. He ought to go a little more slowly, so that we may enjoy the light for a longer time." Therefore the chief told his son what the people had said. His son replied, asking him what he should do, since the pitch wood would burn before he could reach the west. Therefore he went that way every day.

The people assembled again and held a council, and requested him to go slowly along the sky. That is what they asked of him; and

[1] Notes, p. 724. [2] Notes, p. 727.

therefore his sister said, "I will hold him when he is running along the sky."

Then the people blessed the woman, and the father also blessed his daughter. Next time when The One Who Walks All Over The Sky started on his journey, Support Of Sun started too. She went southward. Her brother rose in the east, and then the girl turned back and ran to meet her brother.

The woman said, "Wait for me until I catch up with you!" She ran as fast as she could, and held her brother in the middle of the sky. For this reason the Sun stops for a little while in the middle of the sky.

The woman stood firm, holding her brother. Therefore we see the Sun stopping for a little while in the middle of the sky.

Then the people saw the Sun stopping for a little while in the middle of the sky, and they shouted for joy. Full of joy, they said, "Support Of Sun makes the Sun stop! *Hau!*" and the whole crowd was full of joy.

Suddenly the chief began to scold his son, blaming his elder son because he was not as skillful as his younger brother. Then the elder one lay down prone, crying on account of what his father said to him. When his brother, the Sun, came back, he lay down, for he was tired. Walking About Early spoke to his little slave when everybody was asleep, when all the house fellows of his father were asleep. After he had spoken, he rubbed charcoal over one side of his face, and said, "When you see that I rise in the east," thus he spoke to his slave, "jump up and shout, 'Hurrah! he has arisen!' That is what you are to say."

Then he left. The One Who Walks All Over The Sky slept like one dead, because he was very tired. He allowed his shining face to shed light out of the smoke hole. Then Walking About Early arose in the east. That is where he arose. Then the little slave jumped up and shouted, "Hurrah! he has arisen!"

Several people asked him, "Why do you make such a noise, bad slave?" but his joy was only increasing. He jumped up, and pointed out where the Moon was rising. Then suddenly the people looked up. Behold! the Moon had risen. Then all the people shouted for joy, and shouted, "Hurrah!"

After some time all the different kinds of animals assembled to hold a council. They agreed that the Sun should walk about every day, that he should be the light of day, and that he should make everything grow; and they also agreed in regard to the Moon.

At that time they held a great council. All kinds of animals assembled. Dogs were there also. The Dogs, on their part, were wiser than all the other animals. Therefore they spoke first in the great council of the animals. The wise Dogs said, "The Moon shall rise forty days."

Then all the animals were silent. The Dogs sat down together and talked secretly, and thought about what they had said. The wisest one among them was still standing. He was counting his fingers, and reckoned forty days to each month.

While he was doing so, a man struck the thumb of the wise one—it was Porcupine who struck the Dog's thumb—and said, "Who can live if there are forty days each month throughout the year? There shall be only thirty days each month." And all the animals agreed with him.

They were glad. Therefore all the animals said, "We will follow the advice of Porcupine." Therefore what he had said happened; and therefore each month has thirty days, and there are twelve months each year.

Then all the animals agreed that the Dogs should be driven away; and for this reason the Dog hates the Porcupine, and therefore the Dog hates all the animals of the woods; but the Dog hates the Porcupine most of all, because Porcupine knocked down Dog's thumb with his spiny tail when they were seated together in council; and indeed Porcupine took the position of the wise Dog away from him when he was standing among the animals. Therefore the Dog hates the Porcupine up to this day, and for that reason the Dog's thumb stands opposite his other fingers. The Dog had six fingers. On account of what happened then, there are only twelve months.

At that time Porcupine made the days as we have them now—thirty to each month. All the people enjoy the light in heaven. Before that, our world was always dark.

At that time the animals named every month while they were seated together in council. They began the count with the month—

Between October and November, "Falling-Leaf Month."
Between November and December, "Taboo Month."
Between December and January, "The Intervening Month."
Between January and February, "Spring-Salmon Month."
Between February and March, "Month When Olachen Is Eaten."
Between March and April, "When Olachen Is Cooked."
Between April and May, (?)
Between May and June, "Egg Month."
Between June and July, "Salmon Month."
Between July and August, "Humpback-Salmon Month."
Between August and September, (?)
Between September and October, "Spinning-Top Month."

And they also divided the year into four seasons—spring, summer, autumn, and winter.

When The One Who Walks All Over The Sky was asleep, sparks flew out of his mouth. Those are the stars; and at night the moon receives its light from the shining face of the Sun, who is asleep when he is tired and when his light shoots out of the smoke hole.

Sometimes when the Sun is glad he adorns himself. He takes his sister's red ocher to paint his face. Then the people know what kind of weather it is going to be on the following day. When the people see the red sky in the evening, they know that it will be good weather the following day; and when they see the red sky in the morning, they know that the weather is going to be bad the whole day. That is what the people say.

The girl, on her part, was cast down. Therefore one day she, on her part, went westward. She wrung out her garments and struck the water with them. Then she returned. The chief, her father, asked her, "Whence did you come, child?" Thus spoke her father, the chief, to the girl.

Then the girl said, "I just went westward." She was standing near her father's great fire, warming herself. She wore her garments, and shook the water out of her garments upon her father's fire. Then suddenly a fog came out of the house, and the whole tribe enjoyed the fog.

The people were refreshed, because it was very hot, and they agreed that the girl had refreshed them. That is where fog comes from nowadays; it comes from the west. Therefore the chief, the father, was glad when he saw that his children were wise. He gave to his eldest son the duty to watch that people may know the year. To the next one, The One Who Walks All Over The Sky, he gave the duty to make all good things, such as fruit, appear on the earth, and to make everything plentiful; and he blessed his daughter because she refreshed with cool fog those who were tired. That is the end.

9. Am'ala' (Very Dirty)[1]

Once upon a time there was a great chief who built his house on a sandy beach. He had four nephews. Every morning in winter the chief called his four nephews and sent them to get fuel. The young men also built a new large house. When the north wind blew hard, and when it was very cold, so that the water of the sea almost froze, the uncle would say, "I want you to be stronger than any one else. When you are very strong, I shall invite all the chiefs and their warriors to fight against you. Therefore build a large fire. Go down to the water, and bathe in the sea. Then I shall come down and whip you with a bundle of twigs." After he had finished this speech, he said, "Will you now go down to bathe?"

So the eldest one went out first, went into the ice-cold water, and the second and third brothers also went; but the fourth, the youngest, would not go. He would lie in the corner of his uncle's house. They say that he had never taken a bath, even once, ever since he was born.

[1] The translation of this name is given by Mr. Tate, but is not clear. *Am'ala'* means "smoke hole." — Notes, p. 729.—F. B.

He arose late every morning and scratched his head; and when his three brothers came back from their morning bath, they laughed at him and gave him the nickname Dirty.

Every morning when the three princes were bathing in the sea, their uncle would go to them while they were in the water and would whip them with twigs. They were all equally strong. One was not stronger than the others. But the youngest one continued to lie in the corner of the house, right on the ground, without a bed. He had only a ragged deer-skin blanket to wear. When he arose late in the morning, steam would arise from the ground where he had lain. Therefore his three brothers thought that he had wet the ground while asleep.

The three brothers went bathing all the time, and they became stronger than all the other people. Their uncle made a certain law for them. He said, "As soon as you come out of the water, go into the woods and try to pull out one of the fresh branches of a spruce tree." The young men did as their uncle had told them, and tried to pull out the branch without any tools. They went every morning again and again, but they could not do it.

He, however, the youngest one, Dirty, would sit in the water at midnight in the cold of winter, when the north wind was blowing, and before daylight he would come out of the water, and lie down again in his bed of ashes in the corner. Therefore he slept very late in the morning, like a lazy fellow, and his brothers mocked him often because he had never gone bathing once. This young man would not go near the fire soon after his bath, but he just wrapped himself in his old ragged deer-skin blanket, and the steam rose up from his bed of ashes in the corner, because his body was wet from his midnight bath; and this is the reason why he slept late every morning while his three brothers went to take their bath.

When they all gathered around the large fire, after they had taken their bath, they were talking about the branch which they were to twist and tear out. Then Dirty said, "I shall go and twist it out easily." They laughed and twitted him, and said, "Oh, you miserable fellow! You will twist and tear out the branch of the fresh tree!—you, who wet your bed in the morning when you are asleep! You will certainly be able to pull out the branch, for you are so full of dirt." They made fun of him and pushed him out of the house.

The young man went to the bay south of their house, where a brook was running down. He was full of sorrow while going up the brook. Then he met a young man whose skin shone bright. He asked him, "Why are you so sad this morning, my dear?" The young man answered, "O supernatural one! my three elder brothers make fun of me and laugh at me, and they call me Very Dirty." Then the supernatural being replied, "What do you wish of me? I

will grant you your wish." Then the young man said, "You see that my skin is not clean. I want to be clean, and I want to be stronger than any living being in the country." The supernatural being replied, "Go over there and gather the leaves of the supernatural tree and bring them to me." So Dirty went to the great valley and tried to find the leaves, but he could not do it. He brought leaves of all kinds, but the supernatural being refused them. Then the supernatural being went himself and brought a bunch of leaves of the supernatural tree. He said, "Let us go down to that pool yonder!" They went, and, behold! there was a good pond, and the supernatural being washed Dirty in the pool four times. He washed him with the leaves of the supernatural tree, and he became very clean, and was a fine-looking young man, tall, and broad of chest.

Then the supernatural being said again, "Go down and plunge into the pond; and as soon as you come out of it, then you shall tear out that young tree on the other side." The young man did as he had been told. He plunged into the pond and came out again quickly. He ran toward the young spruce tree and pulled it out with its roots.

The supernatural being asked him, "Are you now strong enough?" He replied, "No, I want greater strength." The supernatural being said again, "Go down and plunge into the water." So he went to the pond and plunged into the water. He came out of the pond, and pulled out a spruce tree a little larger than the first one, with the roots. Again he was asked, "Is this enough?" but he replied, "No, I want more." Therefore he sent him again to the pond, and on coming out he pulled out a spruce tree with its roots. Again the supernatural being asked him, "Are you now strong enough?" but he replied, "I want more." So he sent him into the pond again; and when he came out of the water, he pulled out a large tree with its roots. Then the supernatural being asked him, "Are you now satisfied?" The man said, "Let me do it once more!" but the supernatural being said, "No, now it is enough." Then he vanished from his side.

So the young man went back; and before he came into his uncle's house, he came to the tree the branch of which his brothers had been trying to pull out every morning. He took hold of it, twisted it, and pulled it out very easily. Then he put the branch back after he had pulled it out. He went down to his uncle's house, and the three brothers made fun of him and laughed at him, but he did not answer them at all.

Now, the appointed day had come, and the chief, the uncle of the young men, invited all the chiefs and their strong men to fight against the three brothers who had made themselves strong; and when all the guests were in the house, the chief said to his three nephews, "Go into the woods and bring down some fuel, for we have no wood to

make a fire for these chiefs who are coming to my house." Therefore they went and broke young rotten red-cedar trees, and took them home to make a fire with. Dirty went and pulled out a spruce tree with its roots, and carried it on his shoulders, and brought it into his uncle's house. There he broke it up and put it on the fire. Then his three brothers were ashamed because he was stronger than they.

Now, the day had come when the warriors were to fight against the brothers. One day the eldest brother made himself ready to fight with one of the warriors, and all the chiefs and tribes assembled in the house of the chief on the sandy shore, and they were all sitting there quietly. Then one of the G·it-qxā'ła stepped forward to fight against the eldest brother. They joined and fought, trying to throw each other. They fought a long time, and at last the man from G·it-qxā'ła threw the eldest brother. He was hurt, and lay there, his whole body aching. Then the G·it-qxā'ła tribe shouted for joy.

Then the second brother stepped forth, and said, "Who is the strongest man? Let him come out in front of his people, and I will fight with him!" Then a man of the tribe of G·i-spa-x-lâ'ºts came out. They joined and fought, as the two others had done before, and the man of the tribe G·i-spa-x-lâ'ºts vanquished the second brother, who was bruised all over his body and full of pain.

Then the third brother stepped forth while the tribe of G·i-spa-x-lâ'ºts was shouting for joy. The third brother said, "Who will come and fight with me?" Then a man of the tribe of G·it-dzī'ºs stepped forward to fight against the third brother. They joined, and the third brother fell, overpowered by his adversary. His skull was broken, and he died there. Then all the people shouted like thunder.

Now, the chief, the uncle of the three men, was ashamed. He said to Dirty, "Now, Dirty, where are you?" He replied, "Here I am, uncle! What do you wish?" His uncle said, "Step forward and fight against the men who beat your three brothers!" Then he stepped forward, and said, "Now, you three men, come forth and fight me, all together!" So the three strong men came forth to fight with him. The three men attacked him at the same time; and Dirty squeezed their heads, and broke them like eggshells, and they all died there. Their skulls were broken. Therefore the chief's tribe shouted for joy.

Then all the tribes made war against him; but he won a great victory over them that day, and a great many people were killed by one man. His uncle had to pay them with his goods—costly coppers, slaves, large canoes, elk skins, and other kinds of property. Thus his uncle became poor.

Therefore the people moved away and deserted the chief's nephew Dirty, and one slave who remained with him. They lived in his uncle's

house. The slave was very skillful in shooting wild ducks with his arrows, and Dirty liked to eat the wild ducks. The slave gathered the oil of the wild ducks in a root basket.

Now, all the animals heard that this young man was the strongest person that ever lived. Therefore all the strongest animals came to his door and called him out to fight with them. First came the Black Bear. Dirty came out and killed the Black Bear as one kills mice. Next came a Sea Lion and stood at his door. He called Dirty out to fight with him. The young man came out and killed him as one kills mice. Next the Grizzly Bear came and stood at his door. He called Dirty out to fight with him, and he came out and killed him as one kills mice. Then the Xāᵒł came. (A *xāᵒł* is a very strong and large animal. He is stronger than all the other animals in this country. Sometimes he will kill many grizzly bears at one time.) The Xāᵒł also came and stood at the door of Dirty's house, and called Dirty out to come and fight with him. So he came out, fought with him, and killed him. Thus all the strongest animals came to him, and he killed them all as one kills young mice.

Then Dirty said to his slave, "When you see that my back is bent, then come and rub it with the oil of wild ducks that you have gathered in your root basket."

When all the animals had failed, the strong trees came. First the Crabapple Tree came to his door and called him out to fight with him. He came out and pulled it out with the roots as one plucks out grass; and thus all the strongest and greatest trees came. He pulled them out and broke them to pieces.

When all the trees had failed, the strong birds came and tried to beat him. First the Thunderbird came and stood at his door, and called Dirty out to fight with him; and when Dirty came out, he threw his bolts of lightning, but Dirty took hold of him and killed him as one kills a fly; and thus all the strongest birds came.

Now, when all the living beings had come, Dirty had a short rest. Next morning a long, broad Mountain stood at his door and called him out; and when Dirty came out, the large Mountain said to him, "I am the last one of your enemies. If I throw you down, you will die; but if you throw me down, I shall die. Then you shall take my life away from me, and you shall live as long as the world stands." After the Mountain had spoken, they joined. Now, Dirty's back became bent, for the Mountain was leaning on him; and Dirty's slave came to him with the root basket filled with oil of wild ducks, and the slave rubbed it over his back. This strengthened him, and Dirty threw the high Mountain and broke it to pieces. It became the sandbar with large rocks at the beach of Sandy Shore. Thus Dirty took the Mountain's life.

Thus all his enemies were destroyed by this powerful man, and his fame spread all over the world, and he now rested from his fights; for his victory was very great, and he had more power than he had ever had before, for the Mountain gave him his power.

One morning very early the slave ran into the house and told him that a canoe had come, with two people in it. Dirty was lying down by the fireside. The two men came in and said, "Great chief, our poor sick chief wants you to come. He wants to see you before he dies. Therefore he sent us to you." Then Dirty arose, and he and his slave made ready to go with the two men who had come to him. They went down to the canoe together. The two men paddled, and the canoe went quickly toward the southwest. After they had passed over the large sea, they saw a small island in front of them; and when they came nearer and nearer, the island appeared to be large; and there was a large town on the island, with many houses and many people.

As soon as they arrived on the beach, crowds of people came down to meet them. Dirty went ashore, and the men guided him and the slave to the chief's house. As soon as he came in, behold! a chief lay there in the rear of the house. He was very ill. The pole supporting our world was standing on his chest; and the world had always been turning on his chest ever since the world began, all through the ages. Now, he was sick, and therefore he sent for Dirty to take his place. He spoke to Dirty: "The reason why I sent for you is that you shall lie down here and take care of the world. I have heard that you are a mighty man. I know that you have double strength—one which you obtained from a supernatural being, the other which you obtained from the strong mountain. Lie down by my side! I will put this pole-of-the-world on your chest."

Before Dirty lay down by his side, he said to his slave, "I will give part of my life to you. Sit down by my side! You shall always live with me, and you shall rub my back with the oil of wild ducks once a year." So the slave sat down there, and Dirty lay down. Then the chief took the pole off from his chest and put it on Dirty's chest, and the chief and all his people left the town.

Dirty is still holding the world on his chest, and his slave is also there. The oil of wild ducks is nearly gone now; and as soon as Dirty dies, the world will come to an end.

10. The Four Great Chiefs of the Winds[1]

There are four great chiefs in the four corners of the world. The North Wind is the first of all; the South Wind, the second; the East Wind, the third; and the West Wind, the fourth. The three chiefs

[1] Notes, p. 732.

hate the North Wind, because the North Wind makes the world pale in winter. The South Wind wants the world to be always green, as in spring; and East Wind wants the same as South Wind; and also West Wind wishes for the same.

Therefore South Wind made war against North Wind. South Wind invited his neighbors East Wind and West Wind. They assembled, and the strong South Wind went first, and a strong southeasterly gale blew very hard. Then the East Wind also blew very hard, and they joined in battle.

Finally North Wind was vanquished, and the three Winds won the victory over North Wind. Therefore North Wind promised that the world should be green for six months, but South Wind would not consent to it. His two neighbors, however, compelled him to do so. Therefore South Wind agreed, and they made a law that the South Wind should sometimes blow in winter with rain, while the North Wind makes everything cold and frozen; and in spring the three Winds should play, in order to melt the frozen ground; and in summer the West Wind was to blow softly over the land and comfort the pale world with its lovely breezes.

Now, when they made this law, the gentle Wind said, "Let the whole world have peace once or twice a year—once before autumn, and once before spring." They all agreed to these words and went to their homes.

South Wind had five children—four boys and one girl. The names of these children were Proud Rain-Wind (Ksdiyaxł-haiwas), and the next one Excrement Face (Y!ān-dzaxł), and the third one Rain Under The Knee (Lu-mEkmī'gum ts!Em-sait), and the fourth one Going Behind The Mountains (Gilhak-gâsk), and the girl's name was Drops Of A Spring Of Water (Ksa-lū°wal-gwa'nEks).

West Wind had two children. His elder son's name was Evening Clouds (SEsa'ksgum sā° tgi-yā'°sat), and his younger son's name was Red Evening Clouds (Bī'ltsEgum ławugumks).

East Wind had two children. His elder son's name was Clouds Falling On The Mountain Top (Hapka'bEks a na-ga-ts!uwan-sganī'st), and his younger son's name was Red Morning Clouds (Bī'ltsEgum ganłā'q).

North Wind's wife had two children who were twins—the one named Frozen (Gwatk-sa), the other named Freezer (Ksât).

One of the sons of North Wind wanted to marry South Wind's daughter, but South Wind's sons did not want to let their only sister marry him. The following year North Wind came to South Wind and asked for his daughter for his other son, who wanted to marry Drops Of A Spring Of Water. Then South Wind consented, and let him have her to be his wife. Chief North Wind invited all the different Winds; and when the guests were all in his house, South Wind

brought his daughter, with very strong winds and heavy rains. Now, the prince and the princess were married; and after the celebration was over, South Wind went back from the north to his own country, with strong winds and rain.

The young princess lived with her husband in the house of her father-in-law and with her sister-in-law. She was always with her wherever she went. Now the winter months had come on, and the north wind blew hard, and there was ice on all the rivers, lakes, and ponds. Everything was frozen.

North Wind's people said that it was a very warm season, but the daughter of South Wind felt very cold every day. She was sitting in the cold icy house without a fire, crying, while the people in the house felt quite warm. At night, when she was in bed with her husband, she was almost frozen.

One day she went out as usual, and sat down on the beach at high-water mark. Then she took her salmon-knife, took a piece of yellow-cedar wood, and carved it in the shape of a duck. When she had finished it, she said to her little wedge, "Go to my father's country and tell them what is happening to me in this far country!" Then the wooden wedge became a wild duck.

Chief South Wind and his chieftainess were sitting in front of their house, and one morning they saw a duck diving in the water. The Duck said, "Since new moon your daughter has been cast out by Frozen." The duck dived again, came up, and repeated the same, "Since new moon your daughter has been cast out by Frozen."

Then South Wind said to his four sons, "My sons, go north and bring back your sister from the house of Chief North Wind!" Therefore Proud Rain-Wind went northward through the air in the form of a large cloud; but before he had gone halfway a strong north wind began to blow, and all the clouds were driven away. The sister was sitting out there, and saw her brother coming. She cried aloud when he was driven away.

Again Chief South Wind said, "Now, you go, my second son!" Then Excrement Face went northward. Then the princess saw a black cloud come toward her. When the black cloud had come halfway, the north wind began to blow very hard, and drove it away. Then the princess cried bitterly, and said, "Oh, my brother Excrement Face has been driven away!"

Now Chief South Wind said to his third son, "Go up there, my son Rain Under The Knee!" He went; and showers of rain came, and soon he had passed more than half the distance. The north wind blew very hard, and the rain froze and he was driven away. Then the princess cried more bitterly, and said, as before "Oh, my brother Rain Under The Knee has been driven away!"

Then the father said to his last son, "Go north, my son Going Behind Mountains, and bring back your sister!" At midnight Going Behind Mountains went swiftly northward in the shape of a cloud, sharp at each end. Then the north wind began to blow harder and harder, but the cloud Going Behind Mountains was not driven away. Its sharp ends passed all the mountains and slowly went northward. The princess was crying, fearing that her last brother might be driven away as the others had been, for she knew that she would die there on the ice if he should not succeed.

Now, the little cloud stopped a while and went on slowly. At last it reached the village of North Wind and gained a great victory on that day. Therefore the north wind ceased to blow. Then all the brothers came with heavy rain, and all the ice was melted away, and the house of North Wind was full of water from the heavy rain; and the sister-in-law of the princess was floating about in the house, saying, "Take me with you, sister-in-law, lest I perish in this cold water!" and the princess took the floating piece of ice and put it on her right leg. Therefore women's legs are cold up to this day.

Now, when the ice was nearly melted, Chief North Wind said to the four princes, "Take away your sister, and come no more to my country!"

Then the four brothers said, "We shall take away from you two months, and you shall have only four months." Chief North Wind did not reply. The four brothers continued, "If you do not agree to this, we shall kill you right now."

Therefore North Wind agreed to what they said. Therefore the winter lasts four months, and the three chiefs have among them eight months.

Now, the four brothers and their sister went to their own country; and when they arrived at their father's house, the father was very glad to see his daughter back again. Therefore he invited the neighboring Winds with their children. He told them of the hard life that his daughter had led when she lived in the house of North Wind. He continued, "She was in such distress that I had to send my sons to take her back, and my sons fought for many days with the people of North Wind. At last my sons won the victory over them. The reason why I sent my sons was to take away from North Wind two months, and let him keep only four months."

West Wind said, "Let each of us have three months! North Wind shall have only three months in winter, South Wind shall have three months in the fall, I will have three months in summer, and East Wind shall have three months in spring." Then the three chiefs agreed. Therefore the seasons have three months throughout the year. The new law they made was better than the first.

The chiefs went up to North Wind and told him so, and he also agreed, and therefore this law among the winds continues up to this day.

11. The Story of Nāłq[1]

In early times, when the people were multiplying, and lived in the large town on the plains on the upper course of Skeena River which we call now Prairie Town—that is, where the village of our forefathers used to be—the people used to play the greater part of the night in the open air. The young men would play all kinds of games, and they went out night after night to the open space on the level ground behind their houses. There were a great many people, and there was a crowd of young men, of women, and of children. Therefore they made much noise when they were on their playground until late in the night.

One night they went out again, as usual, and began to play before it was dark. They started their first game, and another followed; and when they started still another game, they saw a beautiful plume descending slowly from the sky above them; and they all desired to have it, because it was beautiful to look at. A very tall young man went first, caught it, and put it on his head. As soon as he put it on his head, he was taken up by the plume which had come down from above. Another youth saw his friend hanging by the plume. He stepped up and took hold of his feet. His hand stuck to his friend's feet, and the plume pulled them up. Another man took hold of the feet of the second one, and his hands stuck fast; and so all the young men stuck by the plume, which pulled them up to the sky.

When the old men who were in the house heard that the children were being taken up by the beautiful plume, they came out, took hold of the heel of the last of the young men, and the old men stuck there too. The women came out, and one of them took hold of the heel of the last one of their husbands, and the women stuck fast. Then the children came out, and they all were taken up by the plume.

Only one princess, the daughter of a great chief, who had just been delivered of a child, was left. All the people were taken up by the plume; and at last they dropped down from the plume, and all died. Their bodies formed a great pile. The young woman came out, and she wept bitterly over the pile of bodies; and while she was weeping, she wiped the mucus from her nose, and threw it down on the ground; and, behold! there was a baby boy formed from the mucus of her nose. She took a piece of grindstone and put it next to her body, and she took a little branch of a crabapple tree, which she put in her bosom, and also her feather. Then she took a little piece of shell and put it in her bosom; and when she came in, she wrapped the baby boy in marten garments.

[1] Notes, p. 734.

Then she took out from her bosom the piece of grindstone, and it also became a baby boy, which she wrapped in a sea-otter garment; and she took out the little branch of the crabapple tree, and it, too, became a baby boy. She took out the little feather, and it became a baby boy. She took out the little piece of shell, and it became a little girl. Then she gave names to the children. The first one, which originated from the mucus of her nose, she called Nāłq (Mucus). This was the name of the eldest one. The second one she named Little Grindstone; the third one, Little Crabapple Tree; the fourth one, Little Feather; and the fifth one, Knife Hand.

The children grew up; and when they became larger, they began to play in the open air, like the former people. Then they saw large piles of bones on the level ground; and when they came home, they asked their mother what they were. She told them what had happened to the people—how they had played every night until the chief in heaven became displeased at their noise, and how the chief in heaven let a beautiful plume come down; that a tall young man took hold of it and put it on his head; and that it wafted all the former people up into the sky, young men, old men, women, and children. She continued, "And I am left alone. Therefore I tell you, beloved children, do not play always in the open, lest the Lord of Heaven waft you up, too."

The young people did not heed their mother's warning, and the next morning they played again in the open, as their fathers had done in the days of old. They made much noise. Then the plume descended again from heaven. They stood still, gazing at the beautiful plume which was coming down; and as they looked up with amazement, the youngest brother, Little Feather, took hold of the beautiful plume, which wafted him up. When his elder brother, Mucus, saw Little Feather lifted from his feet, he took hold of him by the heels, and his hands stuck to him. The feather could hardly drag Mucus up, but at last his feet were lifted from the ground. Then the second brother, Little Grindstone, took hold of his brother's feet, and he became a large rock on the ground. It was hard to pull him up, but at last his feet were lifted from the ground. Then the third brother took hold of his feet, and he became a large crabapple tree, whose roots were stretched out underground; and it was hard to drag him up, but finally the roots broke in the ground.

Then the girl, Knife Hand, sharpened her hand; and as soon as Crabapple Tree's roots were lifted from the ground, Knife Hand climbed up her brothers' heads until she reached the head of her youngest brother, who had first taken hold of the beautiful plume; and she cut the air above the plume with her sharp hand, and the brothers dropped down and were like dead.

Then the girl took the beautiful plume and swung it over her dead brothers' bodies, and they came back to life. When they knew the powers of the plume, they went to the place where the bare bones were piled up on the ground, and they put the bones together, and joined those of one person to those of another. They put a man's head on a woman's body, and they put women's heads on men's bodies, and all the bones were mixed together; and they put one leg of a tall man together with another of a short man. So we see now that some men have no beards, for they have women's heads; and some women have whiskers because they have men's heads; and some people limp because they have legs belonging to different persons; and many other things besides these happened. Thus they assembled the bones.

A large number of bones covered the plain; and after they had gathered the bones, Nāłq took the beautiful plume and waved it over the bones where they were lying on the ground. The first time he moved the beautiful plume, behold! there was a noise; the bones shook and came together. He waved it a second time, and, lo! sinews and flesh came to be on the bones. He waved it a third time, and skin covered the flesh, but there was no breath in them. He waved it a fourth time; and while he thus swung the beautiful plume the fourth and last time, he said, "Let air from the four winds come and breathe upon these bodies, that they may come to life again!" Then the four winds blew hard, and breath came back into the bodies, and they were alive, stood up, an exceedingly great multitude.

Then the four young men went home to their mother. Their mother scolded them for having taken hold of the beautiful plume, and the young men were ashamed on account of the scolding they had received. Therefore they left home, and left their sister with their mother. They were about to travel over the whole world, and they went on and on until they arrived at the foot of a high, steep mountain. Behold! there was a blind man, with a bag net, sitting on a platform at the foot of the mountain. When they came near, Nāłq said, "I will touch his bag net, and see what he is going to do with it." He touched the net, and the blind man pulled it up quickly. When he had hauled in his net, he said to himself, "Oh, dear! I have lost Nāłq." Thus he said. Then they laughed, because the blind man knew them. This blind person caught people, whom he ate.

They traveled on, farther and farther away. After some time they met a raccoon who was holding a little piece of wood in its mouth. The youngest brother, Little Feather, killed the poor little raccoon and threw it away from their trail.

They went on and soon they came to a hut. Behold! a middle-aged woman came out and made them welcome. She invited them into

the house. She was very kind to the young people, and gave them to eat. She said, "Stay here a while and refresh yourselves from your long journey!" While they were eating, the woman asked them, "Did you meet my granddaughter on your way here? She went out to get chips for a fire." The four brothers replied that they had not met her; that they had seen only a raccoon on their way, which they had killed.

Then the wrath of the old woman was great. She said, "Oh, oh, oh! Let every hole close up! Let the door close up! Let the smoke hole close up!" And all the openings of the house began to close up, and the heat began to increase, and the four brothers felt the heat like that of an oven. However, before the smoke hole had closed, the youngest brother, in the form of bird's down, ascended with the smoke through the smoke hole; and when he was outside, he ran quickly toward the raccoon which he had killed. He found the place where it was, wafted his beautiful plume over the body of the raccoon, and it came to life again. Then he helped the Raccoon to gather wood.

The three others, however, were dying of the heat in the house. Little Feather returned quickly with the Raccoon; and as soon as they reached the door, the Raccoon called her grandmother, and said, "Grandmother, open the door for me and let me in!" As soon as the old woman heard her granddaughter's voice, she said, "Let the door open, and let all the holes open! Let the smoke hole open!" And they all came out of the house safely.

They continued their journey, and went on farther until they came to a large lake. Behold! there was beautiful green grass, and a variety of sweet-smelling flowers were around the lake. They went around the lake, and, behold! they saw a hut before them at one end of the lake with the beautiful sweet-scented breeze. When they came near the hut, a kindly old woman came forth to meet them. "Come in," she said, "and refresh yourselves in my house, for you have made a long journey. Take a rest for a while." The men all went in, and the old woman was very kind to them. She gave them good clean food, and they ate. Before nightfall she showed them the place where to lie down in her hut, and she let them have her good warm blankets. She also told them that no danger would come near them as long as they were in the house. Before they went to bed, she gave them food again, so that they should take a good comfortable rest and sleep well. Soon after they had their meal, they were ready to sleep, and they immediately went to bed.

The eldest brother, Nāłq, whispered to his brothers, "Brothers, don't take too much sleep tonight, lest misfortune befall us and we all perish. Let some of us sleep, and others keep watch during the

night!" They did so. Two of them went to sleep, and two of them kept watch. Before they were in bed, Nālq saw four poles standing behind the old woman's bed, and around the end of each of these shredded cedar bark was wrapped.

The old woman watched until her guests were asleep. At midnight the men seemed to be asleep, but Nālq did not sleep. He was watching her, and he saw sparks coming from her mouth. The brothers were asleep and snoring; and when she heard that they were fast asleep, she arose gently from her bed, walked toward her guests, and took one of the poles with the shredded cedar bark at its end. Then she placed the cedar bark a little over the first one to catch his breath, and then she went to the other one, and to the third one. At last she went towards Nālq, and placed the cedar bark over his mouth far longer than over that of the others. Then she went back to her bed. Nālq saw all that she was doing. Then she placed the pole at the foot of her bed. The cedar bark at the end of it was quite wet from the moisture of the breath of the four brothers. Then she lay down, and was soon in a deep sleep. As soon as she lay down, sparks came forth from her mouth; but when she was in a deep sleep, only a few sparks came from her mouth. Nālq watched her; and as soon as the sparks ceased coming from her mouth, he arose from his bed and went up to her. He took one of the poles with the shredded cedar bark at its end, and held it a little above her mouth; and he held it there a long time, until the cedar bark was quite wet from the moisture of her breath. Then he put the pole at the foot end of her bed, and took away the pole in which she had caught the breath of her guests. Then he lay down again.

Early the next morning she awoke, and arose without noise. Nālq also arose secretly. He stood at the door, which was half open, looking on at what she was doing. She went down to the beach and shouted. She shouted four times. Then the water of the great lake began to heave, and, behold! a large Frog came up from the water. It came toward the old woman. When the large Frog was near her, she said, "Open your mouth, and I will feed you with four young men who staid in my house last night." Thus she said to the Frog. Then the large Frog opened its big mouth wide, and the old woman threw her pole with the wet shredded cedar bark into it; and the large Frog swallowed it and went home.

Before she re-entered, Nālq went to his bed and snored loud. The woman started her fire and called her guests, and she prepared their breakfast. She was a witch, who had killed many people that traveled past her house. Now, she had fed her supernatural power, the Frog, with the moisture of her own breath; and while her guests were taking their breakfast, she felt pain in her stomach, and became

worse and worse. She began to groan, and said to her guests, "I have brought misfortune on myself, great Nāłq!" But the young man did not mind what she said. Soon her breath became less and less until she died.

They went on their journey; and before they had gone far they saw another house. When they opened the door, behold! there were many bodies of killed people hanging about inside the house. Some of them were only bones. The young men put them on the ground near the beautiful lake; and after they had put them in good order, Nāłq took the beautiful plume and waved it over the bodies, as he had done with his own people on the plain; and those who had been killed all came back to life after Nāłq had waved his plume over them four times. When they were all alive again, Nāłq asked them what had happened to them or who had killed them, and they replied that they had died in the house of a kindly woman on the other side of the lake. Then the four brothers told them that she had killed them with her supernatural power. Nāłq told them that there was a large Frog at the bottom of the lake. Thus he said to the men who had just come back to life.

They traveled on and on until they came to a place between two mountains. They went on through the valley; and as they went along, the passage became narrower, until they saw that way off the two mountains formed a cave. They went on toward the cave until they came near it, and there they stopped. Nāłq asked his brothers, "Dear brothers, which way shall we go?" and his three brothers replied, "Let us pass through the cave!" And while they were still speaking, the cave closed four times, like the twinkling of an eye, and it remained closed behind them, and they had no way of escape from it. The only way they could get out was under the twinkling cave. They counted the twinkling; and after they had counted four times, the cave opened slowly. Then Nāłq tried to go through first. He had three more steps to take, when the cave twinkled, and killed him there. Next the second brother, Little Grindstone, made ready. After he had counted four, he quickly went through; he had two more steps to take, and the cave twinkled again, and killed him also. Then the third brother made ready. They counted four. The cave opened slowly, and Little Crabapple Tree went through quickly. He had one step more to take, and the cave twinkled, and killed him also. Then the last brother made ready. He held the beautiful plume in his hands. He counted four, and the cave opened slowly. Then Little Feather flew through the cave, and took with him the crushed bodies of his brothers. He laid them out in good order, took his plume, waved it over them, and they came back to life.

The brothers went on their journey, and soon arrived at the city of the Air. One of the Air chiefs, North Wind, invited them in, and gave his daughter to Nāłq to be his wife. Then another chief, South Wind, invited the other three brothers in, and gave his daughter to Little Grindstone to be his wife. Then another chief, East Wind, invited the two remaining ones in, and gave his daughter to Little Crabapple Tree to be his wife; and another chief, a beautiful man, invited Little Feather in, and gave him his daughter to be his wife. Now they were married.

On the following day North-Wind Woman said to her husband, "Let us travel about!" Nāłq made ready to go with his wife, and it was not long before the north wind blew hard. Nāłq went along with her. He felt cold, and mucus came from his nose. It fell on the water and became ice, and therefore ice goes along with the north wind. On the same day the South-Wind Woman asked her husband to travel with her. Little Grindstone was ready to go, and the south wind blew very hard. Then Grindstone, who followed her, let the water collect in his mouth, and blew it out up into the air, and it came down like rain. Therefore the rain goes with the south wind, and the people use water whenever they sharpen anything on a grindstone. Now, the following day East-Wind Woman asked her husband to journey with her, but Little Crabapple Tree was too lazy to go out with his wife; therefore the east wind blew harder and harder, trying to move her husband, but the roots of the Crabapple Tree spread out under the ground. Then the whirlwind blew with the east wind, and Little Crabapple Tree's roots gave way, and he went along with his wife. Therefore whirlwinds come with the east wind.

Again the following day the West-Wind Woman asked her husband to journey with her; and before they started, Little Feather said to his wife, "Don't blow so hard, lest you fall behind me, for I am faster than you!" and the west wind blew gently. She went along with him all round the world; and therefore the west winds blow gently now, for she is afraid of falling behind her husband, Little Feather; and these four brothers help the four winds now and for all time to come, and we are always reminded of the deeds of these four brothers. That is the end.

12. The Feast of the Mountain Goats[1]

When the people lived in our own village on the upper course of Skeena River, which is named Prairie Town, there were many hunters among them. They often went out hunting, and succeeded in catching many animals. Among them were six brothers who were

[1] Notes, p. 738.

very good hunters. Every fall they used to go hunting mountain goats, and they killed many goats at a time. They took only the kidney fat and intestine fat of the goats, and left all the meat behind.

The goats were distressed by their actions, for the hunters did not burn either bones or meat. The six brothers did this every fall. In the following spring they went up the same mountain and killed many mountain goats, as they had done before, and they caught a kid and took it down to their home. Then the children took the kid to the river and threw it out into the water. The poor little thing tried to swim ashore; but as soon as it got ashore, the children took it again and threw it into the water, and they laughed when they saw how funny the little kid looked when it was swimming.

The children did so many times, and the little kid was very cold. Then the children built a fire, and let the kid lie down on one side of it to get warm; and some of the children pushed the kid into the fire, so that the hair began to burn, and then threw it again into the water, and they shouted with pleasure.

Then a young man came down to hear what the noise of the children meant. He went down to the children that were playing with the little kid, and he took the poor little kid out of their hands, and rubbed its hair with his hands to wipe off the water from the wool. The name of this young man was Really Black.[1] He guided the kid way back from the village until they reached the foot of a high mountain, and he said, "Go on, supernatural one, go on!"

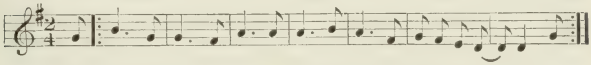
The people forgot what the children had done to the kid; and before the next fall drew near, messengers came down to the village. They went to every house, and invited everybody—men, women, and children and old people—and told them to go and build a new village at the foot of a high mountain, right on the prairie.

The people of the town received this message gladly, and the chiefs invited the messengers into their houses, as was the custom. On the following morning the people were ready to go. They followed the messengers until the evening, going along the prairie, as the messengers told them; and before evening they saw a large new house, and sparks flying out of the smoke hole of the large house. The messengers ran ahead, and a great multitude of people came out and stood on the prairie a little way from the front of the large house, waiting for the people to meet them. When the other messengers came up and met them, they went towards the building; and before the guests entered the building, the people all came out dancing, as is the custom when a chief invites another tribe. The dancers wore headdresses representing mountain goats, and their blankets were goat skins. After they had danced, the people went into the house; and while

[1] In full, Really Black Raven Feather.—F. B.

going into the house, they sang a song, as is their custom; and when they were all in, one of the young men came along and went to meet the youth whose name was Really Black, and spoke to him. "Friend, I want you to go with me, and let us sit on the other side of that post there!" They went together, and sat down behind the post. Then the chief began to dance, and they sang the first song accompanying the chief's dance; and a beautiful mountain stood in the middle of the building, inside the house.

When the first song was ended, they began another one; and this is their song: [1]



O yi yi ye a ha a	yi yi ye a ha yi ye a a
Na-stâ sga-nīs-da ha a	yi yi ye a ha yi ye a a
Wil lîgi-sgɛrɛł n-nâ°q-i-gwa	yi yi ye a ha yi ye a a
Awil gun-dad wâ°kgɛt	yi yi ye a ha yi ye a a
T'in sa-k^{u}łaxsł sga-nīsī	yi yi ye a ha yi ye a a

"O yi yi yea haa! on one side of a high mountain I laid my hooî, because the prince of the Mountain Goats kicked down the side of the mountain."

When the next song began, behold! a mountain goat was seen coming along the mountain, with one horn on its head. It came down from the top of the mountain, jumping, until it reached the foot of the mountain; and all the people said, "It looks like a real mountain goat."

When the last song was being sung, the Mountain Goat leaped in front of the guests, and kicked the front of the house. He leaped to one side and kicked it again; and the house and the whole floor broke down, and all the people were destroyed alongside the high mountain. Only the one youth, Really Black, was saved. He had been sitting behind the house post, which had now become a little spruce tree way up on a high mountain.

There was no way of escape for him, for the rocks were very steep above and below. He began to look down below, and on the next morning he was crying for fear; but his friend lay by his side, sleeping soundly, until the sun was high up in the sky. While the youth Really Black was still weeping, the young man who was sleeping by his side woke up, and said, "What is the matter with you, friend?" and Really Black, full of fear, said, "It is because all my people have been buried by this steep mountain, and I have no way of escape from this steep place."

Then the youth who had been asleep said, "Do you know who invited your people in?" Really Black said, "No." Then the

[1] Music and words were recorded by Mr. Tate. The adjustment of words and music does not appear clearly from his manuscript.—F.B.

youth replied, "The Mountain Goats have done it, because they were distressed by your people hunting them every year and catching them; for the hunters did not take them home, but left them among the mountains; and there the bones of the Mountain Goats would decay and be scattered about, instead of being burned—meat, skins, bones, and all. Therefore the Goats took vengeance on your people. You, however, are the one who took pity on me when the children of your people threw me out into the river last spring, and you kindly led me away, back to yonder village, to enjoy my freedom, and therefore I will help you from this steep mountain. Do not be afraid. You shall get down safely. I shall give you my blanket."

Really Black felt encouraged by what his friend said to him, but still he was full of fear. The young Goat put on his skin, and said, "I shall show you what to do." Before he leaped, he said, "On the thumb!" and then turned his head towards a deep chasm in the rock. He leaped again, and said, "On the sand!" and so on, until he came down. Then Really Black lost sight of him.

He began to cry again and to weep, for he had lost sight of his friend, and he sat down by the little spruce tree; and while he was crying bitterly, a young Goat came down from above him from the top of a high sliding mountain, and he came to the man who was full of fear, and said, "You see there is no danger in it. Try it!" Then the poor man took the Goat's garment with fear and trembling, and put it on himself. The young Goat told him not to be afraid, and that no harm would befall him. He gave his friend good advice: "Before you leap, say these words, 'On the thumb;' and when you leap to the other side, then say, 'On the sand;' and repeat these words all along until you get down safely; and when you get down safely, pick out your relatives among the bodies. Put them in good order, as many as you want to live. When you have done so, jump over the bodies until they come back to life. You shall jump over them four times; and hang my blanket on a branch of the tree below, and then go home with your relatives and your people." Thus spoke the young Goat to his friend Really Black.

As soon as the speech of Really Black's friend was ended, he started, and said as his friend had commanded him. He said, "On the thumb!" Then he jumped, wearing the skin of the young Goat, and his foot stuck firmly to the rock. Then he turned his head another way; and before he leaped he said, "On the sand!" and his foot stuck. Then he went down without fear, and soon came to the foot of the high steep mountain. There he gathered the bodies of his relatives, (put them in good order as his friend the Goat had commanded him, and he jumped over them four times, and all the bodies came back to life.) Then the young man Really Black Raven Feather hung his friend's blanket on the branch of a tree, and they all went home.

On the following day the young man called all his relatives, and they went to the foot of the steep mountain, where the bones of the goats lay, piled them up, and burned them all; and they walked around the burnt bones. They also burned the meat and the skins.

In those days the people did not speak badly of animals of any kind. They burned the bones and the meat of the animals, and did not leave the bones on the mountains. It is said that when a hunter burned the bones and meat, then the animals would recover from their sickness; but as long as the bones lay scattered on the ground, then the animals' sickness would grow worse and worse, and they could not be cured. This is what the young Goat told his friend behind the little spruce tree on the slope of the sliding mountain. This is the end.

13. The Giant Devilfish[1]

A long time ago a good hunter went out with four men in his canoe. They went around a large island. Soon they saw Killer Whales jumping here and there. There were many of them, and the hunters went ashore to hide from them. Soon they saw a good-sized Killer Whale jumping out of the water at the foot of a high precipice. Suddenly they saw that he floated dead on the surface, his belly upward, and all the Killer Whales were floating there.

The hunters had camped at this place in the evening. Early the following morning the chief hunter awoke and went out of their hut. There he saw many Killer Whales coming from all directions, for the prince of the Killer Whales had been killed by the Giant Devilfish on the preceding day when the hunters had passed the island. The Living Depths Horror was the den of the Giant Devilfish at the foot of that great precipice.

When the great monster had killed the prince of the Killer Whales, the chief of the Killer Whales sent his messengers to all parts of the world, and called his people to his village. He gave them a great feast, and told them that his only son had been killed by the great monster who lived at the foot of the great precipice. He said, "I want you to come and help me kill it, because it will always be very dangerous to our children." Then all the chiefs of the Killer Whales agreed. Therefore they all assembled that morning when the hunter saw them all around on the water.

Now, the hunters all came out and saw them, and they heard them speak like men. All the Killer Whales have only four clans, like human beings. The chief of each clan called his warriors to kill the great monster. The crests of each clan of these Killer Whales are on their dorsal fins. The Eagles have a white line in the middle of the dorsal fin; the Wolves have a long dorsal fin like a wolf's tail;

[1] Notes, p. 739.

the Ganha'da have a short fin like a raven's beak; and the G·ispawadwe'da have a flat short dorsal fin with a round hole in the middle.

The chief of the Eagle Clan had been killed a few days before. Therefore he was the first to call his warrior to go and attack the monster. He jumped and dived into the deep sea and fought against the Giant Devilfish. (The devilfish's mouth is in the middle of its arms, and it draws its prey into it. In the middle of very many suckers is a skin which can be pulled back; and when this is drawn back, the sawlike edge of the mouth is pressed against the victim.)

When the first warrior had been there a while, he came up dead, and one sucker from the arms also came. Another one was called. He dived down into the deep and continued to fight with the monster. He staid a little longer than the first one. Then he came up to the surface dead, and two giant arms also came to the surface.

Thus they continued to battle until the last warrior of the Killer Whales had gone and had cut off one arm. He also came up dead, and many dead Killer Whales were floating on the water.

Then the chief of the G·ispawadwe'da called his warriors to fight the monster. The chief said, "I will send two at a time." All the Whales agreed to this, and two went down to the bottom at a time. Then half of the arms of the monster came up with their dead bodies. Another two went, and brought up another half of the arms that remained after the first two Whales had come up dead. When the warriors of the G·ispawadwe'da had obtained two arms, all their warriors had perished.

Now, the Wolf Clan came forward, and the chief of the Wolves said, "I will send down four of my Wolves at a time." They all agreed to this. Therefore the chief sent out four warriors to fight the great Living Depths Horror. They staid there a little longer, and came up dead, and one giant arm came up floating on the water. Another four were sent down. They staid in the deep a long time, and then came up with many wounds on their dead bodies, and another giant arm floated on the water. Then all the Wolves' warriors had perished.

Now, the Raven Clan came forward. The three clans had already obtained five of the monster's giant arms, which floated among the dead bodies of the Killer Whales. Then the chief of the Raven Clan said, "You are a brave clan. You have obtained five giant arms of the monster of the deep. My relatives are weak. We can not do as much as you, but let us try all we can to do the best and fight against the monster!" Then he called one of his warriors. He called him by name. "Now, Bird Garment will go first! Kill that monster that has slain all our bravest people and our prince!" Then the young Killer Whale jumped on the water three times. He went down; and after he had been there a short time, a giant arm came up on the water, and Bird Garment also came up to the

surface. He took a short rest; and the chief called him again. "Where are you now, Bird Garment?" He jumped three times, then he went down again. He staid a little longer, and another giant arm came up and drifted on the surface of the water. Bird Garment followed it. He had obtained two great arms, and he floated on the water, weary.

The body of this great Killer Whale was not hurt by the monster. He was only tired out.

Again his chief called him, and said, "Now, my brave man Bird Garment, where are you? Try once more!" Then the brave Killer Whale jumped on the water and dived. He staid under the water for a long time, and all the Killer Whales thought that he had been killed by the monster of the deep. Finally he came up again with a giant arm in his mouth.

Then all the tribes of the Killer Whales shouted for joy and struck their tails on the water, saying, "Bird Garment is a warrior." And when their shouting ceased, he said, "Only two of his long arms remain. Now, I desire you to be with me when I go down again." Therefore the brave Killer Whales took courage, and many of them went down with Bird Garment. They bit off those arms, and Bird Garment went right to the heart of that fearful monster. Finally the two remaining arms were cut off from the body, and so all the brave Killer Whales brought up the great monster's body, and the clan of Bird Garment became the first of all the clans of the Killer Whales. The Killer Whales had gained the victory over that great monster; but Bird Garment was the bravest among all of them, for he alone cut off three arms of the monster.

The hunters saw all these things, and they understood all the Killer Whales had said during the fight with the great monster.

Many years passed, and the young one of the old Devilfish was grown up. He lived in the same place, and was worse than the former one. He took down every person that passed by his place. Sometimes he took down canoes with the hunters and animals.

One day an Eagle seated on the top of a high cliff saw a spring-salmon passing that place. He flew down swiftly and caught the spring salmon with his long claws. The salmon struggled on the water, and another Eagle came down swiftly to help him. Then the young monster came up with his mouth wide open and swallowed the two Eagles and the spring salmon.

The two young Eagles were the children of an Eagle chief. He was very sorry to know that his two children had been caught by the Devilfish. He mourned many days, and his people came to comfort him, but he would not listen to them on account of his great love for his children.

At last one of his warriors said to him, "Call all the large birds, and we will make war against the monster." Therefore the sad

chief agreed. He sent his messengers and called all kinds of large birds. The Thunderbirds came, the great Mountain Eagles, Hawks, Ravens, and all kinds of birds; and when all the birds were in, Chief Eagle told them that the monster had killed his sons while they were catching a spring salmon at the foot of the precipice. He continued, "My people here like to go and fight him."

After Chief Eagle had spoken, Thunderbird spoke, and said, "I will go with you; I hate him!" Mountain-Eagle Chief also said, "I will go with you when you fight against him;" and Chief Hawk and Chief Raven said the same, and all the birds said the same.

On the following morning they went to the top of the precipice. Chief Eagle said, "One of my warriors shall go first, and all his fellows shall follow him." Therefore the Eagle warrior flew right down; and when the great monster saw him flapping his wings above his den, he came out, his mouth first, with which he intended to swallow all the Eagles. He opened his mouth and devoured all the Eagles.

Thunderbird came down next, thundering and lightening; and when the giant monster felt the water trembling, he put out two long arms. The lightning struck them, and the two arms were killed. Then all the birds flew down. The Devilfish was very angry. He opened his mouth, intending to swallow all of them.

When the Raven saw the mouth open, he flew down, went right into the mouth, and plucked out the great monster's heart with his sharp beak, and so the giant monster died there.

Thus another Raven clan also gained the victory. Therefore the Giant Devilfish is afraid of the Ravens up to this time.

When the people in olden times saw a devilfish coming up under a canoe, sometimes a man would sing out like a raven, "Caw, caw, caw!" Then the great monster would die before it came to the surface of the water. The devilfish would always die when it heard the sound of the raven's voice; but if a person waited until the monster came to the surface of the water and then sang out, it was in vain, and the great monster would swallow him, canoe and all. Therefore the hunters would watch for devilfish in the water. These two stories of the Devilfish are connected. This is the end.[1]

14. The Hunter's Wife Who Became a Beaver[2]

A man and his dear wife went out hunting raccoons. He went to his hunting-ground where they had been many times before, and he

[1] See p. 100.

[2] In olden times the people were skillful hunters, because the skins and meat of animals were very useful to them; for their clothing was made of the skins and furs of animals. Therefore they hunted grizzly bear, black bear, and mountain goat. All these were very useful animals. They spun the wool of the mountain goat and made yarn of it, and then it was woven into dancing-blankets and cloaks. The wool was used for many objects; and they used the skins of all kinds of animals, great and small. Therefore they were very good hunters. Thus it was with one family.—Henry W. Tate.—Notes, p. 739.

built his hunting-lodge there. Many days passed by after they had reached this place. One morning the man went out to put up his raccoon traps, while his wife staid at home in the camp. The man came home late in the evening; and two days later he went to look after his traps, which he had put up a few days before. He had built many all along the valley. When he came to his traps, they all had caught animals, and he set them again. Then he carried the raccoons to the camp, and his wife was very glad to see her husband's good luck. Late at night he finished his work, and on the following morning he began to skin the raccoons, and his wife helped him. They dried the skins and the meat, and both worked all day until late at night.

On the following day he went again to his traps, and he caught more than he had before. His wife helped him carry the animals to the camp, and early the next morning they skinned the animals. The woman was very happy because her husband had caught many raccoons.

The sun was shining on their camp when she went to the place where her husband was working. She said, "My dearly beloved husband, just look at me for a while!" The man had no time to look at her, and did not pay attention to what his wife said. She, however, forced him to look at her. When she thus compelled him to look at her, the man said, "You are no better than these raccoons."

Then the woman was very much ashamed, and left her husband weeping. She sat down on the bank of a brook that ran between those two mountains. There she was sitting and weeping; but her husband did not pay any attention to her, because he had much work to do with the animals he had killed. The woman continued to cry. When her husband saw this, he said to her, "Stop crying, my dear, and come home with me!" but she replied, "No, I won't; I am no better than these raccoons. I am ashamed on account of what you have said to me. Go away! I am no better than the raccoons."

She cried again; and so her husband went away, and went on with his work. She continued to weep. Before the sun went down she felt very warm, and therefore she stopped crying and went down to the little river to cool herself. She took gravel and small pebbles and dammed up the water to make a small pool, in which she intended to swim. Soon the water began to rise to her knees. Then she took more stones and gravel to dam up the water. There was a rock in the middle of the pool which she had made. She went there and rested on it.

When the sun went down, her husband came down and called her ashore; but she refused to come, and said, "I am no better than your raccoons. I am much ashamed on account of what you said to me." Then the man saw her swimming about in the pond. Late in the

night he went home; but his wife was still in the water, and staid there all through the night. The man did not sleep. He heard his wife striking the water with her apron whenever she turned.

Early the next morning he arose and went down to look after his wife. Then he saw a lake below the camp, and his wife swimming about in it. Therefore the man stood on the shore of the lake and cried, "Come home, my dear wife! You know I love you better than any one. Come home, now! Do come home!" She replied, "No, you love the raccoons better than me. I shall never come back to you." She still worked at her dam, and she would strike the water with her small leather apron whenever she dived.[1]

Then the man was very sorry. He kept on watching for several days, and would call his wife to come ashore; but she would only reply, "I am very much ashamed on account of what you said to me. Go home, and tell my brothers that I am not dead. I am going to live in this lake all by myself."

Therefore the man went down to his village. When he reached home, he went to his wife's brothers and told them what had become of his wife. Then these six brothers went with their sister's husband to the hunting-ground. When they reached there, behold! there was a large lake between the two mountains, and a beaver's house in the center. The six brothers stood on the shore of the lake, full of sorrow, together with their brother-in-law.

Then the eldest one said, "My only sister, we have come to take you down to our home." Then she came swimming and stopped in front of them, and said, "No, I will not come. Leave me alone! I am well off here. My husband is not angry with me, but I am ashamed of myself. No, I will never go down with you, but look well after my poor husband! Don't hurt him! I intend to stay here by myself. Any time you want to come, visit me." After she had said these words she dived. Then the six brothers lifted their voices and wept. She emerged on the other side of the large lake.

Then the brothers went home full of sorrow. After two months had passed, they went up to the valley again; and when they reached there, there was a very large lake between the two mountains. It covered the whole valley; and they saw their sister diving, and they saw also three large round objects floating in the middle of the large lake, with three young beavers on them.

The woman had been very good-looking. Her hair was reddish. The brothers were standing on the shore weeping, and their sister came toward them. Then the eldest brother said again, "Will you

[1] In olden times men as well as women used to wear a small piece of leather as an apron. They used soft leather of a good quality, as wide as the palm of the hand. They used to fasten both ends in the belt in front and behind, and the body was bare. They wore only loose garments. The men had no coats, nor shirts, nor trousers, nor suits of clothing. The women also had no petticoats, as they have now. Thus it was with this woman.—HENRY W. TATE.

not come down with us?" but she could not speak a word. She just dived in front of them. Her leather apron had become a beaver's tail, and her body was covered with dark-brown fur. She was afraid that her brothers had seen her children swimming about with her.

Then the brothers went home again full of sorrow. The six brothers could not forget her. The following spring they went again to visit her, and they found the large lake full of beavers. There they stood on the shore weeping; and as they stood there weeping, behold! a large Beaver came toward them with a green cottonwood tree in her mouth. Her face was not yet covered with hair. Then the eldest brother said to her, "My only sister, will you not come down with us to our house?" but she could not speak. She just dived in front of them, seeming to say that she could not do it. Then the brothers wept bitterly and went home once more.

Now, the brothers considered what they could do with their sister, and finally decided to break the dam. Therefore the following spring they set out, went to the lake that their sister had built, and they worked, trying to break down the dam. Before they started their work they had seen that the large lake was full of beavers, but their sister was not among them. Then they worked on until the dam began to break down and the water burst out; and before the lake was emptied many beavers came out of the empty lake. All the beavers escaped and fled away from them, and scattered all over the land, but the mother-beaver was not with them. Therefore when the big lake was empty, the brothers went into the lake-bed to see if their sister were still there. They went into the beaver houses, and at last they found her right in the bottom of the lake. Her body was all covered with fur, but her face was still the same. She could not speak. Her finger-nails were like animal claws, and her leather apron had become a beaver tail. She was glad to see her brothers. She died right there, because she was on dry ground.

Therefore the people say that all the beavers are females, not males, because the woman was their ancestor; and also because the woman's hair was brown, therefore all the beavers have brown fur, no black. This is the end.

15. The Winter Hunters and the Mosquito[1]

In olden times the people used to hunt in the winter and travel way up the mountains. Once upon a time there were ten brothers who went hunting. Their wives accompanied them. They went on and on far away from their home. They passed many mountains, valleys, and rivers, and after many days they finally came to the top of a mountain. They looked down into the valley, and, behold! there was smoke at the foot of the mountain. Therefore they said

[1] Notes, p. 740.

to one another, "Let us go down and camp in these houses!" for it was near the end of the day.

So they slid down on their snowshoes, and soon came to the end of a village. The people came out to meet them when they came down, and each family invited one of the strangers into their house. They said, "We are told that ten brothers with their wives have arrived, and the youngest brother has a young wife with a child."

The chief of the village invited the youngest one into his house, and also his young wife with her child. When the chief gave them their supper, and while they were eating, the child began to cry. The mother was very hungry, and did not mind the crying of the child. Therefore a middle-aged woman who was seated on the other side of the fire asked the young mother to let her have the child while she was eating, and the young woman gave her the child.

The child kept on crying and screaming. Therefore the old woman put her mouth to the baby's ear and sang this song: "*A, a, a, ye! A, a, a, ye!*" Thus sang the old woman into the baby's ear. Then the child began to cry less and less until it stopped.

The child's mother always looked over to her child while she was eating; and after she had finished, she went over. She thought her child was sound asleep. Soon after her meal she saw that her child was hanging on the arm of the old woman. She took her child from her, and, behold! it was dead in the arms of the old woman.

The young mother did not cry, but only wrapped the child in her marten blanket, and saw, when she examined it, that blood was oozing out of the baby's ear where the old woman had put her mouth. Therefore the young woman told her husband, "My dear, the inhabitants of this village are not real people; they are strange beings. Go to your brothers, and tell them what has happened to our child while we were eating our meal."

So the young man went to his brothers and told them what had become of their little child, and gave orders to his brothers not to sleep, to avoid danger. He said, "While these people are asleep, let us escape the same way that we came sliding down!"

Late in the evening the people of the village went to bed. The two young people were full of sorrow on account of the death of their child. Not long after the people had gone to bed, the chief arose again, and crept toward the young couple. Then they made a noise, and coughed when the chief was close to the place where they lay; and when the chief heard the coughing, he ran away and lay down again in his own place.

After a while another man in the house arose and came toward them. When he was near by, they coughed, and the man crept away from them. Thus it happened with all the brothers and their hosts.

Just before daybreak all the people of the village were sound asleep. Then the strangers went out secretly, and all met at the end of the village and went up the mountain. Before they reached the top of the mountain, they looked back, and, behold! a multitude of people came in pursuit, climbing the side of the steep mountain.

Then the few strangers were in trouble; and when they reached the sliding snow, they held a counsel, and they agreed that when their pursuers were close behind them, they would try to cause an avalanche to destroy them.

So the ten men and ten women worked hard in the snow. They used their staffs with mountain-goat horn at the points to dig across a large snowbank that hung on one side of the mountain; and when the multitude that pursued them was close behind them, they threw down a large piece of snow, and they all perished, and were swept away under the avalanche.

Then the ten couples had a rest on top of the snow, for they were weary after their labor; and while they were there, behold! another multitude of people came behind them, more than before, and the hearts of the ten couples failed.

Now, the youngest one said, "Let our hearts not fail us! Let us all have courage!" and so they began again to work with their staffs, and dug out the snow; and when the many people who pursued them were near to them, they broke off a large piece of snow, which fell down over the people that pursued them, and they all perished in the avalanche.

Still another multitude of people were coming along, and they also perished in an avalanche. They had done this several times, and at last the chief came up to them alone. He was a short, stout man. He came up to them quickly, so that the ten couples had no time to loosen the snow.

This was the Mosquito Town, and the old woman in the chief's house drank the baby's blood through its ear. The chief's name was Baboudina (?). He was pursuing the ten couples because his people had been destroyed by the avalanches. His proboscis was of pure crystal. He ran rapidly toward them, and killed the first one with his crystal proboscis.

Then he went to the other one, and the rest ran away from him, but he pursued them. Finally only one young woman was left. She was younger than all the others, and ran faster than they. She was the mother of the child that was killed in the house of Chief Baboudina. She ran more quickly than the chief; and when she arrived at a lake, she ran into the water; and while she was walking in the water, she saw a tree slanting over the lake. She went to it and climbed to the top. There she staid. As soon as she reached

the top of the tree, behold! Baboudina was coming along, following the scent of her footprints right down to the water. Then he lost her tracks and looked about in the water.

At last he saw the young woman sitting in the water. Then he júmped in and tried to kill her; but he could not do it, for he only saw the young woman's reflection in the water of the lake. He came out of the water again, and the water was full of dirt and mud.

He stood on the shore waiting until the mud cleared away. When it was clear, he saw the woman again sitting at the same place. He dived again, and tried to get her in the mud, but could not catch her. He came out again, and stood on the shore looking into the water, waiting until it cleared, and soon the water was clear again. Therefore the woman laughed at him, because he was so foolish; and as soon as the water was clear, he saw the woman laughing and scorning him, as he thought. Therefore he was very angry, and dived once more, and staid in the water a long while. He came out again and was furious. He felt quite chilly because he had been in the water a long while.

He remained standing at the same place, waiting for the water to clear again. The sun had almost set before the water was clear. Then he saw the young woman laughing and scorning him. Full of anger because the young woman was mocking him, he jumped again into the water and kicked and beat the mud in the bottom of the lake. He staid there a long while; and when he came out again, he was very chilly.

Then he tied up all his long hair on the top of his head, and made it round like a ball. His whole body was shaking, for he felt so cold. The sun had gone down in the west; and he stood there, his body shaking, and the ball of hair moving quickly. This made the woman laugh very much when she saw it. When the water was clear once more, Baboudina saw the young woman laughing again, and he plunged in. He did not care about the cold. He forgot all about it, and he staid there twice as long as he had before.

Finally he came out of the water. He walked very slowly ashore, for he felt very cold. The moon was shining, the sky was clear, and the north wind was blowing, and soon he was frozen to death. His wings were frozen to the ground. The woman saw him lying there dead.

She did not believe that he was really dead. Therefore she took a rotten branch, and threw it toward the place where he lay; but he did not move. Then she came down from the tree and went to the place where he lay and kicked him, but he was quite dead.

Then she took her fish-knife made of shell, which she wore under her shirt about her neck, and cut him open. She took out his heart;

but the heart had two eyes and a mouth, and was still living. It looked at the young woman, and the young woman was afraid of it.

She took it down to the bodies of her companions. When she came to the one who was last killed, she swung the heart over him, and he arose again after she had swung it over him four times.

Then she went to another one and swung the live heart of Baboudina over his body, and he came to life. She went to all her companions who had been killed; and when they were all alive again, they were all very happy; and the young woman told them that she had killed the chief of the Mosquitoes, that he was lying dead by the lake.

Then they all wanted to go and see him. The following day they went there, and found the place where he lay dead. They examined the body, and saw that the proboscis was of pure crystal. Then they said to one another, "Let us burn him up right here!" They started a fire, and put his dead body on the fire. His heart also was burned, and only the ashes remained there.

And some of the people blew into the fire where they had burned Baboudina, and blew the ashes of the dead chief's body about. Then all the ashes flew upward, and thus the ashes of Baboudina became small mosquitoes. Therefore mosquitoes remain on earth now. After they had finished this, they all went home safely.

16. The Hunters [1]

There were ten princes who went out hunting. When they arrived at their camping-place, they built a hut. Their wives accompanied them. Only the youngest brother had no wife.

After they had finished their hut, the eldest brother went alone to hunt porcupine; and when he was a short way off from the camp, behold! he saw a large, fat porcupine coming toward him. He clubbed it, tied its hind legs, and hung it on a tree.

He went on and climbed a rock. When he reached the top, behold! there was a white she-bear. He went up to her and shot her with his arrow; and when the man saw that the bear was dead, he went on to the top of the mountain a little higher up, desirous of seeing the other side. He did so; and when he reached the top, he looked down on the other side of the steep mountain. There he saw a village at the foot of the mountain, and smoke rising from it.

He slid down the ice on his snowshoes, and came to the side of the first house. He looked through a knot-hole, and, behold! a young woman was alone in that house. She looked at the man and smiled at him. She said, "Come in, my dear!"

Then the people in the next house questioned her, and asked, "Did any one come to see you?" and she replied, "Yes, it is so."

[1] Notes, pp. 741, 759.

This last house belonged to a chief. Then the chief said to the woman, "Send him to me, that I may give him to eat." Then the woman said to the young man, "Go to the chief's house, for he invites you in!" Therefore he went; and when he entered, a crowd of young men came to meet him at the door. They took all his weapons and examined them, and they made him sit down on one side of the large fire.

Then the chief ordered his attendants to prepare food for him, and they did so. They gave him rich, fat food; and while he was eating, the young men brought in all the weapons which they had taken from him.

When it was late in the evening, the chief gave him some fur blankets—marten blankets and raccoon blankets—and the hunter slept soundly.

Early the following morning somebody shouted, "The grizzly bears are coming down on the other side of the river!" Therefore the chief said, "Let the good hunters go and kill them!" Then the hunter took all his weapons and went across the river, and he took his first quartz arrow to shoot the grizzly bear, but his bow broke. Then he took his spear, but his spear broke. Then the great grizzly bear came to him and killed him right there.

Then the chief whose guest he had been the night before cut him in two and hung him up in one corner in the front of his house.

Now, the second brother set out to search for his elder brother, who had been lost a few days previous. He took all his weapons, hung his quiver over his side, took his spear over his shoulder, and his good bow, and started. After he had left the camp a little while, behold! there was a large fat porcupine which met him on his way. He clubbed the porcupine, tied its hind legs, and hung it on a tree, as his elder brother had done before.

He went a little farther; and when he reached the top of the rock, he saw a very fine white she-bear feeding on the green grass before him. He crept up to her secretly and shot her. The bear fell on the green grass. He went up to her, and wanted to see the top of the mountain a little above him. When he reached the top of the mountain, he looked down on the other side, and saw the smoke rising from a large village at the foot of the steep mountain.

Then he slid down on his snowshoes; and when he came to the side of the first house, he went around and looked through a knothole; and the woman inside looked at him, smiled at him, and invited him in.

Again the people next door, in the house of the chief, asked the woman, "Did any one come to you?" and she replied "Yes." Therefore the chief said, "Let him come to be my guest!" and so the young woman sent him to the chief's house.

As soon as he came in, he saw a crowd of young people, who met him at the door. They took away all his weapons, and some led him to one side of the chief's great fire. They made him sit on a grizzly-bear skin which was spread there. Then the chief said to his attendants, "Feed my friend with rich food!" and his attendants prepared food and did what the chief had told them. They served him with rich food, and during the meal the young men brought his weapons in. Then the chief ordered his servants to lend him a blanket for the night. Then they all went to bed, and the man slept soundly.

Early the next morning a shout was heard outside. "Behold! grizzly bears are coming down yonder!" Therefore the chief said, "Let the hunters go and kill them for me!" The young man made himself ready and started. He went toward the grizzly bear, and took his first quartz arrow and shot it, but his arrow broke. He took another one out of his quiver; and as he tried to shoot, his bow broke. He threw it away, took his spear, and when he attacked the bear the point of the spear broke. Therefore the grizzly bear caught hold of him and killed him right there; and the chief took him into his house, cut him in two, and hung him in the corner with his elder brother.

Then the third brother set out to search for his elder brother. He took all his weapons; and when he was a little way off, he saw a large fat porcupine. He clubbed it and hung it on a tree. Then he went a little farther on, and there he saw a fine white she-bear and shot her; and when the bear lay on the grass, the man went on and took up his arrow with which he had shot the she-bear. He went to the top of the mountain, as his two brothers had done before him, and looked down on the other side of the mountain. There he saw the large village on the other side of the mountain. He slid down on his snowshoes, and soon reached the side of the first house. He went around and looked through the knot-hole, and saw a beautiful young woman sitting alone in the house. She saw him and smiled, and invited him to come in. As soon as he was inside, the chief in the next house asked the young woman, "Did any one come to you?" She answered, "Yes, somebody came." Therefore the chief said, "Send him to me, I will feed him with rich food." So the woman sent him to the chief's house. He went, and crowds of young men met him at the door. They smiled at him and took all his weapons from him, and some led him to one side of the house, where a grizzly-bear skin had been spread out, and they made him sit on it. Then the chief ordered his attendants to feed him with rich food. They did so; and while the meal was being served, the young men who had taken away his weapons brought them back to him. Then the chief said to his servants, "Lend him a blanket for tonight." They did so.

The next morning a shout was heard. Behold! a grizzly bear is coming down the river. Therefore the chief said, "Let the hunters go and kill it for me!" Then the young man made himself ready, went across and met the grizzly bear, and shot it with his good arrow, but it broke. He took another one out of his quiver; and when he intended to shoot again, his bow broke. He threw it away and took up his spear; and while he attacked it, his spear broke also. Therefore the grizzly bear came to him and killed him. The chief took him and cut him in two, and hung him up with the two other brothers in the corner of his house.

Thus the rest of the brothers set out one at a time. They all met the same dangers, and all their widows were left in the camp. Only the youngest brother now remained. He was crying for the loss of his nine brothers; and when the days of his mourning were over, he prepared to start, but the nine widows did not want to let him go, because their husbands had all been lost: but the young man insisted on going. He wanted to see what had happened to his nine brothers who had been lost, and all the widows were weeping.

The young man also wept bitterly, and he said, "Why did not one of my brothers go in another direction? They all went in the same direction." And he lifted up his voice and wept bitterly, and all the widows wept with him. Then the young man said to his sisters-in-law, "I shall come back again, and I shall take you down home when I come back from there."

Then he set out, and took all his good, strong weapons. He put on his hunting-garment, and took food with him. When he had gone some distance from the camp, he met a large, fat porcupine; but this young man went another way, thinking that he would not touch the porcupine, and he thought, "Maybe my nine brothers met it on their way."

After he had gone a little farther, he saw a fine white she-bear feeding on the green grass. He went to her and shot her, and she fell down dead. The young man rolled the bear over, and saw the beautiful white fur on her belly, and he touched it with his hand, and said, "What makes your belly so big?"

Then the she-bear was all of a sudden transformed into a beautiful young woman, and she laughed when the young man touched her with his hand.[1] She said, "Your brothers did not do what you have done to me, therefore they were all slain by the chief in the grizzly-bear village yonder."

The young man staid with her; and the pretty woman said,[2] "You may go down to the grizzly-bear town, and I will tell you

[1] Original: Da sa-sit-ya'ksa'mEs-ô'la ā sEm-ama-p!a'sEm su-p!a'sEm hanā'°xda, sa-sis'a'xsit a asi at dEm da'miłda su-p!a'sEm y!ō'°ta ba'n dEda an'o'ndit.

[2] Original: Ada k!a-sila-gam-mī'°lkda su-p!a'sEm y!ō'°ta; ada a'lg·ixga ama-p!a'sEm hanā'°xga°.

what to do." After the woman had said so, she vanished from his sight.

Then the young man went to the top of the mountain; and when he reached up there, he looked down on the other side and saw a large town at the foot of the steep mountain. He slid down over the ice, and arrived at the side of the first house at the end of the large town. He went around and looked through a knot-hole, and, behold! the same woman was alone in there. She looked at the young man and smiled, and beckoned to him, and he staid with her.[1]

She said to him, "The chief will invite you in, but do not eat much, as your nine brothers have done; and do not allow them to take your weapons away from you, for they always exchanged your brothers' weapons for dried stalks. Let them not have any of your weapons. Early tomorrow morning the grizzly bear will come down, and the chief will send you to kill it. When you have killed it, the whole village will fight against you, but I will help you. Because your brothers' weapons were exchanged for stalks of plants, their arrows and their spears broke easily. Now, I shall let you have my two dogs to help you when you are tired." With this she handed him her two pups, and said, "Put them in your garment. When you are out of breath, throw the two pups on the ground, and say, 'Grow up quickly, Red, and fight!' and then throw down the other one, and say, 'Grow up quickly, Spots!' "

After the woman had finished speaking, the chief in the house next door asked, "Did any one come to you?" The woman did not answer him at once, as she had done before, because she loved the young man much. The young man embraced her and kissed her many times. After that the chief asked again, "Did any one come to you?" and the young woman replied quickly, "Yes, he is coming." Then the chief said, "Send him over to my house, that I may feed him on rich, fat food."

Then the man went; and when he came to the door of the chief's house, a great crowd of young men met him. They acted very kindly toward him, and wanted to take his weapons from him, but he refused to let them have them. They led him to one side of the large house, and a grizzly-bear skin was spread by the side of the large fire. He sat down there, but nobody took his weapons away from him. Then the chief ordered his attendants to prepare food, and they did so; but the young man refused to eat, and said, "I just finished my dinner before I came sliding down the mountain, therefore I am very thankful for your kindness;" but the chief compelled him to eat. Therefore the young man took a little. Late at night

[1] Original: Ġakstatnā'°, da nin!ī's hanā'°xda k!ul-lu-k!â'ldEt da dī-nī°st da hmâmxt, ada ligi-an'o'nt asga su-p!a'sEm y!ō'°taga° da lā'lgut ā na-wil-nâ'kga hanā'°xt.

they went to bed and slept. The young man was on the alert, and kept his weapons in readiness.

Before he went to sleep, he looked at one corner in the front of the house, and saw his nine brothers hanging there, cut in two, and his heart was filled with sorrow. Therefore he could not sleep soundly at night.

Before it was midnight he perceived that some one came to the place where he was lying, trying to steal his weapons; but he held them in his hand, and coughed to let them know that he was not asleep. Many tried in the same way, but before daylight came they were all asleep. When day began to dawn, not a sound was to be heard; and when the sun rose high, a soft voice was heard outside, saying, "Behold! the grizzly bear is coming down on the other side of the river." Then the chief said, "Let the hunter kill it for me!" Then the young man, who had kept ready, set out at once. He crossed the river, went right up to the great grizzly bear, and killed it. Then another grizzly bear came along, and he killed it also. A third one came along, and he killed it. Then two came together, and he killed both of them. Four came together, and he killed them. Then all the grizzly bears pressed the young man hard, but he stood firmly, fighting against them.

Finally his quiver was empty. Then he took his spear, and killed them with it, and many grizzly bears covered the ground. Now he was very tired. He had forgotten all about the two pups that he had. When he was almost ready to faint, he remembered the two pups. He took one out, threw it on the ground, and said, "Grow up quickly, Red!" and then he threw down the other one, and said, "Grow up quickly, Spots!" and the two pups became giant dogs.

Now, the two large dogs were stronger than the grizzly bears, and killed as many as they could while the hunter was lying on the ground, for he was weary and needed a rest. The two giant dogs killed all the grizzly bears. When the two dogs also were tired out and the young man had recovered his strength, he went to the place where the two giant dogs were, and he petted them, as his sweetheart had advised him to do when she gave him the two pups.

While the young man was petting them, the two dogs became smaller and smaller until they had regained their former size. Then he put them back in the belt of his garment. He went across to the village, while the place where he had been was covered with grizzly bears.

The young woman came down and met him on the way. They went to the chief's house; and when they entered, they saw Chief Grizzly Bear lying dead there. The young woman said, "Now cut him open and take out his heart, and I shall wave it over the bodies of your nine brothers. Then they shall come back to life." Thus

spoke the young woman. He did as she had said. He took out the heart and gave it to her. Then she waved it over the body of the eldest one four times. Then the eldest brother came back to life. He rubbed his eyes just as though he were waking from sleep. Then she went to the second one, and the second brother came back to life, as his eldest brother had done before; and so with all the others.

When they had all come back to life, the youngest one said, "Now go down to our camp and bring your wives here." So the nine men went to their camp, and the wives were very glad to see them come back.

On the following day they started for the grizzly-bear village. The youngest brother had married White-Bear Woman, and he divided among his brothers the bears which he had killed. After they had dried the meat and the grizzly-bear skins, they were ready to move, and on the following day they packed all their belongings to go home. They started and went right to their home.

When they reached their own home safely, the eldest brother invited all his people, and told them their story—how they had met dangers at the village of the grizzly bear, and how their youngest brother had delivered them from the hands of the cruel animals that had destroyed them, and how this youngest brother had married the beautiful woman who had helped him from the hands of those who had deceived them. Then the youngest brother brought down his beautiful wife to his own house.

The young woman always followed him wherever he went, and the young man was successful in everything he did, on account of the help of the Bear Woman. He killed the strongest animals of all kinds, for his two dogs were stronger than any kind of animal.

Once upon a time this young man who had married the White-Bear Woman heard of a shaman woman who was killing all the hunters who passed her den. Therefore he set out with his wife to visit her. When they reached the cave in which the supernatural woman lived, she came out and invited them to visit her den; and when they went in, she made them sit on one side of her fire on a broad board. As soon as the young people were seated, they saw a number of dead people hanging on poles in the corners of the house. Then the supernatural woman said, "I shall have your wife for my dinner today, and tomorrow I shall eat you." The young man replied, "I shall have your head, and I shall put it on a long pole. I shall feed your flesh to my two dogs." With this he threw his two dogs on the ground, and his wife said, "Grow up quickly, Red, and you, Spots!" Then the two dogs shook their bodies and grew up to be large dogs. Then the young man said, "Attack her and bite her neck and eat her flesh!" The two dogs rushed at her so quickly

that she had no time to call up her own supernatural helpers. They bit her neck, bit off her head, and the two dogs ate her flesh, but her head was still alive. The young man took it and put it on a pole, which he placed upright in the mouth of her den. Then the young woman took her two dogs, petted them, and they became smaller and smaller until they were of the same size as before.

They went to their own house, and when they arrived there, the pups were dead. Then the young man died also. The woman took her husband's body and her two dead dogs and carried them to her own home. That is the end.

17. The Hunter and his Wooden Wife[1]

A hunter married a young woman. He loved her very much because the young woman knew how to make dancing-blankets, which were very dear to the people in olden times.

Not many days after their marriage the hunter made ready to go up the mountains for fall and winter hunting. One day they started, and he went with his young wife, taking all his woodworker's tools and his traps and snares. They went on and on until they arrived at his camping-ground, and there they went into the hut. In the autumn the young man first hunted mountain sheep, whose wool the young wife needed for making dancing-garments. Therefore the man killed many. He took off the good wool, and the young woman took all the wool and washed it; and when it was dry enough, she spun it into yarn; and after she had spun it all, she dyed some; and when she was ready, she began to weave; and when one half of her weaving was finished, she became sick while her husband was away. When he came home, he found his young wife very ill.

When she was dying, she called her young husband to her side, and said, "My dear husband, keep your love for me after I am dead. Don't go home too soon! Watch over my grave!" Then she died.

The young man was in deep sorrow for her sake. He kept her dead body many days. Now the winter was nearly passed, and he still kept the body until it was decayed. Then he buried it. He carved an image of his wife out of red cedar.

This man never touched anything that his wife had made, and so it was with her dancing-garment which she was making when she died. It was still hanging there where it had been when she was working on it. When he made the image of his late wife, he seated it in front of her unfinished dancing-garment, and he made the fingers move as though they were weaving a dancing-garment. He made it turn when he opened the door, and he pretended that the image could speak.

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[1] Notes, p. 744.

Then he began to hunt again; and whenever he came home from hunting, he threw down his bear meat and fat outside the house. Then he would speak to his wife-image, "Come out and look at this!" Then he spoke to himself as though his image-wife were speaking: "Oh, I can not, because my yarn is twisted around my fingers! Therefore I won't come out." Then he went in and embraced his wooden wife. He talked to his wooden wife, and would say, "You are very handsome."

Now many hunters were passing by. They looked into the house and saw a woman weaving a dancing-garment. Then some one said that the hunter's wife was made of wood. He told about it in the village.

There were two sisters among some young men. One night their mother was angry with them. Therefore they ran away from their mother and crossed the mountains. They crossed the mountains, valleys, and rivers, and one day they arrived at the camp of the wooden wife. They looked in through a knot-hole, and there was a woman seated by the side of a dancing-garment, which she was weaving. They wanted to ask her if she could give them food, so they opened the door, and the woman that was weaving turned her head to look at them. They stood there and asked her to give them a little food, but she did not pay any attention; and the yarn was twisted around her fingers, and she just moved her fingers. Therefore the elder sister said to her younger sister, "That is not a living being! I will go near and look." So she went near and touched her shoulder, and said, "Will you give us a little food, elder sister?" However, she felt that it was not a human being, but wood. She called her younger sister, and they were surprised. Then they laughed at her, and they remembered what they had heard about the hunter's wooden wife. They hid in a corner of the house among the dried meat and fat.

Soon they heard the hunter come down to his camp He whistled, for he was very tired because his load was heavy. He said to his wooden wife, "Come out, my dear, and look at this!" Then he said to himself, "Not so, my dear, for my yarn is twisted around my fingers." Then he came in, ran to his wooden wife, and embraced her and kissed her, and the two young women laughed at him secretly. The man heard them laughing secretly. He got up and looked around, and found the two young women who were hiding among the dried meat. He called them and spread a large grizzly-bear skin on one side of the house. The two young women sat down on the large grizzly-bear skin, and he cooked for them rich meat, tallow, and fat. They ate many things that night, but the younger sister was afraid to eat much. She ate only a little of each kind of

food. The elder sister ate a great deal. She overate. At midnight they went to bed.

The man spread another grizzly-bear skin for their bed, and he gave them fur garments. They slept soundly that night; but the elder sister, who had overeaten, soiled her bed early in the morning. The hunter arose and made a fire. He cooked a meal for the two women, and then called them. The younger one arose, but the elder one was ashamed to get up. The man said, "Wake up, my dear, we are waiting with breakfast!" but she cried because she was very much ashamed. Then the hunter made fun of her.

He wanted to marry the younger one. She replied, "You may marry me if you promise to destroy your wooden wife." He promised to destroy it, and she asked him to promise not to tell any one what had happened to her elder sister. He also said that he would never do so, and he also said to her, "Don't tell any one what I have done to the wooden figure!" and she promised not to do so. Then they were married.

The young woman was better than his former wife. He taught her to weave dancing-garments, and she learned the art quickly, and she made them better than his first wife. The hunter came to be richer than ever. He sent his sister-in-law back to the village; and at the end of the next autumn they moved back to the village. He gave a great feast to all the people, and built a large house, and became a head chief in his generation. His new wife was a wise woman and kind to all the people. That is the end.

18. Plucking Out Eyes [1]

There was a great town, and many people lived in it. A large lake was behind the town, and a good trail led from the town to the lake. The people used to walk up to the lake to enjoy themselves—young and old, and also children—because there was a good sandy beach all around the lake. The young people would swim there—young men, young women, and children.

The town had a very good chief, a very kind man, and the chieftainess also was kind to all the people. Their son was a nice young man, whom they loved very much, because he was their only son. The mother had many brothers, who also loved her only son. This young man was as gentle as his father and his mother; and the prince had a young man, nice like himself, for his friend. They loved each other like brothers. Often they would sleep in one bed.

The young man's parents were very anxious that he should marry one of his father's relatives; and all his uncles came and assembled around him, and said that he must marry the girl, as his father wished. However, he refused. He did not want to get married so

[1] Notes, pp. 746, 759.

soon. He said he was still too young, but his parents urged him to marry soon.

Now we will see what happened to this young man who did not want to marry. It was in the evening, when all the young people went home from playing on the shore of the lake. The young man went up along the trail behind his father's house. Before he reached the lake he saw a beautiful girl coming down along the trail on which he was walking. She looked at him and smiled, and the young man looked at her and also smiled. He asked her, "Where do you come from?" and they were both standing side by side. Then the girl said, "I come from over yonder." The young man continued, "Which way are you going?" She said, "I am just taking a little walk farther down, young man."—"Shall I go with you?"—"Yes, come on!"

Thus they walked on the trail side by side, and they began to talk together while they were going along. Then the young man said, "I love you. Now I want to marry you."[1] The girl said, "If you will promise me that you will not take any wife beside myself, then you may marry me." The young man promised that he would not marry another woman beside herself, and he married her.[2] Then she said, "Come and go with me to my house!" So they went up the lake. She said, "Any time you want me, shout four times, and I will come to take you to my house, by day or by night; but let nobody know what you have done, lest you die. Don't marry another woman!" He promised her again that he would not do it. The girl said again, "Don't tell any one!" Then they separated.

This was the reason why the young man did not want to marry. Sometimes when lying down in the night, his friend would say to him, "You must do what your parents want you to;" but the prince always said that he was still too young to marry. His friend noticed that the prince would often come in just before daylight and lie down again by his side, and that his body then was quite cold and a little wet.

The prince had done so many times, and more than two years had passed this way. One night his friend made up his mind to watch the prince. He pretended to be asleep; and when the prince thought that his friend was asleep, he arose from his bed and went out secretly. Then his friend arose also. He went out, and, behold! the prince was going along the trail behind his father's house. His friend followed him secretly, and also went along the trail. The prince did not know that his friend was following him. As soon as the prince came to the shore of the great lake, he shouted, and shouted

[1] Original: N sī'ᵒp!ᴇnt, g·a'wun hasā'gaut n dᴇm sil-nâ'kᴇn.

[2] Original: Nin!ī' gan-sᴇm-g·a'dᴇt ā'ᵒskga su-p!a'sᴇm y!ō'ᵒta ā dᴇm wa-gik-gā'ᵒ ligi-hanā'ᵒx ā na-awā'ᵒt; wai ła ga'odi wālt as n!ī'at ā gwī'ᵒt.

again, while his friend was standing a little farther back in the woods, keeping very quiet. After the prince had shouted four times, behold! a beautiful girl came up from the water. She came ashore to where the young prince was standing, and she took him and dived with him to the bottom of the lake.

After his friend had seen this, he went home and lay down again. Just before daylight the prince came in secretly and lay down again.

Night came on again. When the prince was fast asleep, and his friend noticed that he was sleeping, he arose secretly and went up to the lake, stood at the same place where the prince had been standing the night before, and shouted as the prince had done. He shouted four times. Then the beautiful girl came up from the water. She went toward the young man who stood on the shore. She took him and plunged down to the bottom of the lake.[1] Then he saw a good-looking boy creeping around the house. So the man took the boy and ran away with him; and at midnight, while the prince was still asleep, the friend came in with the boy. He threw him on the prince who was sleeping, and said, "What makes you so patient with your child?"

The prince awoke, and said, "You have done a great wrong. I am sorry for what you have done." Then they all went to sleep again. This child was the son of the prince and of the woman of the lake. Then the child arose and plucked out the eyes of the man who had taken him up. He went around the house and took out the eyes of all the people, and strung them on a line of red-cedar bark. He went all around the village and took out the eyes of all the people.

The sister of the prince lived at the end of the village. She had given birth to a child a few days before, and a slave-girl was staying with her, taking care of the newborn child.

Before daylight the child of the princess was crying on the lap of the slave-woman. The princess said to her, "Look after the child!" Still the slave took no notice of what her mistress had said. Therefore the child's mother took the child from her. She looked at the slave's face, and, behold! her eye-sockets were empty. She saw the child creeping on the ground at the door, with a long line in his hand, on which the eyes of the people were strung.

Now the father of the child which had taken the eyes of the people woke up, and, behold! his friend who had taken the child up from the lake had no eyes. The prince went to the place where his father, the chief, was sleeping, and he saw that his father had no eyes. He went around in his father's house, and all the people were dead, and their eyes were gone. He went to another house, and there also the people had lost their eyes. He went on from house to house, and

[1] Original: Dat sila-nâ'ktgaᵉ.

he found that in every house the people were all dead, their eyes having been plucked out.

So he went to his sister; and there he met his child, dragging along the line full of the eyes of the people. The child was dragging the line along the street when he passed him. He went to his sister, who had just given birth to a child, and saw that she was still alive. He told her that their parents were dead, and, further, that all the people in the village were dead. Therefore the young man asked her to leave the village. His sister took up her own child, and they went along the street. Again they met the child who was dragging along the street the line with the eyes. He took up the child, and threw away the line with the eyes of the people. They went together on the trail behind the house of the chief, which led to the lake. The prince shouted four times, and, behold! the beautiful woman came up, and went ashore to the place where the prince was standing. When she came near him, he threw the child at her, and said, "Why didn't you take notice to whom you gave your child? This child has killed everybody in my village."

The woman stood there silent, and the prince and the princess were crying. They remained there a little longer, and the woman of the lake felt very sad. She spoke kindly to her husband and to her sister-in-law. She said to her husband first, "Come to me, my dear!" So the prince went near her, and she gave him gambling-tools. She sent him away to the south, and said to him, "Go there! You shall be richer than any one you meet." Then she gave him a set of gambling-sticks.[1]

Then the young prince took them and went southward. He always shook his gambling-sticks, and he always won, and became richer than all his fellow-men, as the woman of the lake had said.

She also called her sister-in-law to her, and gave her a garment of wealth. She put around her an ever-new belt, and she put the princess's own child on her back, and said to her, "Whoever meets you, or whoever hears your child cry, shall be richer than any one else." She sent her toward the northwest. The child was always crying as she went along. Therefore it is that whoever meets her becomes rich among the people.

Now these two people parted. The young man went southward, and the young woman went northward. Then the woman of the lake took up her own child and went down to the bottom of the lake. She wept there, and at the end of her mourning-period she came up with her child on her back. She went ashore and came down to the seashore. There she stood on the beach and went into the salt water.

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[1] These sticks they use up to this day. They split maple wood and make gambling-sticks, and they make them pretty. Some gambling-sticks are made of bone, some of maple. They are fifty or sixty in number, and each one has a mark and a name.—HENRY W. TATE.

She plunged to the bottom of the sea, and left her home in the lake, and went way out. She became a being part fish, part woman, and had her new home in the sea. Sometimes the people will see her coming up, and they call her Hak!ulâ'q.

19. The Spider and the Widow's Daughter[1]

There was a famine among the people. There used to be famines because they had no nets to catch salmon, and not many people knew how to make salmon traps and weirs. Therefore dried salmon was not plentiful in winter, and many widows were dying of starvation, and also old people and orphans. When a famine set in, the rich people would leave the village and move to some other place, scattering in every direction, without taking pity on the poor. They left them in the empty villages, and diseases swept the poor people away. Starvation and disease destroyed them all.

So it happened to one widow, who was left in the village when all the wealthy people had moved away. She went into the woods behind the empty village, where a small brook ran down. There she made a little hut for herself and her daughter, and every day she looked out of her little hut, and saw many salmon jumping at the mouth of the brook. They wished to catch them, but they did not know how to do it. They waited for the salmon to go up the brook, intending to club them.

Early every morning the widow came out of her hut and went down to the beach to search for something to eat. Early one morning, on going out, she saw many salmon jumping on the water. She thought her daughter would soon die before the salmon would come up the creek. Therefore she sat down on the bank of the brook, weeping.

Her daughter was alone in the hut. She was in bed, and was starving. When the girl opened her eyes, behold! a tall young man was standing at the door of the hut, who said, "I have come to marry you." He was a strong-looking young man. The girl was much surprised, and said, "Wait until mother comes in, and tell her what you want!" but the tall young man said, "I can not wait for your mother, won't you take me now?"[2] The girl agreed, and he married her. He said, "I will come again tonight." Then he left.

Late in the evening her mother came home sorrowful, but she noticed that her daughter looked happy. She did not ask the reason, and pretended not to notice it. At midnight the tall young man entered the hut. The widow did not sleep, and therefore she saw the door open and the tall young man enter. She saw him go in to her daughter, and she wondered what her daughter had done. Still she was afraid to speak.

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[1] Notes, pp. 747, 750.

[2] Original; A'lga n dɛm di-bɛbū'ᵊdɛs nân; ał n dɛm gun-gâ'ᵊni? ada n dɛm sil-nâ'kɛn g·a'wun?

Early the next morning she arose and lighted the fire. The tall young man asked the girl, "Why are you staying here?" The girl said, "We are waiting for the salmon to come up the brook, then we intend to club them." He replied, "Tell your mother to bring down nettles, as many as she can find."

The girl told her mother, who went quickly to gather nettles. After she had tied them into bundles, she carried them down. The young man spread out the nettles in the hut. Then he sharpened a piece of hard wood and split the nettles. He dried them in the sun; and when they were dry, he peeled off the outer bark. On the following day he dried them again. He took three dried ribs of mountain goats, used them as knives to peel off the outer bark until the fiber remained. After the young man had peeled all the nettles, he showed his mother-in-law how to spin and make thread out of them. He spread the fiber on his right thigh with the thumb of his right hand, and he held the nettle fiber in his left hand with three fingers. Then he worked on, pushing the fiber toward his knee, and drawing it again back toward his body. Thus he twisted the fibers into a thread.

Now the widow had learned it, and worked all night spinning, day by day, and night by night, until she had used up all the fiber of the nettles. Then the young man made a mesh-stick, four fingers wide, and as long as the palm of the hand, out of hard wood, and he began to net; and in three days he had used up all the thread, and his net was twenty fathoms long and twenty meshes wide.

Then he told his mother-in-law to make a good cedar-bark line of three cords, twenty-six fathoms longer than the net; and he took dry red cedar and carved floats out of it.[1]

When the young man had finished the net, he went out in the night with his wife and began to fish. His net was full of salmon; and when he came home early in the morning, his canoe was full of silver salmon. The widow cut them all while they slept, and before evening her son-in-law and her daughter awoke. After they had taken their evening meal, they made ready to go out fishing again, and they came home early, with their canoe full of silver salmon. He smoked the salmon, and enlarged his mother-in-law's hut and made it into a large house for smoking salmon, and the large house was full of dried salmon.

Then he built another large smoking-house, and it also was soon filled. Then they tied the salmon into bundles. He built a third house, and they stored in it the bundles of dried salmon.[2] When the large house was full of bundles of dried salmon, and the salmon were hanging in the other two houses, the man said to his wife, "I am

[1] There were no lines at the bottom of the old nets. They had only top lines.—HENRY W. TATE.

[2] There were twoscore dried salmon in one bundle. In one bundle of animal skins are only ten. —HENRY W. TATE.

going away now to my own home. I took pity on you and your mother. Therefore I came to show you how to make nets." The girl said, "I will go with you. Let my mother go to her own home."

On the following day the young woman told her mother what her husband had said to her; and the widow felt very sad, yet she had nothing to say. The young man said, "I will take one bundle of dried salmon for you when you go," and the young woman was very glad to go with her husband.

In autumn, when the leaves were falling, and all the people had assembled in the village, they saw that all their poor relatives had died of starvation. They took the bodies and burned them. The widow returned to the village, and the people thought that her daughter had died because she had been left alone. She did not tell any one that she had plenty of dried salmon. The people, however, tried to find out what had become of her.

When winter came, the widow called the young men to help her, and they took down two large canoes and went to the place where her storehouses were. Then the young men went up, and saw the houses full of bundles of dried salmon. They carried them down; and when the two large canoes were full, they went home. They carried the bundles of salmon up to the widow's brother's large house. On the following day the two large canoes went again, and both were filled with bundles of dried salmon. Now, the large house was quite full. When all the bundles of dried salmon had been taken to the village, she invited her tribe to give each chief one bundle of dried salmon, and divided one bundle between each man and woman, and her fame spread among all the tribes. They came to buy good dried salmon, and she became very wealthy. The net, however, she did not show to any one.

The young man took his wife to his home; and when the young woman sat down on one side of the house, a Mouse Woman came to her, and asked her to cast her woolen ear-ornaments into the fire. After the Mouse Woman had taken the burnt ear-ornaments out of the fire, she said, "Don't you know who married you?" The woman said, "No."—"It is the Spider. He took pity on you, therefore he went to show you how to make a net. Don't eat their food, lest you die! If you take your own food, you will remain a human being; but if you eat theirs, you will become a spider." Thus said the Mouse Woman, and then she went away.

The woman's husband showed her some more kinds of netting, and the following summer the Spider's wife went home to her mother's camp, and she showed her mother what she had learned in the house of the Spider.

This is how the people in olden times learned how to make nets. That is the end.

20. Prince Snail[1]

There was an old village at the northwest of Xīen, and many people were living there. It is the same village as that in which the chief lived who married the Robin Woman.[2]

A great chief lived there who had many people in his tribe. Therefore they were proud and high-handed. He had six sons and one beautiful daughter. His sons were expert hunters. Therefore their father was a wealthy chief. He had many slaves, males and females. Therefore he was proud, and every one honored him and his family. There were many Tsimshian tribes, and each tribe had a chief. Some had one and some had two, and there were many princes in each tribe.

Now, when the daughter of this wealthy chief was grown up to be a woman, another chief wanted to marry her, but her parents declined. All the chiefs and princes of the Tsimshian wanted to marry her, but the parents refused them all. They made the bed for the young woman above their own room. Her six brothers, her servant girl, and her parents watched over her day by day. When night came, the chief himself would put a bar across the door, and all his slaves would go to bed. Her parents guarded her day after day and night after night.

The young woman used to take a walk behind her father's house once a day, accompanied by one of her own maids. One day she wanted to take a walk with her to take some fresh air, as she was accustomed to do. Before she went out, she stood at the door and looked to the right and to the left; and when she saw some one on the right or the left, she would go back, until no one was to be seen on the street. She did so every day.

One day she went with her maid to take fresh air; and when going back, before they entered her father's house, she saw a snail creeping along the street. So she kicked the snail out of the way with the tip of her toe, and said to it, "Wouldn't you like to marry me?" Then she went home.[3]

Every day she went to bed early, soon after she had taken her walk, and went up the ladder to her bed; and her parents made their bed at the foot of their daughter's ladder.

Two nights had passed since the young princess had kicked the snail out of her way. In the following night, soon after midnight, the young girl felt some one touch her.[4] So she turned her face toward him, and she saw a fine-looking young man. She put her arms around him, and felt that his skin was as smooth as glass. Therefore

[1] Notes, pp. 747, 749.

[2] See p. 179.

[3] Original: Ada haut dɛda hatsaɛ'rɛlt, "Amuksat nɛ'rɛnī k!ul-wa-dī-hau'ɛn gâ'dɛda k!â'i?"

[4] Original: Da la gik hō'ep!ɛlt, g·a'wun hī-k!a-da'ot ā'ɔtgut, dat g·ā'lksa da lgu-wā'lksɛga wil nâ'ka g·a'd da awā'ot.

she loved him very much. Before daylight the young man awoke and went away.

The following night the girl went to bed as early as she was accustomed to do, and soon all the people in the house of the great chief lay down. Then the young man came again and staid with the girl, and she loved him more and more.[1]

Now, the parents of the young woman did not know what was happening to their princess. The young man went to her four nights in succession; and when the fourth night had passed, the young man said to his beloved, "Shall I take you away from your father's house into my father's house, and to his large house? It is not far from here."

She agreed. She forgot her pride and her father's refusal of her to all the chiefs of the Tsimshian, and the princes' desire to have her in marriage. She took only a small box and went with this young man, and the young man took her far away from her father's house. Now they reached the young man's village. He went with her into a large house. The young woman was a little behind her husband and entered after him. She looked around and saw her husband, who entered and walked right up to a large fire. There he lay down, with his back against the fire; and she saw that a large snail was there in front of the fire, as big as a whale, and another one was on the other side of the fire. These two large snails were the parents of the young man who had married the young woman. They did not care for the young man's new wife, and staid with their backs turned toward the fire.

Then the young woman was much disappointed. She went to one corner of the large house and sat down without any one speaking to her. She sat there weeping and full of sorrow; and while she was weeping, she felt that some one touched her side and asked her for her woolen ear-ornaments. Then the young woman took off her woolen ear-ornaments, and the Mouse Woman took them. The Mouse Woman asked her, "Do you know these people?" The young woman said, "No." Then the Mouse Woman said, "You remember one time when you saw a snail on your way home and you kicked it out of the way, and you said to the snail, 'Don't you want to marry me?' That is what you said when you kicked it away with the tip of your toe. Therefore the great chief sent his son to marry you." After the Mouse Woman had spoken, she went away.

Now we will go back to the young woman's own home on the morning when she left. When no one in the house made a noise, the old woman thought that her young daughter was still asleep. Therefore she ordered every one in the house to keep quiet until her daughter

[1] Original: Ada wila di-lā'lga txanłilu-tgu-wâ'lb da wil di-nâ'kgEsga wi-sEm'ā'g·idga, da al gik goi'dEksga su-pla'sEm ylō'ota da gik wila nâ'ka da awā'et, da ła sEmt sī'epłEntga hanā'ega.

should awake; and all the people of the whole household were quiet until dusk. Then the chieftainess was afraid her daughter might be dead in her bed, therefore she sent up one of her maids to see what had happened, and the young girl went up the ladder. When she reached the top, behold! her bed was empty and her box was gone.

Then the six brothers began to search through the village. They searched in every house and on the hills, among the canoes, and the chief was almost in despair. He sent out canoes among all the tribes of the Tsimshian and inquired for the young girl, and all the villagers said that they had not seen her.

When they came back with the message telling the chief that they had been to all the villages and found no trace of her, the great proud chief and his wife were sad. The chief cried. Then he ordered his attendants to call all the shamans to find out what had happened to his daughter. Therefore the attendants sent messages to all the tribes of the Tsimshian; and all the shamans from all the villages, male and female, assembled in the house of the great chief.

He paid each of them, and they took their charms and began to work and dance around the fire.

The last one of the shamans was a woman. She said to the great chief, "My dear, be of good cheer! Your beloved daughter is still alive. She is in the house of Chief Snail. The son of Chief Snail married her, but she is disappointed, and your six sons may take her home." Then she pointed with her finger to the rising sun.

The chief rewarded the woman, giving her a boy-slave. Then the great chief said to his six sons, "Now, my dear children, I desire you to purify yourselves, in order to be successful and bring back your only sister;" and while he was speaking these words, the tears ran down his cheeks, and the whole family wept with him.

Then the young men isolated themselves for purification. When the days of isolation of the eldest brother were ended, he went up the mountains to search for his only sister, but he failed to find her. When the days of purification of the second brother had ended, he went, as his elder brother had done before. He went; and he had not been many days among the hills and mountains, when he also gave up and came home. When the days of purification of the third brother were ended, he went a little farther than his two elder brothers had gone. When the days of purification of the fourth brother were ended, he also went, and went still farther than the elder three, but he did not succeed. When the fifth brother's days were ended, he came almost to the village of the Snails; but he also failed, and came back home without success.

Now the days of purification of the youngest brother were ended. He went off, taking with him his woodworking tools, and fat and down and red ocher and tobacco, much good food, and blue paint

and lime of burnt clamshells, and he took two young men to go with him and carry his provisions.

Now he started. They went on and on day after day; and each evening in the camp the young man would burn something good in the fire, and would pray to the supernatural powers to direct him to the place where his only sister lived. He did so night after night. Still he went on, and passed all the mountains, valleys, rivers, and difficulties. Then they reached a great plain, and ran as fast as they could toward the rising sun. Finally they arrived at a great valley. They stood at the edge of the valley, and, behold! smoke ascended straight from it down below; but there were bare rocks all around the valley, and there was no way to descend.

The youngest brother camped here with his company, and offered his burnt-offering the same evening. In the night he was thinking of a way to get down into the deep valley. It occurred to him that it must be the town to which his sister had been taken, and therefore he was sleepless that night. Early the next morning he arose. He took up his tools and started. Before he left he ordered his companions to continue to offer sacrifices. He cut down a red-cedar tree and shaped it in the form of a flying eagle, for this man was a woodworker. When he had finished it, he took it down to the camp, and said to his companions, "I will put on this eagle and try to fly up in the air like a bird, for I want to reach my only sister in the village there." So he put on his wooden eagle that he had made. Then he flew up, and not very high above the ground the wings broke, and he fell back to the ground; therefore he broke it up and threw it into the fire.

Then he went again and cut down a spruce tree and made it into an eagle. After he had finished, he took it down to the camp. His two companions continued to offer sacrifices. Then the young man put on his eagle carving and flew up; but he did not reach very high when the feathers of the tail broke and he fell down to the ground. He broke it up and threw it into the fire and burned it.

On the following day he went and cut down a yellow cedar. He did better than before; he carved an eagle, and took it down to the camp where his two friends were still offering sacrifices. He put on the eagle and flew up. He flew way up into the air; and when he tried to fly down again, the tips of his wings broke, and he fell rapidly down to the ground. He tried all kinds of wood, but failed.

Finally he went and sat in the woods and considered what to do. At last he thought that if he should make an eagle from different kinds of light woods, he might succeed. Therefore he made the body out of red cedar; the head, and also the tail, of white pine; the legs and the beak, of yellow cedar; and the claws, of mountain-goat horn. He finished it, and took it down to their camp, where his companions

continued to offer sacrifices. He put it on and flew upward, way up into the air. Then he flew down again and up. He did so several times and took a rest. His companions were still offering sacrifices.

Now he ordered his two friends to go home as soon as they could. Therefore the two friends started, and left him alone on the brink of the deep valley. Three days after his companions had left him he put on the eagle form that he had made and flew down into the valley. When he reached the bottom, he did not see any one on the streets of the village. He walked down straight toward the large house in the middle of the village and stood by the door. Without looking through the door, he saw his sister sitting in one corner of the large house, and he also saw the large animals lying around the fire asleep. Then the young woman looked toward the door, and saw her brother standing outside. He beckoned to her, and quickly she arose and walked to him. Then the young man put his sister on his back and flew up as quickly as he could. They arrived at the brink of the deep valley, and started home, running as fast as they could. Whenever they were weary, the young man would put on his eagle form and would fly in the direction toward his home. When they reached their home, he said to his father the chief, "Now, father, order your people to chop down young hemlock trees and young spruce trees, and let them sharpen them at one end, for they will come to pursue us. Let the people be ready tomorrow!" So the great chief ordered his slave to shout outside; and the slave went out and shouted, 'O people! chop down young hemlock trees and young cedar (?spruce) trees;" and every family set out, and brought down many sharp young trees; and the young prince told them, "Load your canoes!" and all the people did as he had told them. After they had done so, they put their wives and children in some canoes and sent them across to Beaver-Tail Island (Douglas Island). As soon as the women had gone, the people saw the Snails coming down, pursuing their daughter-in-law. They ran as fast as they could, and all the trees were falling down before them. They cut them down as a sickle cuts down the grass. They had the scent of the footprints of the young people. They were coming down from the top of Xīen Mountain, and slid right down into the water, and went on swimming on the water. Then the chief's people went to meet them, and fought with them on the water. They speared them with their sharpened hemlock trees and sharpened spruce trees. The large animals swam right along to Beaver-Tail Island over the sea. Then the three large animals were killed there. Their fat floated all over the sea around Beaver-Tail Island, and the wind blew all the fat toward the dry land—the fat of these three large animals—and some of the fat went down to the bottom of the sea and became a kind of shellfish whose back is very hard, with a shell like that of an abalone, one shell joined to another all along

the back, and the color of the body is like dark crimson.[1] It has no feet, but its under side is like that of a snail, and it sticks to the rocks. At low water the natives take them off the rocks for food. Beaver-Tail Island is the place where they are found, and they are about six inches long and four inches wide.

Some of the fat of the big animals was driven to the dry land. Therefore small snails cover all the land on the coast, and they creep slowly along the ground in summer-time. This is because their forefathers missed the way when pursuing their daughter-in-law. In the warm days in summer some of the old snails go down to the beach when the tide is very low and stick to the rocks, and there they become a kind of shellfish with a hard shell on the back, which sticks to the rocks. This is the end.

21. The Otter Who Married the Princess[2]

In early times many different things happened to the people who lived on this coast, and there are many stories among them referring to the time since the Deluge, when they lived at the old town of Metlakahtla.

There was a great chief who lived in his own village with his own tribe, in the village Q!adū′ in Metlakahtla. He had a beautiful daughter, who refused to marry her cousin. She hated him, although her father was very anxious to let his nephew marry her, for his nephew was to succeed to his place when he should die, but she refused to do so.

In the fall all the young women went in their canoes up to a brook which ran at the north side of Skeena River, called Kiyaks River, to gather fern roots, which they were going to use in winter.[3]

Before evening they arrived at the camping-ground at the foot of a large spruce tree, which was full of leaves. All the young women went to gather firewood. The princess felt very chilly, for the sky was clear. Her aunt was with her at this time. They started a large fire, but the princess still felt chilly. They kept piling fuel on the fire; and when night came on and all the stars were in the clear sky, the princess still felt chilly.

The fire had almost gone out when a friend of the young prince came to the place where the women were camping. They asked him where he came from, and he replied, "I came up with my friend the prince." Therefore the princess's aunt said to her, "Don't speak angrily to your cousin, for he wants to take you home tonight. Go with him!"

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[1] Evidently a Chiton.—F. B.

[2] Notes, pp. 747, 751.

[3] After they have been cooking one night, being steamed in the ground, they are very good to eat. They taste almost like cooked turnips.—Henry W. Tate.

A little later the young prince came to the women's camp. He went toward the princess's seat and sat down by her side. She still felt chilly, and the young man asked her, "Why do you feel so chilly?" She replied, "I am very cold." The princess was glad to have her cousin come, although she had refused to marry him before. Then the young men went up to cut firewood, and the women heard them knocking down dried trees for firewood, which they carried to the women's camp. They piled the dried wood on the fire, but still the young princess felt very chilly.

One of the friends of the princess said, "I am sorry that you feel so chilly, I will call for rain." So he shouted for a heavy rain. He did so twice. He did so four times. Then clouds with points on both sides came out of the west. Rain began to fall, and there was a heavy rainstorm. The river of Kiyaks overflowed that night, and the water reached the camp.

They searched for another densely leaved spruce tree, and soon they found one above their old camp-site, better than the first. They moved there the same night.

The prince said, "I will go back home before daylight," and asked the princess, "Will you go back with me, my dear cousin?" She did not say a word to him; but her aunt said, "My dear, go with your cousin, lest you get sick, for you still feel chilly." Then the girl said, "Yes, I will go home with him."

After midnight the young man said to his companion, "Let us go back home now!" Then the young princess went aboard the canoe, and the friend of the young man made a bed for them in the canoe. "Now lie down there, lest you get wet!" They lay down, and he spread mats of cedar bark over them. They went down the river, and the prince's friend paddled along.

Now the girl felt something moving on the mat. When they arrived on shore, the prince's friend said, "We have arrived on the beach." She arose, and, behold! they had reached a strange country. They went up to a house, and many people were in the large house. Before she went in, she looked back at the canoe. It had become a drift-log. She went in, and her mother-in-law spread a mat by the side of the fire. They sat down there. Then the chief said to his relatives, "Go and boil some fresh halibut!" Then the Mouse Woman came to her, and said, "Throw your ear-ornaments into the fire!" The princess did what the Mouse Woman asked. Then the Mouse Woman asked the princess, "Do you know these people?" She replied, "No." Then the Mouse Woman said, "This is the Otter prince, who has married you because you refused to marry your cousin. Therefore his father has sent his son to take you. Now do not eat any of the food that they give you first, but the second

kind of food that they offer you you may eat, for it is fit for you." She did as the Mouse Woman had told her.

She staid there quite a long while.[1] After a while the young woman was with child; and before the time had come to give birth to the child, the Mouse Woman came to her again, and said to her, "When you feel that you are about to give birth to the child, tell your mother-in-law!" and when the young woman felt that the time had come, she told her mother-in-law. Then her mother-in-law said, "Cast this woman out! Turn her out!" She put both her hands in front of her eyes, and the princess's husband threw her out of the house.

The young woman crept to the foot of a tree on the island; and while she was sitting there, a little Otter was born. After a while the Mouse Woman came to her, and said, "I shall bring you a fire." She went and brought her a fire. Then the woman started a fire. She gathered bark that had fallen from a tree. After three days had passed she felt better. She took the little Otter and threw him into the water. Then the little Otter swam ashore and crept to his mother. She took him again and threw him into the water, and the little Otter swam ashore again. She took him once more and threw him into the water. Again he swam ashore. Then she took compassion on the little Otter. She took him back and wrapped him in part of her marten garment, and she cried bitterly.

She staid there a while; and when she felt better, she gathered firewood. When the little Otter had grown up, he came one day to his mother, and asked, "Shall I bring you something to eat?" The mother agreed, and so the following morning the Otter went out. He brought two little bullheads to her. She cried again, and said to her Otter child, "When you bring me things to eat, bring me some crabs."

Early the following morning the little Otter went out again to get food, caught a large crab, and gave it to his mother. She cooked it on the fire and ate it. Every morning the little Otter went for his mother to get food, and brought all kinds of fish—halibut, devilfish, red cod, and other kinds.

One morning the Mouse Woman came to her and pointed out to her that way off on the other side of the island her father's tribe was not far away from her. The Mouse Woman continued, "You must kill all these people who cast you out of the house. Close the three holes on the sides of the great otter den, and leave the main hole open; and after you have closed the three holes, take as many yellow-cedar leaves as you can find, bullrushes, and fragrant leaves, put them in front of the main entrance, and burn them, so that the

[1] Original: Da nAgA lu-t!ā'dEt a ts!Em-gwī'ᵒt. Ada txan!ī g·amk n-sE-nlai'duksa hanā'ġat, txan!ī lu-wā'lt ligi-wā'lt ksE'rEsdEt a g·ilī'ᵒlgEt a wālb. Ada sEm-n-libā'sEt a gwai n-sE-nlai'duksa hanā'ġat.

smoke will enter the den. Then make two or three clubs, and as soon as you see the otters come out of the den, club them. I will help you."

On the following day the young woman did as the Mouse Woman had told her. She took stones and logs and put them against the three holes on the sides of the den. On the following day she said to her Otter child, "My dear, I wish you to go early in the morning to get food for me." So very early in the morning the Otter went. Then she began her work, and set fire to the leaves, so that the smoke entered the den. Then her husband came out first, and the Mouse Woman said to her, "This is your husband." She clubbed him. Then all the Otters came out of the den, and she clubbed them. But the Otter chief and his wife did not come out, and many died in the den. At last these two large Otters came out, and she clubbed both of them.

As soon as she had killed all of them, the little Otter came home, and asked her, "What is that smoke?" The mother told him that it was the smoke of her little fire. He replied, "No, it is not so. I have seen all the Otters killed on the beach." Therefore the mother said, "Yes, I killed them all because they cast me out before I gave birth to you. Only one good old woman took pity on me and gave me a fire. Therefore I am still alive, and you, too, for without her we both of us should have died." Then the little Otter was very unhappy.

Now, I will go back to the women who were camping at Kiyaks River. The princess's aunt was greatly troubled after the princess had gone. In the morning she said to her companions, "Let us go home today instead of digging fern roots!" So they started for home in the evening. They arrived at home, and asked if the princess had come home safe the preceding night. The people replied that the chief's nephew had been at home the whole day. Then the woman told the people what had happened to them in camp—how the prince with his friend had come up and taken the princess home with them before daylight.

Therefore the great chief was full of sorrow, for he had lost his young daughter. He called all the shamans from all the villages of the Tsimshian; and after they had finished their dancing, they said that the princess was in the otter den on an island away out at sea. Therefore the chief knew that he had no power to take her back, and he wept for her sake with his wife.

One day the little Otter said to his mother, "Shall I go and visit my grandfather?" His mother described to him where his grandfather's house was. She directed him to the second village in the entrance to Metlakahtla Channel. She continued, "But don't go there, lest you die on the sea, and then there will be nobody to take

care of me!" The little Otter, however, said that he would be back safe. Early one morning he went; and in the afternoon he came back to his mother, and told her that he had looked in and seen his grandfather in a large house. Then he said to his mother, "I will carry you across the sea." This made his mother very sad.

After three days the little Otter said to his mother, "Early tomorrow morning I will carry you across to the mainland!" and she said, "No, my dear child, we shall both die on the sea;" but the little Otter said, "No, I shall take you over there." Early the following morning he went down to the beach, and said to his mother, "Take some gravel!" His mother did so. Then the little Otter said, "Come, mother, and sit down on my back!" His mother cried as she sat down on his back, and the little thing swam across the sea; and when he was tired, he would float on the water; and after he had taken strength, he would go on swimming.

When he came near the shore, he said to his mother, "Drop some of the gravel that you are carrying!" She dropped it, and it became a sandbar, on which they rested. His mother refreshed herself on the sandbar. Then the little Otter started again, and swam some distance, until he was weary again, because he had been swimming a long way. He said again, "Drop some more gravel here!" She did so, and there was another sandbar, on which they rested a while.

The little Otter said again, "Give me some of the gravel!" She gave it all to him, and he said, "Now follow me! I will make a sand bridge from this island to the mainland." She walked behind her son the Otter, and they both walked over the sandbar. Therefore there are now sandbars a little outside of the entrance to Metlakahtla Channel.

Late in the evening they arrived on the mainland when it was low water. Again he carried his mother on his back and took her to his grandfather's house. It was low water, and many women and young men were out digging clams and cockles. They arrived at a little place called K-dani. His mother said, "Don't go near them lest they kill you!" but he did not care for what his mother said, and went to some of the women. They saw him coming, and shouted, "See the little Otter!" They ran after him to club him; but he ran away from them, came to his mother, and she took him in her arms and went into her father's large house.

Her father had always been thinking of her ever since he had lost her. He was sitting by the fire with his back toward the fire. Then she came in and walked along the highest platform in the house. Her father saw her go into her own old bedroom. Then the chief said to his wife, who was seated by his side, in a whisper, "I see some one who looks like my own daughter going into her old bedroom. Go and see if it is true!" So the chief's wife went into the bedroom

of her daughter who had been lost a year ago, and she saw her daughter there. Therefore the chieftainess cried; but her daughter said, "It is I, mother! Don't cry, and let the people hear you!"

All the people assembled that night, and she told her story; and she also said that her child had brought her across; and she showed them her child, the little Otter.

On the following morning the little Otter went out and brought a large halibut, which he put down on the beach. Then he came in and told his mother that he had brought a halibut for his grandfather. The princess said to her father, "Send some slaves down to the beach, for my child placed a large halibut there for you." Therefore the chief sent down his slaves. They went, and brought a large halibut. The chief was very glad, and he loved his grandchild, because he had brought his daughter back.

The following day the little Otter brought two halibut to his grandfather. So the chief invited the men of his own tribe, and told them not to hurt his grandchild the little Otter if they should see him outside the village, and his tribesmen obeyed. Now, the little Otter brought more fish and other animals every day, and the chief gave a great feast to all the Tsimshian tribes. Only one tribe was not present at the feast. And he spoke to all his fellow-chiefs and all the tribes, and told them that they should not hurt his grandchild when they saw him on the water; and he showed them the little Otter, saying, "This is my grandchild, who brought the food which I served to you, my guests." All the chiefs were very glad because they had eaten fresh fish—halibut, seal, sea lion, whales, and so on; and the Otter would bring all these animals and all kinds of fish. Therefore his grandfather the chief was very rich in goods and provisions, for everybody came to buy food from him during the famine of winter.

It was in the same winter, before the people went up to Nass River for fishing. Early one morning the Otter went around the island where the seals were lying on the rocks; and after he came back, having slain the seals on the rock, he killed one great seal on his way back home; and while the Otter took this large seal in his mouth, four hunters in a canoe came along, and they hit the Otter who had the great seal in his mouth. The bowman shot him and took the large seal from his mouth and threw away the little Otter.

When the Otter did not come back for two days, his grandfather missed him. Then he sent a canoe with young men to inquire in every village if they had seen Prince Otter; but the people said, "No." At last they came to the village of one chief, the one whom they had not invited when the grandfather of Prince Otter had invited all the tribes and chiefs to his great feast. They inquired there, and the men of the tribe said that three days ago they had killed an otter which

held a large seal in its mouth; and these men in the canoe said that that Otter was their prince, the son of a great princess, and the people in the village told them that they had not known about it.[1]

After they had found out who had killed Prince Otter, they went home and told the chief. The mother of Prince Otter fainted on account of her deep sorrow, for she had lost her beloved one who carried her across the sea and saved her. So the princess died of sorrow. And the other chief came to the grandfather of Prince Otter with his people and many costly things—costly coppers, slaves, canoes, elk skins, and so on—to atone for Prince Otter, whom they had killed a few days before; and the grandfather of Prince Otter was full of deep sorrow because his daughter had died.

This is the reason why the people were afraid to leave girls alone in the woods, because the bad Otter might deceive them.

22. The Widow and her Daughter[2]

There was a poor widow in a Tsimshian tribe who had a young daughter. All the people moved from the old village of Metlakahtla, going to Nass River for the fishing-season. Then a strong wind blew against the canoes. They could not go ahead on account of the north wind, which blew against them. They camped often, and this widow and her young daughter could not go on at all. They were left way behind the canoes, but they were still going on; and after all the canoes had left her behind, she camped at the foot of a high rock on a camping-ground. While they were in camp there, there was a severe storm during the night. They built a hut to shelter themselves during the stormy nights and days.

The first night when they were in camp the widow slept on one side of the fire, and her daughter lay down on the other side of the fire. At midnight some one came in to the place where the young woman was, and touched her, and said, "Shall I marry you?" and the young woman agreed;[3] and when the man came to her, she felt that something stung her body. Before daylight he went out again. The storm increased day by day, and the man came every night, and the young woman felt something like nettles stinging her body.

Every morning they found a partridge at her mother's door, and there was always sufficient fuel for them. One night when he came to her, he said, "We shall have a son, and he shall be a great hunter. There shall be no one like him, neither before nor hereafter, and I shall always be with him."

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[1] This is the reason why the people made great feasts when a chief's child was born and received a name to let everybody know about it.—Henry W. Tate.

[2] Notes, pp. 747, 750.

[3] Original: "Dem nâ'konut a awā'nt dzE g·a'wun?" Ada gī'ᵒnsgA su-pla'sEm hanā'ga as nlī'atga a nE-stâ'kst, ada hi-nâ'ka su-pla'sEm ylō'ᵒta a awā'ᵒt.

On the following morning it was perfectly calm. The widow went on to Nass River, and arrived there the same day when the fish arrived; and after the people had done their work of fishing, they moved back to the old village of Metlakahtla.

After they had been there a while, they moved to Skeena River for salmon fishing. The widow always had good success with the salmon and the berries she dried; and in the fall they moved down to the old town for the winter season.

Now, when the time came, the young woman gave birth to a boy, a good-looking boy; and when the child was growing up, she went into the woods to get more fuel. There she met a young man, who said to her, "I came to visit you and my son. How is he?"—"Oh, he is a strong and fine boy." He said again, "When he comes to be a youth, do not give him too much to eat, but give him often devil's-club,[1] and let him chew some of the inner bark of devil's-club, and let him blow this in his hands, and let him rub it over his body after washing, and do not pass the place where I came to you first. I shall be with him, and he shall be a successful hunter in the future, and I will show him how to set traps and how to snare animals. Do not let him marry soon, when he is too young. Keep him unmarried."[2]

After he had said so, he went away. Then the young woman went back home, carrying dry wood for the fire.

Now, the child grew up rapidly and became a skillful hunter. One time he went to the mouth of Nass River with four of his friends, and they camped at the same place where his mother had camped on her way to Nass River when the young man had come to her on that stormy night. While his companions lighted a fire, this young man went into the woods; and when he went into the thick forest, he saw a man coming down in front of him, who said, "Are you my son?" The young man was surprised at the words of the stranger. He stood there without speaking. The man who met him said again, "I am your father. I have come down to talk to you." The young man replied, "Then speak, father!"—"I will teach you how to obtain valuable animals by trapping them without shooting them," and he made a little trap. He showed him how to make it, and also how to make snares and how to bait wooden traps and skin snares; and he told him how many days he would have to observe taboos, and how many days he would have to fast and to wash. He continued, "And you shall eat the bark of devil's-club; and in the night, after you have counted four days, you shall wash on the bank of a brook and dive in the brook. You shall not wash your body for twelve months; then you shall dive in the stream twelve times, and every time after

[1] Devil's-club (*Fatsia horrida*), one of the most powerful "medicines" of the Tsimshian.—F. B.

[2] Original: Ada gilâ' m dzɛ dilt m dzɛ na'ksɛnt; a dzɛ asî gal-su-plâ'est dzɛ gukgulam dɛm wa-dzagɛm gâ'd a hanâ'ᵒgat.

doing so you shall go in to a woman. Then you shall get everything you want; but do not get married as long as you want to get riches, lest she be not true to you and you have bad luck. Do not marry soon, lest she be unfaithful! Count your days in months and years, and you shall be blessed; but if you lust for woman's beauty, you shall be poor. I will meet you once more." Thus spoke his supernatural father, and then he vanished from his sight. He did not see him any more.[1]

The young man went back to his companions' camp. On the following morning they went hunting, and he killed a great many animals. He did all that his supernatural father had told him, and all the animals of the woods heard that the young man was a very good hunter, and he was very successful. He made traps and snares for foxes and martens, and traps for grizzly bears and black bears, and so on; and every time he went out to look at his traps and snares, each trap and each snare had caught an animal, and he became richer than any one else.

Now another year came.[2] Then the time of observing the taboos was ended, and he went up to set his traps and snares, and he made some more; and after he had finished he went home. After four days he went out again to see if anything had been caught, but there was nothing. All his traps had fallen and his snares had been broken. The bait had been eaten out of the traps by the mice. He repaired them all and renewed the bait. He spent two days working, and then he finished and went home very sad.

After four days he went up again, and he found nothing. All the traps and snares had been broken and the bait was gone. He repaired them and renewed his bait. He worked hard and went home full of disappointment. Early the next morning he went into the woods, looking for devil's-club, but he did not find any. Late in the evening he came back home; and after he had washed his body, he went up a little hill, and, behold! there was a large tree. He went toward it; and before he reached the foot of the large tree, a supernatural being came around to meet him. When he saw him, he said, "Is that you, my son? Tomorrow you shall cut down this large tree, which

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[1] Full version of this paragraph:

"Ada dɛm ganī m wula gA'ba wâmst na-ksī'wut. Ada dzɛ ła lu-hôł'g·iga na-sā'ᵒnt wadi-txas-ā'ᵒtk, da dɛm la'xsɛnt a q!ala-ts!ɛm-hû'ts!ɛgat. Ada dɛm am-lu-mā!ᵍksgun a sga-bû'ᵒdɛt. Ami dzɛ wa-la'xsɛn a txamâ'n, ām dzɛ da gû'p!ɛłł g·a'mgun, da dɛm lu-mā!ᵍksgunt a ts!ɛm-a'ksɛt a kpī·ł da gû'p!ɛł dɛm wānt. Adɛ m dɛm txal-gâ' hanā'gat a sga-bû'dɛt. Ks-gâ'ga dɛm lu-ma'ksgun dam dɛm g·ik txal-gâ' hanā'gat. dzɛ ła wul'am-yā'ᵒn a ts!ɛm-a'ksɛt. Kpī·l da gû'p!ɛł dɛm lu-ma'ksgun a ts!ɛm-a'ksɛt. Ada kpī·l daᵒ â'p!ɛł m dɛm txal-gâ' hanā'gat a txas-a'tk. Ada!igi-łɛpła'ba txanłi-gâ' dɛm hā'ᵒsagan. Y!agai gilâ' dzɛ na'ksɛn a sga-na'k dzɛ hā'ᵒsagan a dzɛ ama-wā'ᵒn, ōp dzɛt la-wilā'ᵒgut, ada dzɛ ał la-hē'tgun. Gilâ' dzɛ dūt na'ksɛn. Dɛm lī'tsxɛn sā'ᵒtga, g·a'mgɛt, ligi-k!â'ł. Ada dɛm gap-sɛm-wī-bɛbû'ᵒnt. Y!agait amī' dzɛ a lu-dza'gɛm gA'ᵒdɛn a hanā'gat ama-pła'sɛt, da dɛm gap-gā-gwā'ᵒnt; gīmga(?) K!ɛ'rɛł n dɛm gik txal-wā'ᵒn." Ġwai hau'sga nɛgwā'dɛm nɛxnô'xt, da sa-dzī'ᵒpt. A'!gɛt nī'st.

[2] The season for hunting is in the fall; and the spring of the year was also a hunting-season, when the fur of the animals is very thick.—HENRY W. TATE.

will last you throughout your lifetime." After he had said this, he disappeared.

The young man went home, and early the next morning he went and found the large tree. He went toward it, and, behold! there was a devil's-club tree larger than any other tree in the whole world. He took his stone ax and felled the great devil's-club tree; and after it was down, he took all the sap and bark; and when he had collected it, he carried it down to his town and piled up the bark in his little hut behind his house. Then he started to wash his body with the bark of the devil's-club and its sap, and he ate some to purify himself. He did so for forty days, and at the end of forty days he went hunting again. He repaired all his traps and snares. He went along for four days repairing his traps and snares; and on his way back from repairing his traps and snares, behold! a great Wolverene had thrown the traps and snares out of their places.

Therefore the son of the Devil's-Club Tree pursued him, and the Wolverene ran as fast as he could; but the son of the Devil's-Club Tree ran faster; and when the great Wolverene was exhausted, he climbed a large tree, and the man who pursued him stood at the foot of the large tree on which the great Wolverene was sitting. The young man was about to shoot him, when he asked the Wolverene, "Did you break my traps and my snares? If you don't answer me now, I shall shoot you!" The great Wolverene remained silent. The young man asked again, "Did you destroy all my traps and snares which I repaired so often?"

Then the Wolverene began to cry. The young man said, "Answer me, or I shall shoot you! It is no use crying." Therefore the Wolverene had to say, "Yes, I did break your traps and snares." Then the young man said, "Will you give to me as many animals as I have lost through you?" Wolverene did not want to answer the question. He was still crying. "Tell me how you became so great and successful in hunting! If you tell me, then I will let you go; if not, then I shall kill you." Then the Wolverene said, "I shall tell you, and you must let me go." Wolverene said, "I use devil's-club bark in my bath every morning, and I eat some."

The young man stood there; and when the Wolverene had spoken, he ran down from the tree laughing. So the young man pursued him; and when Wolverene was tired and weary, he climbed another tree; and the young man who pursued him came to the foot of the tree and asked him, and said, "Tell me what makes you so successful! Tell me quickly, or I shall shoot you!" Then the Wolverene said, "You shall eat the roots of the floating plants with their leaves." Again the Wolverene ran down from the tree laughing, and the young man pursued him.

Soon the Wolverene was tired out, and climbed another tree. The young man stood at the foot of it, and said, "If you don't tell me the truth this time, I shall shoot you right off!" Therefore the Wolverene was very much troubled, and said, "I shall let you know my secret. You must eat a small piece of blue hellebore root; and when you bathe in the morning, use the hellebore roots to rub your body with. Then you will be successful." But the young man did not believe what the Wolverene told him, and said, "I don't believe what you tell me now. Tell me the truth, or I shall kill you right away!"

Then the Wolverene said, "You must take skunk-cabbage roots and eat a little of them, and use some when you bathe, and rub them over your body, as you did with the hellebore roots."

The young man had not much confidence, but he let him go once more. As soon as Wolverene had run a little distance, he began to laugh again.

Now, the young man pursued him again. He ran faster than the Wolverene, so the Wolverene ran up a tree, and the young man spanned his bow and had his arrow ready in his hand. He pointed the arrow at the Wolverene without saying a word to him. Now, he said, "I shall shoot you right now." But the Wolverene said, "Wait, I shall tell you!" but the young man would not listen. He said, "I shall not wait any longer, because you have made fun of me three times." Then the great Wolverene said, "You shall have my secret now. It is the rotten fern (or *qiāluᵒgʌn ?*)." Then the Wolverene began to cry, "Rotten fern!" and he went his way crying until his voice was lost.

Now, the young man went and repaired his traps and snares, and he made many new traps and snares, and he went and searched for some rotten fern (or *qiāluᵒgʌn ?*). He found some and ate some; and he used some while bathing in the morning, as the Wolverene had told him; and he came to be a great hunter, more successful than he had been before; and when he went to see his traps and his snares, behold! every one had caught a marten or mink or weasel, and many other good animals. He did so the whole year round, and in the spring he built bear traps, and snares for grizzly bears, and traps for wolverenes and wolves and all other kinds of animals, and he became richer and richer. Many princesses wanted to marry him, and many times he gave a great feast to the people because he was very rich. He remained an expert hunter.

Finally he married one of his uncle's younger daughters, and after many days his wife had a little son. When the boy grew up, he heard the people say outside, "There is a white she-bear coming down on the ice of the Skeena River!" and the son of Devil's-Club Tree took his spear and ran down. He saw the white she-bear coming down the river on the ice; but before he was able to throw his spear,

the white she-bear kicked the ice, and the man was drowned. The white she-bear was almost drowned too, but she succeeded in reaching the bank. The man went under the ice and died there.

23. The Mink Who Married a Princess[1]

In olden times many animals married women, and so it was with this young woman. Her parents did not want any one to marry her. Although all the princes wanted to have her, they would not agree.

One night they went to bed, and some one came to the place where the princess was sleeping. He woke her, and said, "May I stay with you tonight?" She said, "Yes." And so the young man remained with her. Before daybreak the young man said, "Shall I take you to my house?" and the young woman said, "Yes, of course!" Therefore he took her in his canoe, and they left her home, Metlakahtla. He said to his wife, "Lie down in the canoe!" and the young woman did what her husband said. He paddled the whole night. Then he came in front of his house. He said, "Now, my dear wife, wake up and go into my house!" So the young woman arose, and she went with him into a mink's den.

Now, the young woman's heart was sorry on account of what she had done, for she knew now that her husband was a Mink. She was always crying. Every morning the Mink went fishing and brought many eels, which he caught under the small rocks. He strung the eels on cedar twigs, and carried them up to his den, where his wife was. She would not eat anything, but just chewed fat.

Every morning, very early, the Mink went and brought home one or two strings of eels. He dried them in the smoke; and every time he came home he counted his dried eels. He brought fresh ones, and hung them also in the smoke to dry. When the young woman saw that her husband always counted his dried eels, one morning while her husband was away, she took the eels down and hid them; and as soon as the Mink came home with another string of eels, he looked for his dried eels, and they were all gone.

He scratched his head, and said, "I don't know what has become of all my dried eels. Maybe I ate them, I don't know! Oh, no! for my stomach is not full." He was afraid to ask his wife, for fear of making her angry. Therefore he said to himself, "Perhaps I ate them all! Oh, no! my stomach is not full." Then the young woman began to laugh, and he said, "Oh, how foolish these human beings are! What will they have to eat during the cold winter, when the snow is on one side of the trees! How foolish they are!"

The young woman was laughing about the words that her husband spoke to himself. "Oh, yes!" said he, "maybe I ate them all, ate, ate, ate! Oh, no! for my little stomach is not full. How foolish people

[1] Notes, pp. 747, 762.

are! What will they eat in the cold winter, when the snow is on one side of the trees!" Then the young woman laughed aloud, and said, "Oh, you funny fellow! I hid your dried eels in the corner. Go there and get them!" Mink went and got them and hung them in the smoke. He was glad, and said to his dear wife, "My dear wife, I am sorry to trouble you about the dried eels, but I did not mean you, I just talked to myself."

Now, the time came when the people moved to Nass River to fish for olachen. One day the sun shone, and the young woman said, "Let us take a walk and sit on the point yonder! There we shall see the canoes passing by." They went there, and sat down behind a log. The canoes passed by the place where they were sitting. Mink saw some people wearing white bone ornaments in their ears and in their noses.[1]

Mink saw that it looked very well, and he said, "My dear wife, what are these white things in the ears of your people?"—"They are bones."—"But why do they do it?" She replied, "Because they want to show that they are of my rank." Mink said, "Can you do the same to me?"—"Oh, yes! I will if you want me to." Mink said, "How do they make the holes in the ears?"—"You must sharpen a hard spruce branch, and then I will do it for you."—"Yes, my dear wife, I want it very much. You must do it with a sharp branch tomorrow."

On the following morning Mink went and got a spruce branch. He took it home and sharpened it. The young woman said, "Sharpen both ends." Mink did as his wife told him; and when he had done so, he gave the branch to his wife. The young woman said, "Are you ready now?"—"Yes, I am ready," said he. Then the young woman took the sharpened branch, and asked, "Where is your stone hammer?" Mink gave it to her. "Now lie down on the ground, and I will drive this sharp branch through your ears." Mink lay down on the ground, and said, "My dear wife, I am afraid I shall die."—"Oh, no!" said the young woman, "you will not die. The people shall know that you are of my rank. It will not hurt you, but my father's people will like you." Therefore he lay down on the ground. The young woman took the spruce branch in one hand, and the stone hammer in the other. She said, "Close your eyes!"—"No," said he, "I'm afraid, I'm afraid!" said he. Then the woman said, "Then I shall leave you and go home to my father." Now, Mink lay down on the ground, his one ear up, and the other down on the ground. "Close your eyes!" said the woman. He closed his eyes, and the young woman took the sharp branch and drove it into his ear and fastened it to the ground. Mink died there, and the young woman went back to her father's house.

[1] It was the custom to wear bones in holes made through the ears and the nose.—HENRY W. TATE.

24. The Chief who Married the Robin and the Sawbill Duck [1]

In olden times, long ago, the people of this coast used to marry animals, birds, frogs, snails, mice, and so on. So it happened with one great chief. His village was at the northwest side of Xīen Island, and his tribe consisted of many people. He had no wife. His people assembled several times, and tried to find a woman to be his wife. Then the chief said to them, "If you bring me a woman of the Robin tribe, I will marry her; and if you will bring me a woman of the Sawbill Ducks, I will marry her."

Then the people of his tribe had a great meeting to talk over these matters. Some of his wise men took counsel, and chose hunters to search for the two women whom the chief wanted to marry. Therefore the hunters fasted; and after their fasting, some went up the mountains, and others went out to sea.

Those who went up the mountains reached a large plain, where they saw a large village, and they went toward it. When they came near, they saw young people walking up and down on the street. They seemed very happy, and they were good to look at. They were young men and young women. When they saw the hunters coming to their village, some young men ran in and told the people and also their chief, who invited the strangers into his house. They spread mats at the side of the chief's large fire, and immediately they sat down.

Then some one touched the side of one of the hunters. It was the Mouse Woman. She said, "Do you know whose village this is?" He said, "No." Then the Mouse Woman said, "This is the village of Robin, and this is the house of their chief. He has a beautiful daughter, whom her father will let you have to be your chief's wife if you promise him to take good care of her." After Mouse Woman had spoken, she went away.

Now, the chief said to his attendants, "Get ready for these men who have come to visit us. Prepare good food for them." Then his men roasted a good dried spring salmon, put it into a dish, and placed it before the hunters, who ate of it. After that they gave them fat meat of mountain goats and all kinds of fresh berries. Late in the evening, after they had eaten, the head men of the hunters said to the chief, "You are a great chief, and we are glad to see the riches in your great house. We have come from very far to visit you; for we have heard of the fame of your wealth, which we see now, and part of which we have tasted. Our poor chief has sent us to you, for he wants to have your daughter to marry her. We will honor her, and she shall be the greatest chieftainess in our village and among all the Tsimshian tribes. We shall do all we can for her."

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[1] This story resembles in style the Kwakiutl stories (see p. 106).—Notes, p. 759.—F. B.

After he had spoken, the chief of Robin's attendants spoke: "Indeed, chief, my chief heard what you said to him. Tomorrow he will invite his tribe, and will tell his people what you ask for, and the day after tomorrow they will decide." Two days passed, and then the people of the village assembled. Their chief said to the visitors, "Friends, I am glad that you have come here, and that you want to take my daughter to be your chief's wife. My wise men and all my people have decided that you shall take her to your chief. I understand that you promise to take good care of her, which I hope you will do. I wish that my daughter and the young chief might come to visit me in the winter to get provisions. At present I send her with you empty-handed. That is what my people desire and what they have decided in this matter. At present I just give her two small root baskets—one filled with fresh meat and fat, and the other filled with various kinds of fresh berries."

The hunters started homeward. They did not know the way, but the young Robin Woman led them. They walked down, and passed many mountains and many valleys and rivers. They traveled on many days; and they reached home late in the fall, bringing with them a beautiful young woman.

The young chief was very glad to see the beautiful young woman. The hunters gave the girl to him to be his wife. So the chief received her. He loved her very much.

The head man of the hunters opened one of the small root baskets and took out the fresh meat and fat. He put it on the mats which were spread in front of the chief and his new wife, and the meat and fat filled one end of the house. Then the head hunter took the other root basket and took out the various ripe berries, which he put into a cedar box. When the chief saw these things, he was very glad, and invited his whole tribe in. After the people had eaten, they said to their chief, "O chief! you ought to invite in all the tribes to show them your new wife, and they shall be happy with you."

The chief consented, and sent his messengers to all the different tribes around his village, asking the chiefs of the different tribes to assemble in his village two days later to take part in the wedding feast.

All the chiefs had a very happy time, at the end of which they went to their own homes in their canoes, which were loaded with meat and fat and all kinds of berries. They were all talking about the young princess who was now the wife of the young chief.

Now we will turn to the other woman, the Sawbill-Duck Woman. I said before that some hunters went in their canoes; and as they went along the seashore, when they came around the point, they saw a young woman walking along the sandy beach. Her braided hair

was hanging down her back, and was ornamented with beautiful white shells.

The head man of the hunters wanted to go and take her for their chief to be his wife. So they went ashore. The head man went toward her and sat down with her on the beach. The man told her that his chief wanted her to marry him. Then the Sawbill-Duck Woman consented. He took her to the canoe, and they went home, where they arrived a few days before the other hunters came.

The chief was still waiting until the others came home. He waited for a long while, and finally those who had taken Princess Robin came home. Then the young chief loved the Robin Woman more, for she was more beautiful than the Sawbill-Duck Woman.

After the chief had given his great feast, he kept the two women as his wives, but he loved the Princess Robin most. Now, winter-time came, and food began to be scarce. Then the young Robin Woman remembered her father's words which he had spoken to the hunters when they took her away.

One night she said to her husband, "My dear, I remember my father's words which he said before your messengers took me from his house. He said that he wanted you to send two large canoes to him in midwinter to bring down winter provisions, and I will go with these men if you should send them."

The chief acceded to her request. On the following day he called the young men of his tribe and sent them to go with his wife. In the morning they started in two large canoes. They went to the Skeena River. The ice was very hard on the river. The young woman guided them on their way. Soon they came to the end of the ice on Skeena River; and the hearts of the young men failed them when they saw the hard ice on the river. Then the princess stood up in the bow of the canoe, and sang her spring song. At once the ice began to melt in front of the canoe as far as they could see.

Then the young men took courage and went on. Soon they reached the end of the opening in the ice; and the Robin Woman stood again in the bow of the first canoe and sang with her beautiful voice as the robin sings in the springtime, and the ice melted away in front of the two large canoes. They went on, and the Robin Woman continued to sing.

Therefore the people say nowadays that as soon as the robin sings the first time in spring, the ice begins to melt. They say that the bird's singing over the ice causes it to melt.

They went on many days, and finally reached a beautiful town. There were four rows of houses there, and every row was full of houses, and the chief's house was in the middle of the first row. It was a very large house. The village was very beautiful, and all the people in the village looked very fine.

As soon as they reached there, the Robin chief invited the strangers who came to the town with his young daughter, and the chief was much pleased to see her come; and when all the young men were seated on one side of his large house, the chief first gave them cooked fresh spring salmon to eat, and then fresh salmonberries and all other kinds of fresh berries.

After the meal the princess called the young men who came with her from her husband's town, and led them to one side of her father's house. There she opened the door of a large room and showed them snow and ice, which filled the inside of the large room. Then she took them to the other side of the house, opened the door of a large room, went in, and all her companions followed her. There she showed them a large hill full of salmonberry bushes and all kinds of berries around that beautiful hill. There were all kinds of wild flowers budding on the green grass, and all kinds of birds were singing on the flowers. The hummingbirds went in rapid flight among the flowers. Then the princess took them to the rear of the house and showed them a large beautiful river. The river was full of all kinds of salmon. So the people said that the house of Chief Robin had winter on one side, and summer on the other.

On the following day the chief invited all his people into his large house. After the feast he began to speak, and said to his people, "My dear people, you all know that my daughter has come up to me from her husband's, for their provisions are gone, for they used them in the winter. Therefore my beloved daughter took her husband's people to come with her for food. Therefore I want you, my great tribe, to bring her fresh spring salmon, fresh ripe berries—salmonberries, blueberries, and all other kinds of berries—also mountain-goat meat and fat and the soft fat of grizzly bears."

On the following morning the birds were ready before day-dawn. Very early in the morning Chief Robin stood on the roof of his large house and began to sing to call his people. Then they all flew out to gather food; and before noon they came home one by one, bringing meat and fat of mountain goats, grizzly-bear meat and fat, salmonberries and blueberries, and all kinds of food. At dusk all the Robins had come back into the house of their chief.

Then the chief said to his tribe that he would send his daughter back to her husband the following morning, with all the provisions that had been brought to his house. When the morning came, he stood on the top of his house to call the people, and sang as robins sing. So his people assembled, loaded the two canoes with all kinds of food, so that the two canoes were full of all kinds of provisions. Then the two canoes started down the river. The young princess was in the first canoe, and she did as before. She was standing in the bow, and sang her song, and the ice of the river melted away before them.

Early the following morning they reached Xīen village. Then the whole tribe of the chief, the husband of Robin, came down to unload the two canoes which were full of all kinds of meat and fresh ripe berries, of fat, and of fresh fish of all kinds. They unloaded the two canoes; and the chief invited all his people into his house, and gave them food until they were satisfied.

Then the chief said to his people, "My dear people, I want to invite all the Tsimshian tribes, and give them some of this food; for they are starving, and famine is on the river." His tribe consented, and on the following morning a canoe manned by many young men and one prince, a nephew of the chief, went out as messengers to every tribe to invite the chiefs and their people.

When they had visited each tribe, they came back to their chief with happy hearts. On the following day all the guests entered, and the tribes sat down by themselves with their chiefs. When they were all in, the chief said, "Bring your boiled fresh spring-salmon, put it into a wooden dish, and place it before the chiefs." So his attendants did what he had said. They passed wooden spoons and horn spoons about to all the chiefs and their people, and they placed in front of the guests wooden dishes filled with fresh boiled salmon. Then all the guests wondered to see the fresh spring salmon, and they ate it all.[1]

After they had eaten fresh spring salmon, the chief said, "Bring the fresh ripe salmonberries," and his attendants brought in many new boxes filled with fresh ripe salmonberries mixed with fat of the grizzly bear. Again the guests were much astonished. They put the food into the wooden dishes, and passed about mountain-sheep horn spoons. Soon the guests tasted the nice fresh ripe salmonberries, and the young men told the story about Chief Robin's house and village. They said that the house was a marvelous one; that there was winter on one side, and midsummer on the other side. They continued, "We saw all varieties of birds and of flowers."

Soon after they had told their story, the guests went home, and all their canoes were loaded with some of the food. They were all merry. On the following day the chief invited the chiefs of the tribes with their wives and people, as he had done before. When all the guests were in, he repeated the same words that he had said a few days before. He spoke to his attendants, and said, "Bring in the fresh meat and fat." They did so. They brought in a box. They poured water into the box, and put red-hot stones into it until the water began to boil. Then they put the meat over the hot stones and covered the boxes to keep the steam in.

After the chiefs and their wives had eaten the meat and the soup, they gave them blueberries and many different kinds of berries.

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[1] The reason why they were astonished was because it was winter.—F. B.

Before they finished eating, the young men outside the chief's house shouted, and said, "There are two canoes coming around the point!"

Now, we must remember the Sawbill-Duck Woman. As soon as the Robin Woman came back from her father with provisions, and the Sawbill-Duck Woman saw how many different kinds of food the Robin Woman had brought to her husband, she went all alone to her father for food. She arrived at her father's house, and told her father what the father of Robin had done for his daughter—how many different kinds of food she had brought down to her husband. Therefore the father of Sawbill-Duck Woman assembled his whole tribe and informed them of what his daughter had said about her husband, and how the Robin Woman had given to her husband, the chief, many kinds of food. Then the wise men of his people said, "Let us also go and bring to our chief's daughter many kinds of food!"

They all agreed, and on the following morning they went, and from noon on until the evening they came home one by one. Some brought whales; others, sea lions, seals, halibut, and all kinds of fish. They carved the whale blubber, the sea-lion blubber, and the seal blubber.

On the following day they took down two large canoes and loaded them with all kinds of blubber—blubber of whales, sea lions, seals—and with all kinds of fishes. After they had filled the two canoes, they tied them together and put a wide plank across them. The Sawbill-Duck Woman sat down on it. Then the two large canoes went on fast. They took a little rest on one of the islands, and the Sawbill-Duck Woman looked at the beach. Behold! a large pile of mussels was hanging on a rock yonder. She went ashore and took off a large pile of mussels, and placed it by her side on the plank.

Now, these two canoes went on toward the chief's town. They came there about the time when the great feast given by the chief to all the tribes of the Tsimshian was ended. The chiefs and the people were all happy.

While they were still feasting, some one came in and said that two canoes were coming up around the point, and all the guests were silent. Then another man came in and said that the other wife of the chief was coming from her father's house with two large canoes full of something. So the chief ordered his attendants to go down and see what the woman brought home with her.

Quickly they went down to the beach and saw the large cluster of mussels by the side of the Sawbill-Duck Woman on the plank where she was sitting. When the men saw the large cluster of mussels by her side, they went back quickly to the chief's house before all the guests had gone out. The chief of the feast asked, "What did she bring home with her?" The men who had gone down told him that she had brought home a large pile of mussels.

Then the chief became very angry; and he was ashamed, for in his house were all the chiefs and head men of the Tsimshian tribes. They were all silent. At last the chief of the feast said to his attendants, "Go down to the canoes and capsize them!" So a number of his young men went down and turned over the two canoes, which were filled with all kinds of fish and animals.

Then the Sawbill-Duck Woman flew out to sea, and the young men who had capsized the two large canoes saw the blubber of whales floating on the water, and also blubber of sea lion, of seals, and of all kinds of fishes. They ran back to the chief quickly and told him of what had happened. They said, "These two canoes are full of the richest food—blubber of whales, sea lions, and seals, and of all kinds of fish."

Therefore the chief said, "Gather the whale blubber and the blubber of sea lions and seals, and bring it in! We will give it to all the chiefs here. And also take up all the fishes, and we will give them to the head men of all the tribes, that they may take them home for their wives and their children."

Therefore the young men went down again quickly to bring in the blubber; but, behold! it had been transformed into rocks and large round bowlders. These are still on the beach at the end of Prince Rupert Town.

The young men went back to the chief and told him that the canoes and their load had been transformed into rocks and bowlders on the beach; and now the chief was still more ashamed, and he was very angry. All the chiefs went out from the feast. They were amazed to see the rocks and bowlders on the beach, and every one went home full of joy.

25. The Princess Who Rejected her Cousin[1]

There was a custom among our people that the nephew of the chief had to marry the chief's daughter, because the tribe of the chief wanted the chief's nephew to be the heir of his uncle and to inherit his place after his death. This custom has gone on, generation after generation, all along until now, and the places of the head men have thus been inherited. So it is with this story.

A very long time ago there was a great village with many people. They had only one chief. There was also his sister. They were the only two chiefs in the large town. The chief also had a beautiful daughter, and the chief's sister had a fine son. All the people of the village were glad to see the young prince and the young princess growing up, and they expected that these two would soon marry. Therefore the relatives of the prince went and talked with the father of the princess, and they also went to the uncles of the princess and talked to them.

[1] Notes, p. 767.

Now, the relatives of the girl accepted, but the girl rejected the proposal and said that she would not marry him; but the young prince loved her very much, and still she refused him. The young man loved her still more, and he was always true to her. Moreover, he was very anxious to speak to her, but the young woman rejected him.

Now, the princess wanted to make a fool of her cousin. One day she dressed herself up and went to the end of the village to take some fresh air. The young man saw her pass by his door, and he went after her. Soon he saw her sitting under a large tree, and went up to her, and the girl was very kind to him. She smiled when she saw him coming. Then the young man sat down by her side under the tree as gently as he could. He asked her if she did not want to marry him. The girl said, "If you make a deep cut in your cheek, then you may marry me." Therefore the handsome young man took his knife and cut down his right cheek. The girls laughed at him, and they went home. When the cheek of the young man was healed, the princess put on her finest dress, passed the door of her cousin, and the young man saw her pass by. He followed her, and saw her sit at the same place where he had met her before. He went to her; and she stretched out her hands to greet him, put her arms around him, and kissed him once, since her cousin wanted to marry her. Then the young man loved her still more because she had kissed him the first time ever since he had loved her; and when the young man was overflowing with love, she said, "If you love me so much, show your love and make a cut down your left cheek; then I shall know that you really love me." The young man did not like to do it. However, he wanted to marry her, and so he took his knife and made a cut down his left cheek. They went home, and the young man was always thinking of her.

Soon his wounded cheek was healed. He did not mind his foolish acts. On the following day he saw her passing his door. The young man followed her, and she was sitting under the tree. She smiled at him when he was coming to her, and said, "Do you come to me again, my beloved one?" and he replied, "Yes, I come to marry you." Then he put his arms around her, and she kissed him again. He asked her, "Do you love me, my dear cousin?" and she replied, "Yes, you know how much I love you," and the princess asked him, "Do you also love me, cousin?" and he replied, "Indeed, I love you very much." Thus said the young man, for he wanted to marry her. Then the princess said to him, "Now, show me your love. Cut off your hair, then you may marry me." So the young prince took his knife and cut off his beautiful yellow hair. (In those days the young men and the old men wore their hair as long as women's hair, and it was considered dishonorable to cut a man's hair as we do it now.)

They went home, and on the following day the young man sent some one to her, saying that he wanted to marry her now. Therefore the messenger went to her and told her what her cousin had said; but the woman replied, "Tell him that I do not want to marry a bad-looking person like him, ugly as he is;" and she gave him the nickname Mountain With Two Rock Slides, as he had a scar down each cheek. She laughed at him and scorned him, saying, "I do not want to marry a man who cut his hair like a slave."

The young man's messengers came back to him and told him what she had said. Therefore the youth was very much ashamed. He remembered that he also was a prince, and he cried because his own cousin had mocked him.

Now, he decided to leave his father's house and his uncle's house, for he was ashamed before his fellows of the scars which he had made on his own cheeks by order of his beloved one. He went about, not knowing which way to go. Day by day he went, and he came to a narrow trail. He walked along it, and saw a small hut away off. He went toward it. Before it was evening he reached there; and when he was near, he walked up to it quietly. He stood outside and looked through a small hole. Behold! a woman was sitting there by the side of a fireplace. She said, "Come in, dear prince, if it is you who was rejected by his own cousin!" So the young man went in, and the woman made him sit down on the other side of the fire. She gave him to eat. When he started from home, four young men, his own friends, had accompanied him on his way; but three of them had gone back home, and only one, his dearest friend, followed him all along the way until they came to the little hut.

After the old woman had given them to eat, she said to the young man, "Soon you will arrive at the large house of Chief Pestilence, which is just across the little brook yonder. Leave your companion at this side of the brook, and you yourself go to the large house. When you get there, push open the large door, then say this: 'I come to be made beautiful in the house of Pestilence!' Shout this as loud as you can. Then you will see that the house on both sides is full of maimed persons. They will call you to come to their sides; but do not go there, because they will make you like one of them. When they stop calling you, then Chief Pestilence will call you to the rear of the house. Follow his calling. He will make you beautiful." Thus said the old woman to him. On the following day, after they had had their breakfast, they started. As soon as they crossed the brook, the prince said to his companion, "Stay here, and I will go on alone. Wait until I come back to you!" So the companion staid there.

Now he went on alone. Soon he saw a large house in the distance, and went as quickly as he could. He pushed open the door, ran in,

and shouted at the top of his voice, "I came to be made beautiful, Chief Pestilence!" Then all the maimed people on both sides of the house beckoned to him and shouted. Those on one side would say, "Come this way, come this way!" and those on the other side said, "Come, come, come!" The prince remained standing in the doorway. There were many good-looking women among these maimed persons. They shouted and called him; but he stood still, waiting until Chief Pestilence should come forth from his room in the rear of the large house.

Soon the noise of the maimed people ceased. Then the door of the chief's room was opened, and, behold! Chief Pestilence came forth with his beautiful daughter. He said, "Dear prince, come this way!" Then the young man went to him and sat down on his right side.

Then Chief Pestilence ordered his attendants to bring his bathtub. They brought him a large tub full of hot water. Then the chief took the young man, put him into this tub, and, as soon as he was in the tub, the water began to boil and the water boiled over the tub, boiling of its own accord. When the dross was all off, the chi f took the bare bones of the young man, put them on a wide board, joining them together, and after he had done so, he called to his young daughter, who leaped over the bones. Then the young man was alive again. His features were changed, and his body was as white as snow.

Then the chief said, "Bring me a nice comb!" and his attendants brought him a comb of crystal. The chief took it and combed the prince's hair down to his loins. His hair was red, like tongues of fire. He was the most beautiful of all.

The chief did not want to let him go at once, but kept him in his house for two days. The young man thought he had been there two days, but in reality two years had passed. Then the young man remembered his friend whom he had left by the brook before he entered the house of Chief Pestilence. Now, the prince told the young woman that he loved his friend by the brook; therefore the young woman said, "Let us go to see him!" They went together; and when they came to the place, they found the man's bare bones heaped up there. Therefore the young prince wept, but the young woman commanded him to take the bare bones to her father's house. The young man did what the young woman had told him, and took the bare bones to the chief. The chief ordered his attendants to bring his bathtub. They brought it to him, and he put the bare bones into the tub. Then the water began to boil, and the dross of the bare bones boiled over the tub. Thus the young man saw what Chief Pestilence had done to him.

Then the chief took out the bones and placed them on a wide board and joined them together; and the young woman leaped over them four times, and the young man was alive again.

Next the chief asked for his own comb. They brought it to him, and the chief asked what color of hair he wanted. The man said, "Dark-yellow hair." He also asked him how long he wanted it; and the man said, "Right down to the knee." So the chief combed his hair down to his knees; and this man was lighter color than the other. Now they started for home. It was not many days before they arrived at their home. The prince looked like a supernatural being, and his friend too was handsomer than any of the other people. They came and visited them; and all the people talked about these two men who had just come back from the house of Chief Pestilence, who had transformed them and given them great beauty.

The young people coveted their beauty, and they questioned them one day to know how far the house of Chief Pestilence was from their village. Then the prince's friend told them that it was not very far away.

Now, let us go back to the princess who years ago had refused to marry her own cousin. She was very anxious to see her cousin who had just come home from the house of Chief Pestilence. People were talking about it, that he was more beautiful than any other person in the village; and she heard the people say that he looked like a supernatural being. Therefore the young woman tried hard to see him.

One day the chief, the father of the princess, invited his nephew to his house. The prince went with some of the chief's head men; and as soon as the prince entered his uncle's house, the young princess looked at him. Oh, how fine he looked! and more beautiful than any of the people. Then she tried to make her rejected cousin turn and look at her, but the young man took no notice of her courting. His hair was like fire, and his face shone like the rays of the sun.

Now, the young woman came down from her room, and walked to and fro behind the guests, laughing and talking, trying to make the beautiful prince look at her; but he took no notice of her. As soon as the feasting was over, he arose and went home, and the young princess felt full of sorrow.

The following day she sent her maid to call the beautiful prince. When the girl came to him and told him what her mistress had said to the prince, he did not answer a word, and the maid went back to her mistress and told her that the prince would not answer her a word. She sent to him again; and when the girl came to him, she told him that her mistress wanted him to come and see her. But he said to the girl, "Go and tell her that she rejected me then, so I will not go to her now." Then the girl went and told her mistress what the prince had

said. The princess sent her girl again. "Go and tell him that I will do whatever he desires me to do." She went and told him what her mistress had said: "My mistress says that whatever you desire her to do she will do." Then the prince said to the girl, "Go and tell her that I desire her to cut down her right cheek, and I will come and be her guest." Therefore the girl went and told her mistress what the prince had said. So the princess took her knife and cut down her right cheek. She said to her maid, "Go and tell him that I will do whatever he wants me to do." She went and told the prince what her mistress had done.

Again the beautiful prince said, "Just tell her to cut down her other cheek, and then I will come and see her." So she went and told her mistress, and thereupon the princess cut her left cheek. Again she sent her maid, who went to him and told him. This time he said, "Let her cut her hair, then I will go to her." She went and told her, and the princess took her knife and shaved off her hair, and she sent her hair to him. The maid took it to the prince; but when the prince saw the hair, he refused to accept it. "Don't bring it near me! It is too nasty! Take it back to your mistress and tell her that I don't want to see the ugly scars on her cheeks and her ugly shaved hair. It is too nasty for me." Then he left, and laughed louder and louder, mocking her; and the girl returned to her mistress very sad.

She came slowly; and her mistress asked her, "My dear, what tidings do you bring?" Then she told her mistress how scornfully he had spoken of the ugly scars on her cheeks, and of her shaving her hair, and that everybody had been laughing at her, and that every one had heard him mocking her. Then the young princess was very much ashamed. She set out with her maid, and walked along crying. She wanted to hang herself, but her maid talked to her and comforted her all the way. They went on and on, trying to go to the house of Chief Pestilence. Her heart took courage, for she hoped to get there and ask Chief Pestilence to make her beautiful. They went on and on, and passed many mountains and rivers and valleys, and reached the edge of a large plain. There they met a man, who asked them which way they intended to go; and the princess told him that they intended to go to the house of Chief Pestilence. She passed by him, and did not look at him, for she was ashamed to let any one look at her.

Soon they saw a large house in the distance. They went toward it; and when they reached the door, they went right in and shouted as they stood in the doorway, "We come to the house of Chief Pestilence to be made beautiful!" Then all the maimed people on both sides of the house called to them, "Come, come, come!" and those on the other side shouted, "This way, this way, this way!" and the princess went to those who called her to come; and the other one went to those who shouted "This way!"

Then the maimed people fell on the princess, broke her backbone, and made her lame. They turned her head to one side, and broke one of her arms; and those on the other side plucked out one of the eyes of her maid, tore up one side of her mouth, and scratched the two women all over their bodies, and then threw them outside. There they lay wounded, and nobody came to help them. The princess was more severely injured than her maid.

When the maid felt a little better, she saw her mistress lying there with wounds all over her body. She went to her, and saw how she was bruised. They were both in great distress, and the princess was groaning. So her maid helped her up and led her home. They spent many days coming down, and finally arrived at their home. Then she lay in bed, and finally died.

Therefore the people in those days made it a law that no young woman should have any say about her marriage. If a young man wanted to marry a young woman whom he chose, then the parents of the young man went to the parents of the young woman and talked with them; and when they agreed, the uncles of the man went and talked to the uncles of the woman; and when they agreed also, the relatives of the young man met among themselves, and the relatives of the young woman also met among themselves. Then the female relatives of the young man went to give presents to the young woman. Even though the young woman does not want to marry the man, she has to consent when the agreement has been made on both sides to marry them.

When the prince and princess have married, the tribe of the young man's uncle set out. Then the tribe of the young woman's uncle also set out, and they have a fight. The two parties cast stones at each other, and the heads of many of those on each side are hit. The scars made by the stones on the heads of each chief's people are signs of the marriage pledge.

At the end of this fight the people of the young man take an expensive garment, and, with the blood running down their faces, they go to the house of the woman's uncle, and they put her on this expensive garment. Eight princes put her on this garment.

Sometimes the uncle's tribe take the girl to her husband in two large canoes filled with people. They put a wide plank over the canoes to let the girl sit on it. They sing while they are on the water. In the canoes they have a large amount of property and all kinds of food as well. The bride is placed on the left-hand side of the bridegroom in the man's uncle's house. For three days they sit there without eating anything and without drinking; and neither bride nor bridegroom is allowed to laugh or talk or look around. While the young people play in the house where the bride and groom are sitting, trying to make them laugh or talk or look around, the couple

must look right into the fire. At the end of the three days they are allowed to do as they like. This is the end.

26. The Bear Who Married a Woman[1]

Once upon a time there lived a widow of the tribe of the G·i-spa-x-lâ′°ts. Many men tried to marry her daughter, but she declined them all. The mother said, "When a man comes to marry you, feel of the palms of his hands. If they are soft, decline him; if they are rough, accept him." She meant that she wanted to have for a son-in-law a man skillful in building canoes. Her daughter obeyed her commands, and refused the wooings of all young men. One night a youth came to her bed. The palms of his hands were very rough, and therefore she accepted his suit. Early in the morning, however, he had suddenly disappeared, even before she had seen him. When her mother arose early in the morning and went out, she found a halibut on the beach in front of the house, although it was midwinter. The following evening the young man came back, but disappeared again before the dawn of the day. In the morning the widow found a seal in front of the house. Thus they lived for some time. The young woman never saw the face of her husband; but every morning she found an animal on the beach, every day a larger one. Thus the widow came to be very rich.

She was anxious to see her son-in-law, and one day she waited until he arrived. Suddenly she saw a red bear (*mes-ô′l*) emerge from the water. He carried a whale on each side, and put them down on the beach. As soon as he noticed that he was observed, he was transformed into a rock, which may be seen up to this day. He was a supernatural being of the sea.

27. The Prince Who Was Taken Away by the Spring Salmon[2]

There were two towns in the canyon of G·its!alā′ser. One was called G·itxts!ā′xl, the other one G·i-lax-ts!ā′ks. They were on Skeena River, and each of these towns had a chief. Toward the end of winter the people had spent all their provisions. There was a famine, and the people were in want of food. At that time a famine was among the people almost every winter.

The great chief of the G·itxts!ā′xł had one young son. His father loved him very much. Therefore he bought for him a small slave-boy to stay with him whenever his parents had to leave him for a while. The slave-boy loved his young master. In those days they would not give much food to a young prince, and this prince just chewed the fat of mountain goats, and every day he would make nice arrows.

[1] Translated from Boas 1, p. 290. Notes, p. 747. [2] Notes, p. 770.

One day his parents went up into the woods to get the bark of trees, which the people used to eat in those days in winter. While they were away, the slave-boy was very hungry, and cried for food, and the prince was displeased because the slave-boy was crying. Therefore he stopped the work on his arrows and went about the house to try to find something for his slave to eat. He went to his mother's empty boxes, opened them, and at last he opened the last large box, and saw a small box inside. He opened the small box that was inside the large one, and found a large dried spring salmon, which his mother had folded up and put into the little box inside the large one. The prince took it out, unfolded the large spring salmon, took a small piece off and gave it to the little slave, who was crying from hunger. Then he put the dried salmon back in its place, and tied the two boxes up as they had been before.

Late in the evening his parents came home, bringing much fresh bark which they had gathered. The mother went to the large box, untied it, and opened the small box inside the large one, took her large spring salmon out, unfolded it, and found that she had lost a piece on the right side of her dried salmon. She had kept this large dried salmon for two long years. Now she was as angry as fire. She asked, "Who has stolen my salmon?" She was very angry.

At last the son said to his mother, "I did so, mother." Then she scolded her son, and said, "Yes, you do not care about salmon in the summer. Now you are hungry and begin to steal. Don't do it again!" Thus she said, and the young prince was very sorry.

He said to his mother, "I did not eat your dried salmon. I gave it to my little slave, for he cried all day long after you left." Then the mother scolded him still more, and so the young man began to cry. When his father saw him crying, he tried to stop his wife, but she did not stop.

Then the prince called his little slave and told him that he would leave his father's house that evening. The little slave wished to accompany him, but the prince refused to take him. He said, "You shall stay at home with my parents." So he went away secretly while the people were all in bed. Before he went, he took his marten garment and put some fat in the pores of all the martens (?) on his garment. Then he went. After he had been away a little while, the little slave began to cry. He could not keep his mouth shut, and cried bitterly. Then the chief said, "Why do you cry so?" Then the little slave told him what had happened. "My young master went away from home."

So the chief got up and scolded his wife. He ordered his slave to call all the people of the village; and the slave went out and shouted, "My master's son has gone away from home tonight, great village!" Soon all the people of the village came forth carrying torches of bark

and of pitch wood. Some went into the woods, and some to the river, searching for the prince, but they could not find him. The prince looked back and saw the lights of their torches, still the searchers did not see him.

After midnight the searchers went back to their own houses and waited until morning came. The prince, however, went on, and came ashore below the village; and he sat there resting himself, for he was weary. Soon he thought that he heard the noise of a canoe poling up the river a little below the place where he was. He remained sitting there silently; and as soon as the canoe came up to him, it crossed the river and came toward him. It came to the place in front of him. In it were seated four men. They went up to him and called him to come to his father.

Then the prince went down. They took him aboard the nice new canoe; and the men in the canoe said to the prince, "Now lie down and have a good rest and sleep." The prince did as they told him, and the men paddled away to their home out at sea. When they reached the village, the young prince awoke from his sleep. He saw a large village. The houses were all carved with figures of spring salmon, and in the middle of all the houses was a very large carved house in which the chief lived. The canoe landed in front of this house.

Then the men said to the prince, "Come up with us to our great chief's house! He invites you in." So they went up; and as soon as they got in, the prince saw the great chief lying in the rear of his large house. He was sick with palsy. For two years he had had that dreadful disease. The sick chief ordered his attendants to spread mats at one side of the large fire. They did so. Then the prince went and seated himself on the mats which had been spread for him by the chief's attendants. As soon as he was seated on a mat, behold! an old woman came to his side, who touched him, and said, "My dear prince!" Then she questioned him. "Do you know who brought you here?" The prince replied, "No."—"The Spring Salmon have brought you here, for their chief has been sick with palsy for over two years, because your mother has kept him in her little box for two years. When you unfolded the salmon the other day, the chief got a little better because you did so."

Before the Mouse Woman informed the prince, she had asked him if he had no ear-ornaments of wool. The prince gave her both of his woolen ear-ornaments, which he took and threw into the fire; and she took the ear-ornaments while they were burning and ate them.

She said, furthermore, "Some time when you are very hungry, take a club and club one of the children who are playing on the sand-hill behind the houses. Make a fire and roast it. Then eat it.

Gather all the little bones and cast them into the fire." The Mouse-Woman went away after giving her advice to the prince.

Now, the chief ordered his attendants to give good food to the visiting prince. They did so; and after the prince had eaten, the chief said to him, "My son, I am well pleased that you have come to my village. You shall live with me in my own house, and I will take care of you, together with all my good people, until we take you back to your own home. I am glad because you have taken me out of your mother's small box; and you unfolded my feet and my arms, therefore I sent to bring you to my house." Thus spoke the chief to the prince.

Now, the prince stood there for a while. On the following day he was very hungry. Then he remembered the advice of the old Mouse Woman. He went behind the village, and saw there many children playing on the sand-hill. Some of them threw themselves down and rolled down to the foot of the hill. Then the prince stood there. He took a club, and when he saw a good-looking boy, he took hold of him and clubbed him. The boy was at once transformed into a nice little spring salmon. He was surprised. He took it and went up a little farther along the sand-hill. There he started a fire and roasted the whole small spring salmon; and when it was done, he ate it all. After he had eaten, he went to a brook, drank, and went back to gather all the bones, which he burned, as the old Mouse Woman had advised him to do.

Then he went to the chief's house. In the evening, as soon as he was seated at the side of the house, he heard some one cry bitterly, saying, "Oh, my eye is sore, my eye is sore!" Then the Mouse Woman came to him and said, "Go and search in the hole at the foot of your roasting-spit!" He went quickly, and found the eye of the little spring salmon in the little hole where the roasting-spit had been placed. He threw it into the fire. When he went in, behold! the boy whose eye had been sore had recovered.

The Mouse Woman also advised him, "As soon as you have eaten the fresh salmon, take a drink of fresh water" (so the natives do nowadays; as soon as they have eaten any kind of salmon or any kind of fish, they take a drink of fresh water, that the salmon or other kinds of fishes may be revived again, and so go home again gladly).

One day the chief sent his people to see if the leaves of the cottonwood had fallen into the Skeena River. They went, and found a few leaves falling from the cottonwood tree. The Salmon called the leaves of the cottonwood tree salmon. It was early in the spring when the Spring Salmon were sent to see whether cottonwood leaves had fallen into Skeena and Nass Rivers. When they came back from these two rivers, the chief asked if there were salmon in the rivers. The scouts said that there were a few in the rivers.

The prince staid there a while longer in the town of the Spring Salmon. One day he was again very hungry. He went behind the town, where the children were playing on a sand-hill. Then he saw a beautiful fat youth. He took hold of him and clubbed him, and he became a good-looking small spring salmon. He roasted him at the same place where he had roasted the salmon before; and after he had eaten it all, he gathered the bones and threw them into the fire. Then he went to a brook, where he drank. Then he went home well satisfied. After a little while, some one came to the house, crying, "Alas, my rib is sore! Alas, my rib is sore!" He cried bitterly. When the young prince heard it, he went quickly to the place where he had roasted the spring salmon. He searched all around, and found a little rib under the chips. He cast it into the fire and went home, and the boy was well.

After some time the chief ordered his slaves to go as scouts to the two rivers to see whether the salmon had come. So they went to examine the rivers. Now they saw that many leaves had fallen from the cottonwood trees. Then they returned to their master with the glad tidings, and the chief said that it would be better for them to get ready to move.

Therefore he invited his tribe into his house. He told them what the scout slaves had to say, and all the people agreed to move within a few days. The scouts had brought home with them some fresh green leaves, and the whole tribe were glad to see the leaves. Therefore on an appointed day they were ready to move from their home in the deep sea. They went very slowly, and soon they reached the town of the Silver Salmon.

Then the chief of the Spring Salmon told them that his scouts had brought home some nice new salmon, and that therefore they were moving. Thus he informed the Silver Salmon. Therefore the chief of the Silver Salmon said, "We will also move after you have gone a little distance."

Soon after they had left the town of the Silver Salmon, the chief took a small smooth round pebble from his own mouth and handed it to his adopted son, the prince. He said, "Take this and put it into your mouth. It will defend you against all dangers, death, and difficulties." The young man took it and put it into his mouth.

They went on their way, and soon they met many canoes. They asked the crew, "How is it in those two rivers? Are there any salmon?" They said, "Yes." Then the prince asked one of his men, "Who are these people?" The man told him that these were the canoes of the Steelhead Salmon, who had come back from the two rivers, that they moved early in the spring, and that they were now on their way home.

Soon they came to another large town, the village of the Humpback Salmon. The chief of the Spring Salmon told them that his scouts had

brought good tidings from the Skeena and Nass Rivers; and the chief of the Humpback Salmon replied, "We will go up Skeena and Nass Rivers after the Steelhead Salmon have passed." They went on their way, and came to another village, the houses of which were carved in the form of the rainbow. The prince asked who these people were, and they told him that it was the town of the Dog Salmon. The chief told them also that his scouts had brought good tidings from Skeena and Nass Rivers; and the chief of the Dog Salmon replied, "We will go after the Humpback Salmon have passed." They went on their way, and came to a large town, the town of the Cohoes Salmon. The carvings on their houses were curious hooked noses. The Spring Salmon told the Cohoes Salmon that he had good tidings from the Nass and Skeena Rivers; and the chief of the Cohoes said, "We will wait until late in the fall, just before there is ice on the rivers." They went on their way; and after they had traveled a short distance, they came to a very large village, the village of the Trout. Their houses were carved with stars. The chief of the Spring Salmon told them that he had good tidings from the Nass and Skeena Rivers; and therefore the chief of the Trout said, "Chief, will you wait for us a couple of days, so that we may get ready to move with you?" The Spring Salmon consented to wait for a couple of days. Soon they got ready, and the chief of the Trout wanted to go ahead of the Spring Salmon. The Spring Salmon agreed to this, and the Trout went ahead. The Spring Salmon moved along slowly; and as soon as they reached just outside of the Skeena and Nass Rivers, just inside of Douglas and Stephens Islands, they rested for a while.

Then the chief stood up in his canoe and said to his people, "Now I will question you, and you shall answer me;" and so he asked the people in the first canoe, "Which way will you go?" and many canoes replied, "We will go up Nass River." Then the chief said, "Oh, many of you are just like bones found on a sandbar in Nass River."

Then he questioned another company: "Which way will you go?" and they replied, "We will go up Ksdâl River."—"Oh," said the chief, "your flesh is harder than wood."

Then he turned to a third company: "Which way will you go?" They replied, "We will go up G·its!Emgā'lôn." Then the chief said, "Go to those that will carry you there and that will throw you on the ground!"[1]

Then he turned to the fourth company and said, "And which way will you go?" The fourth company replied, "We will go to the canyon of the G·its!alā'ser." Then the first three companies replied, "Go there! Your ears shall be full of maggots."

[1] Translation not certain: Sem-gà dzet wil galgaldza'sem; ada dem sa-oi iā'ms xdzilaga'sem.

The chief was very glad, for many of his company were going with him to the canyon of G'its!alā'ser. Then the four companies separated, each going to its own camp. All the Spring Salmon went on their way.

Now the chief's company in his large canoe was at the mouth of Skeena River, together with the prince. When they were close to the mouth of Skeena River, they rested for some time.

Now I will go back to the beginning. When day came, after the prince had left his father's house, the people searched for him in the daylight. Then the father of the prince assembled all the shamans in his house, and he said to them, "I want you to let me know whether my son is dead or alive." Then all the shamans of G'its!alā'ser each worked his own spell, but none of them could explain to the chief what had happened. The chief and his chieftainess were very sad. There was only one great shaman left on the other side of the village. The chief spoke to his attendants, and said, "Go and bring that great shaman here!" So they went, called him, and took with them much property to present it to the great shaman. He was called Nēs-wa-yē'°tk.

Then the shaman went with all his companions; and when he came in, those who accompanied him arranged a seat for him. He put on his crown of grizzly-bear claws, put eagle's down in the crown, put on his dancing-apron, and red paint on his face. He was quite naked, and took his rattle in his right hand and the white tail of an eagle in his left hand. Then he began to sing, and all his companions struck batons against a cedar board which lay in front of them. The great shaman was dancing around the fire.

As soon as his three songs were ended, he stood still in front of the father and mother of the prince who had been lost.

He said to the father and mother, "Your boy is not dead. He is alive, and lives in the house of the Salmon people." Then the father took a little comfort, and the shaman sang again. He ran around the fire; and after another three songs, he stood still again, and said, "The Spring Salmon took away your son. He is now in the house of the Spring Salmon chief; for your wife was angry with the boy because he took a little piece of her large dried spring salmon; and if you do not eat the dried spring salmon, your son will not come back this spring. As soon as you eat the dried spring salmon which you have kept for two full years in your box, the chief of the Spring Salmon will get better, and then your boy will come back with him." Thus spoke the great shaman to the father and to the mother of the prince. After that he went to his own home on the other side of the canyon.

Now, the parents of the prince took their dried salmon and ate it all. Not many days after the great shaman had done this, the prince's

father invited the same shaman to come and to use all his spells. He did the same as before; and after he had danced, he told the boy's parents that the chief of the Spring Salmon was now better, and that he would start soon to bring the boy up the river. He continued, "Now I will give you my advice again. Give orders to all your brave men who know how to fast in order to catch animals, and who have eaten 'medicine,' to obtain this power throughout the winter. I will give the same orders to my own tribe; and you yourself keep away from your wife until the spring salmon stop running up the river. I shall use my spells every day in your house. Let all the old women work on the salmon nets. Do not allow young women to touch the twine if their lives are unclean. Thus let every age have its own duty. Then let all the old men make new poles to be used this spring—those who are ready to fast." Thus said the great shaman to the prince's father.

Therefore the father gave orders to his brave men and to the old women. Now the shaman ordered his own people to do the same, and therefore the two tribes made ready for the arrival of the spring salmon; and they also made ready their platforms on the side of a steep rock alongside of the canyon of G·its!aJā'SEP.

Now the great shaman came to the chief's house almost every evening, accompanied by all his friends. He tried to find out whether the spring salmon would arrive soon. Now the spring was coming; and as soon as the ice was floating in the river, the shaman said to all the people who had assembled in the chief's house, "I have seen in my vision the chief of the Spring Salmon, and all his people accompanying him, leaving their village today, together with the prince." The great shaman was dancing every day. After eight days had passed, he said, "Now they have arrived at the mouth of Skeena River. The chief of the Spring Salmon wants to rest at the mouth of the river for a while."

Now we will return to the Spring Salmon. While they were resting at the mouth of Skeena River, the Spring Salmon children said, "Let us keep together and go up the (*mâlwilnEm?*)!" Soon the time came, and the Spring Salmon moved up the river slowly. They went up farther and farther, until they reached the mouth of the canyon of G·its!alā'SEP. There they rested again.

Now, the shaman had seen in his vision that the spring salmon were resting at the mouth of the canyon. Therefore he ordered all the people to make haste and to go down to their platforms and to have their nets and poles ready. They all went down quickly, and each put down his pole with the net at one end. Then the great shaman went down himself with his pole on his shoulder. He was sitting on his platform, and he put down his pole with the net at one end. The prince's father also went down. Then the people caught many

spring salmon. The shaman, however, had none, but the father of the prince caught many. Then the chief of the Spring Salmon saw the net of the great shaman on one side of the canyon, and stretching to the other side.[1] So the Salmon chief saw that he had no way to go up through the canyon; and he said to the prince, "Now, my son, don't let your father dry my flesh! Let him invite the people of all ages, and let them eat my flesh at once, and he shall throw my bones into the fire. Then he shall drink fresh water as soon as he has eaten me." Thus spoke the Spring Salmon.

Then he went through the net of the great shaman. Therefore the shaman felt his net-line shake, and so he pulled up his net easily. He looked down to the lower end of his pole, and, behold! a large spring salmon was in his net. Therefore he shouted, so that his companions might come and help him. Two men came, and they pulled up the salmon on the shaman's platform. When he got the salmon on his platform, the shaman's supernatural helper came to him on his platform, and said to him, "That is the chief of the Spring Salmon, with the lost prince in his stomach. Don't club him hard, lest the prince should be hurt!" Thus said the shaman's supernatural helper. "Lay the Salmon down easily, so that the prince may not be hurt!"

He took the large Spring Salmon out of the bag net and put it down easily on the platform. Then he said to his companions, "Go to the village and tell the people that I caught the chief of the Spring Salmon who took away the young prince, and call four old shamans to be my helpers, and bring down a new cedar-bark mat and bird's down and my bag of red ocher, also my rattle and my crown of grizzly-bear claws, my dancing-apron, and the white eagle tail." They went, and they shouted, "The great shaman has caught in his bag net the chief of the Spring Salmon, who carried away our prince!"

Therefore all the people assembled around the two men who brought the good tidings. They also said, "Let four old shamans go down to his platform to help him carry up the large Salmon to the chief's house. Also take a new cedar-bark mat, red ocher, eagle's down, his dancing-apron, his crown of bear's claws, his rattle, and his white eagle tail." So the four shamans went down and spread out the new cedar-bark mat. The great shaman put on his apron and his crown of bear's claws. He took his rattle in his right hand, and the eagle tail in his left. The four shamans were already dressed before they went on the platform. Then they took the four corners of the cedar-bark mat on which the large salmon had been placed, and walked up slowly. The great shaman went ahead of them, shaking his rattle and swinging his eagle tail, going in front of the

[1] Translation uncertain.

four shamans who were carrying the large Spring Salmon on the mat. Before entering the chief's house, he ordered all the young people to come out, for they were all unclean. He let all the aged people enter in front of the large Spring Salmon; and he made all the shamans dress up, men and women. Then the crowd moved into the house, and the chief laid a good-sized cedar board in the center of the house. Then all the old men and women were ready. The male and female shamans were dressed up, and came in after the large Salmon had been placed on the new cedar board. All the shamans marched around the fire four times. All the singers were ready, sitting around the house. Then the great shaman said, "Let two very old women shamans get ready to cut this great chief Spring Salmon!" Then two very old women took up their large mussel-shell knives (these were very useful in olden times), and the whole assembly kept silence. Then one of the old women shamans said, "I will call the names of this chief of the Spring Salmon;" and she began to call, "My dear chief Spring Salmon, named Quartz Nose, named Two Gills On Back, named Lightning Following One Another, named Three Jumps!"

Now they began to cut the large Spring Salmon along its big stomach. They cut along easily, and took out the large stomach; and one of the women cut the large Salmon, and the other cut open the large stomach. When she opened it, behold! a small child was in it. She took it up easily, and the great shaman began to sing, while all the other shamans, male and female, swung their rattles. The singers were singing as loud as they could, and the great shaman was running around the small child. It was the size of a span from the middle finger to the thumb.

While the shamans were working around the prince, he began to grow very quickly, not as children grow up nowadays. He came to be of his former size.

Then he told his story—how the Spring Salmon had taken him away the same night when he left his father's home; and he told his father's people how he reached the village of the Salmon. He continued, "I did not know where I was until the old Mouse Woman came to my side and asked for my ear-ornaments. Then she told me as follows: 'This is the town of the Spring Salmon which you see. The chief was sick for two years, until you took him out of your mother's box. Then he was a little better. Therefore he sent his attendants when your mother was angry with you.'" And he told his story right along—how he had lived at the town of the Spring Salmon until the chief was quite cured, and how the chief sent his people often to Skeena River to see if salmon (that is, the leaves of cottonwood) were in the river, until the messengers brought the news that the season had arrived. Then they moved, and first passed the town of the Silver Salmon, to whom the chief gave the good news

from Skeena River—how they went on and passed the town of the Humpback Salmon, and how the chief told them the news from Skeena River; how they went on and passed the village of the Dog Salmon, and told them the same story; how they went on and passed the village of the Cohoes chief, and told them the news; how they went on and passed the town of the Trout, and how all the Trout had asked Chief Spring Salmon to wait until they themselves were ready to go ahead of the Spring Salmon, to which the chief had consented; how they waited there two days and met the Steelhead Salmon coming from the rivers, when the ice was still on the rivers, who told them that it was good weather on the Skeena and Nass Rivers and about the fishing; how they rested between two islands; and how the chief had asked all his people where they would camp, and how they had answered him what rivers they chose; and how they had come to the mouth of the canyon and had seen all the bag nets at the sides of the canyon; how some nets had been well open and others closed. He continued, "Only the net of the great shaman was wide open, and reached from one side of the canyon to the other end of the other side. Therefore my Salmon father had no way to go up any farther."[1]

All his father's people listened in silence and astonishment. Therefore he turned to his mother, and said, "Now, mother, don't keep dried salmon in your box any longer; and if any one cooks fresh salmon of any kind, throw the bones into the fire and drink as soon as you finish eating. Then the salmon will go home, and will revive again safely." The father kept the prince in his house.

The prince kept a little round pebble in his mouth, which his father Salmon had given him before they moved from their town. Therefore the prince did not need any food after he had come home.

One day the prince called four young men, who were to be his companions; and he loved them very much, and they loved him also. The prince staid in his father's house for a long time. He began again his old occupation of making arrows with eagle's feathers, and therefore eagle feathers were very useful to him. Therefore one day he went out with his four friends to his eagle trap, which he used to make, digging a deep pit, with some small pieces of wood across the opening of the pit. They put the bait on top, and some man would stand in the pit. As soon as the eagle saw the bait, he would swoop

[1] Before the spring salmon went up the river, the Tsimshian moved from Nass River to Skeena River. All the Tsimshian tribes went to Skeena River for their salmon fishing. When they reached the mouth of Skeena River, they saw the spring salmon jumping. Then the Tsimshian children shouted, saying, "*Ayuu*, do it again!" and every time they saw salmon jump, they shouted, "*Ayuu!*" The prince explained this to his father's people at G'itsłalā'ser when he came home. That which we call the jumping of salmon is no jumping, but the salmon were just standing up in the canoe to stretch their bodies; and when the Salmon hear the children or the people shout "*Ayuu*, do it again!" they are very glad to hear them shout "*Ayuu*, do it again!" When the salmon stop jumping, the people say, "We will catch you tonight in our nets!" So nowadays the people, when they see salmon jumping, shout, "*Ayuu!*" to make the salmon happy.—Henry W. Tate.

down upon it to take it, and the eagle's feet would sink down. Then the man in the pit would take the feet of the eagle and club it. Sometimes they would catch many in this way in a single day, and they used their feathers. The four young men did not know what kind of bait the prince used; and one day they went again, as they had been doing for many days before. There was one among the young men who loved the prince more than the other three, and whom the prince also loved. Before they went to the eagle trap, the prince called this youth, and took out of his mouth the small stone and put it into the mouth of his beloved friend. Then they went on; and as soon as they arrived at the place where the trap was, the three men went into hiding, and the fourth one went down into the pit, ready to catch eagles, as usual. The prince himself lay down at the opening of the trap, and became like a small spring salmon, very pretty to look at, and shining brightly. Then a large hawk which flew high up in the air looked down for his prey, and saw a nice little spring salmon on the ground below. Therefore he turned his wings down rapidly and picked up the small spring salmon by the throat and flew away quickly. Behold! there was the young prince dead on his eagle trap, his mouth full of blood. When the young men, his companions, saw this, they wept bitterly, and his friends took him down to his father's house. Then all his people mourned over him for many days.

At the end of the mourning-season the whole village took him to his grave. They put the coffin in the same place where he had been taken away when he had taken the shape of a spring salmon. They put the coffin on four strong poles to protect it from the wolves.

When night came, the four friends staid under the coffin. About midnight one man left his companions and went home, and three remained. At midnight another man went home, and two remained. Then after midnight the third man went home, and only one remained. He was the one who loved the prince most in his heart.

Before daylight he thought he heard the sound of people coming up the river in canoes and talking to one another. Soon the canoes reached the beach in front of the place where they were. The people went up to where the coffin was. Three men stood at the foot end, and one of them climbed up to the coffin. He loosened the rope around the coffin and opened it. Then he said, "Dear prince, your father the chief sent us to take you down to him." Thus spoke the man who had climbed up. Then the prince arose, and went down laughing for joy, and his beloved friend stood there speechless. The men helped the prince down from the coffin.

Then the prince's friend went to him and said, "My dear prince, I am here. Don't go with those men! Come down with me to your own father's house!" The prince, however, took no notice of him.

They went down to the canoe, and the prince went aboard with them. Then the friend jumped aboard. The four men, however, did not see him, and the prince also did not see him. They paddled away happy, and their hearts full of joy. The man was very anxious to talk to the prince, and went to him in the canoe, sat down by his side, and said, "My dear prince, did you know that I came aboard with you?" but the prince took no notice of him at all. Therefore the man began to cry.

Now the prince said to the men who took him in the canoe, "Pull hard! I feel something touching me on my right side." They pulled hard.

The prince's friend was angry with those men who were taking away the prince, and he saw that they all had around their throats large wreaths of cedar bark. Therefore he went to the steersman, took the big red thing around his throat, and pressed it between his hands. Then the steersman fainted. The young man left him and went to the others and did the same, until he had done so to all of them. As soon as he let go, each man revived. Therefore they paddled away hard to get home. When they reached there, the whole village of the Salmon people greatly rejoiced, and the friend of the prince was astonished to see them.

They took the prince into the chief's house, where there were a great number of Salmon people. The prince's friend stood outside. No one took notice of him. Therefore he was thinking of his own home, and stood outside crying. When he stopped crying, he wiped the tears from his eyes down his cheeks with the palm of his hand. Then he felt something in his own mouth. Behold! it was the small pebble which the prince had put into his mouth before they had gone to the eagle trap. Therefore he took the stone out of his own mouth and offered it to the prince, who was seated by a large fire, where he was eating. The young man took the small pebble and put it into the prince's mouth. Then the prince looked around, and saw his friend sitting by his side. He put his arm around his neck, and said to him, "Did you come along with me?" The youth replied, "Yes, I came along with you, my beloved prince."

Then the prince said to his friend, "If you are hungry, go behind the village, and you will see the children playing on the sand-hill. Take one of them and club it. Make a fire and roast it whole; and when you have eaten enough, throw the remains into the fire, bones and all, and drink fresh water."

None of the Salmon people knew that the young man was there, only the prince. At night they lay down in one bed to sleep, and they were talking together. Whenever he was hungry, the young man did what the prince had told him.

On the following day the prince asked his friend, "Did you hear the drum which is always being beaten at the end of the village?"

"Yes," he replied. "They are dancing. If you want to see them, go down and look up. Don't go in! Just look in at a knot-hole. Take with you leaves of a small hemlock tree, and put them into the knot-hole." Therefore the man went; and when he reached in front of the large house, he heard a drum and singing, and he looked with one eye through the knot-hole. He saw that the house was full of eagle down, and all the Salmon people were dancing, wearing garments set with abalone shells.

When he took his eye away from the knot-hole, it was full of herring spawn. Then he put the hemlock branch through the knot-hole; and when he pulled it out, it was full of herring spawn. He ate it and went home. The prince asked him, "Where have you been all this time?" and he told him that he had been to see the dancers.

Now the man had been there a long time. One day he felt homesick for his parents and his village, and he cried all day long. Then the prince came to him and asked him why he was crying, and he told him that he was homesick for his parents and brothers and sisters. Therefore the prince said, "I will take you up there after a while, early in spring; for now the ice covers all the rivers, and no one can go up Skeena River until the ice is melted." The prince tried in every way to comfort him. They went to the place behind the village; and the prince said to his friend, "I will take you to the mouth of Skeena River, and then I will go back. I will stay here as long as my Salmon father is alive. You shall tell this story in my father's house when you get home. My Salmon father also said to me, 'When the people of the canyon cut the spring salmon, let them cut the head first, and the tail also, but don't let them break the tail off with the hand. Just cut it right through with the mussel-shell knife. Don't use a stone or bone blade. Otherwise thunder and lightning and heavy rains will come upon them and bring disaster to your people.'" After the prince had spoken, the man said, "My dearly beloved prince, I do not want to leave you here. I want you to go back with me to our home, lest your relatives and your father make complaint against me if you do not come back with me."

Therefore the prince spoke again, and said, "I will go back with you; and as soon as I arrive at home, I shall die, and then I shall stay with my grandfather and his people." The friend compelled him to go home with him. At the end of their talk they went into the chief's house. That was the winter-time, and the prince always said to his friend that he should club one of the children behind the town whenever he was hungry, and so his friend did so all winter long. Early in spring the prince spoke to the Salmon people. "O father! I wish to go as a scout and to see if there are any salmon in Skeena

River." Therefore the Salmon father invited all his people into his house, and told them what his adopted son had said; and all the Salmon were glad, because the prince was wise. Early the next morning they took the prince down to a new canoe. They launched it, and they all went aboard, together with the prince and his friend. Then the Salmon people paddled; and as soon as they arrived at the mouth of Skeena River, they saw the ice floating down, therefore they could not go any farther.

Then the prince said to his companions, "Let us try to go a little farther up;" and the young people pulled very hard to get ahead, but they were hindered by floating ice. Soon they arrived at the mouth of G·its!ɛmgālôn River. Then the prince said to his friend, "You go ashore here and walk up to the village." They both cried for a while, and then separated, their hearts full of sorrow because they were never to meet again. The young man stood on shore, weeping. Then the canoe of the prince went down river quickly, and the young man lost sight of it. Therefore he went up to his own town; and when he arrived there, his parents were glad of his coming. His father called all the people; and when they were all in, the young man told his story—how the Spring Salmon had taken the body of the prince, and that he was living there now, that he had gone with him in the canoe of the Spring Salmon. He continued, "He did not know me at first; and when we reached the place, I remembered that he put a small pebble into my mouth, so I put it back into his mouth. Then he knew that I was with him. He still loved me, but the Salmon people did not see me at all." Moreover, he told the people that the prince would not come back any more, because the Spring Salmon loved him, and that many of the young Salmon people loved him much. He also told the people what advice the prince had given, to be very careful in cutting the spring salmon when cutting off the head and the tail, and that if they broke the backbone at the head or tail, then thunder and lightning would burn up the mountains and the village; and he said, "Don't use stone or bone knives, because this will make heavy rains and the rivers will overflow." Furthermore, he said to them, "Don't let the people keep salmon in their boxes when it is dry, lest there be no salmon the following summer;" but he also told them how the Herrings were dancing every day, and how beautiful the houses of all the Salmon were; that the Spring Salmon had carved houses, and also Silver Salmon, Humpback Salmon, Dog Salmon, Cohoes Salmon, and Steelhead Salmon, but that the houses of Trout were carved better than all the others; that the Spring Salmon were the chiefs of all the Salmon, and that their town was way out at sea, and so on; and that all the tribes of Salmon were people. This is the end. They have always kept the story of the prince and the Salmon.

28. The Town of Chief Peace [1]

In a village at Metlakahtla lived a great chief. His chieftainess was a great noblewoman; and although the chief had many wives, he loved her most, for she was a princess, the daughter of the chief of another village. Therefore her husband loved her and honored her.

Many years had passed since they were married, and still she had no children; but when she was getting old, she conceived and bore him a son. They loved him very much. Soon he grew up; and when he was a young man, everybody loved him.

The father wished his son to marry, and therefore the young man was married to a princess. His father gave away much property to the relatives of the princess; and the princess's relatives—her uncle and also her father—gave him four costly coppers, elk skins, boxes of crabapples, boxes of cranberries mixed with grease, and all kinds of food. The young man loved his wife, and all his people loved her.

The princess, however, was downcast because her husband was a great gambler. Every day he would go to the gambling-house, and he would join the gamblers. Sometimes he lost much. At other times he won. His wife would stay at home. Soon the princess gave birth to a child.

One day the prince went, as he was used to doing, to the gambling-house, and he gambled and lost all his property, and he lost all his father's property—his costly coppers, his large canoes, and his slaves—and he lost also his father and his mother and his wife and his little boy. Late in the evening he came home. He was very sorry on account of what he had done to his good family.

As soon as his wife saw him enter, she arose and took a dried salmon; but the young man was silent. He stared into the fire like one dumb. His wife roasted the salmon, cut it, and put it in a large dish and placed it before her husband; but the prince did not take any notice of it, for he felt distressed because he had lost all his property and his family. Therefore he kept silent. The dish remained untouched in front of him. When it was late in the evening, the woman scolded because her husband did not eat the salmon which she had prepared for him. Therefore she took the dish away, and said, "You ought to eat the salmon of the daughter of Chief Peace." She was angry, and threw the dish with the salmon into the fire.

Then the young man's heart was full of sorrow. He arose and went to bed and lay down there. He thought that he would not be

[1] The people have a little story about a village on an island way out in the ocean, in which a great chief is said to live, Chief Peace. He is said to have a very beautiful daughter called Peace Woman, a very beautiful girl; and many princes tried to marry her, but they could not reach her town, because it is too far away from the mainland. They could not find their way back from her home, and they all perished on their way out on the ocean.—Henry W. Tate.—Notes, p. 779.

able to endure the shame of staying at home. Therefore he decided to leave the house while the people were asleep. He arose from his bed, took mountain-goat fat and some tobacco to chew, and some small coppers. Then, before going out, he went to one of his father's slaves, and said to him that he was leaving his father's house because he was angry. Then he went away quickly, without waiting for an answer.

As soon as he had gone, the great slave shouted, "Master, master, your son has gone away!" The chief said, "Where did he go?" The slave replied, "He left just now. He told me that he was going to leave you and your people." Therefore the chief said, "Go out and call my tribe. Tell them that my beloved son has left my house, being angry."

So the slave went out and shouted, "My master's son has left full of anger." Therefore the whole tribe arose; the people took their torches of pitch wood and of olachen, and searched in the woods and on the beach and in the water.

The young prince, however, had gone straight behind his father's house, and he came down at the beach on the other side. He walked around the sandy shore of the bay until he came to a point of land. There he sat down at the foot of a spruce tree; and while he was there he heard a canoe rounding the point. Then he heard the crew saying, "This is the place!" He remained sitting there. Then he heard them come ashore toward him. Behold! two men stood in front of him, who said, "Prince, come down to our canoe and go with us! We have come to take you home." So the prince went down to their canoe to accompany them, and the two men asked him to lie down and to sleep.

He obeyed, and the two men paddled very hard and soon reached their master's village. There they woke the prince, who had been asleep all the way. When the young man awoke, behold! he saw a a great town and many people. He went ashore, and some people guided him to the chief's house. There he sat down on one side of the fire, and many people came in. As soon as he was sitting there, some one touched his side, and said, "My dear, throw your ear-ornaments into the fire!" He did so. This was the Mouse Woman, who asked him, "Do you know who has brought you here?" He replied, "No." Then she said, "This is the town of Chief Peace. He has a beautiful daughter." The Mouse Woman continued asking him, "Have you a little fat, tobacco, or a small piece of copper?" The prince said, "Yes, I have fat, and tobacco, and copper." Then the Mouse Woman said, "Ask the chief's attendants to spread a mat in front of the chief and the chieftainess and the three uncles of his daughter; and then throw the fat on the mat, and also the tobacco. Then the small amount of fat will enlarge on the mats, and after-

ward take the small coppers and break them to pieces. Throw these down also in front of the great chief and his wife and the girl's uncles." Thus spoke the Mouse Woman, and she went away.

Presently the prince said to the chief's attendants, "Spread two mats in front of the chief, two mats in front of the chieftainess, and two before each of the three uncles of the girl." The attendants did as they were told; and the prince first threw a little fat on the mat in front of the chief, and it became a great pile. He also threw tobacco on the other mat, and the tobacco became a great pile. He did the same in front of the chieftainess and of the three uncles of the girl. After he had thrown down the fat and the tobacco, he threw a piece of copper in front of the chief, and it became a large costly copper. He threw down four pieces. Then he threw two pieces of copper down in front of the chieftainess, and two each in front of the three uncles of the daughter of Chief Peace.

When he had done so, Chief Peace said to his attendants, "Bring down my only daughter, and let her sit by the side of the prince! She shall become his wife." And the chief invited all his people, and the prince was married to the chief's daughter. The girl loved him very much, and his father-in-law loved both of them.

Sometimes the young man would go to get wood; but his father-in-law would not allow him to get firewood, for he had many slaves to do so. The chief gave to his daughter the two great slaves who had brought the prince to his house to be the slaves of the young couple.

One day the prince went around the island crying, for he felt homesick for his parents. Late in the evening he came back home to his father-in-law's house, and he went right up to his bed and lay down to weep. Then his beautiful wife came to him and asked him why he was weeping, whether there was anything wrong between them or between him and her father. The man replied, "No, not so. I am well satisfied with your father's kindness to me." Then he told her that he felt homesick for his father and mother at home. The princess did all she could to comfort him.

On the following morning his father-in-law said, "Start the fire, slaves!" They lighted the fire. Then he asked his daughter, "What makes my son-in-law so sad this morning?" The young woman replied, "He longs for his parents." Then the chief said, "Oh, it is not a very long way off. I shall send you back soon. Early tomorrow morning I shall send my whole tribe out to hunt; and if they are successful, I shall let you go day after tomorrow, and you will reach home on the following day."

So on the following morning, quite early, all the people of the tribe went out hunting; and when the sun rose in the east, they came home one by one. Some brought whales; others, sea lions, seals, halibut,

and all kinds of fishes. When they were all at home, they gave the animals and the fishes to their chief; and the chief invited all his people, to tell them that his son-in-law was to leave the following morning for his own native land; and he also said to his daughter, "When you have no food in winter, tell your husband to ask his wood-carvers to make a good long cane six fathoms long of ash. You will need six digging-sticks.[1] Also let them make a large board four fathoms long and two fathoms wide."

When the feast was over, the people all went home, and on the following morning they took down two large canoes. Both ends of these canoes were carved in the form of the mouth of an animal, and all the large flat-beamed canoes were carved with figures of otters. Then the people took down to the canoes the whale blubber that they had brought the day before; and when the two canoes were full of whale blubber, the chief took hold of them by the stern and shook them, and the whale blubber decreased in bulk. Then they loaded the canoes with blubber of sea lions; and when they were full, the chief took hold of them by the stern and shook them, and the sea-lion blubber decreased in bulk. Next they loaded them with seal blubber; and when the canoes were full, the chief took hold of them by the stern and shook them, and the seal blubber became less. Then they loaded them with all kinds of fish, and so the canoes were filled with many kinds of fishes. Then the people took down a large board, put it across the two canoes, and spread garments of sea otters over the boards. The two young people were made to sit on these; and the chief said to his daughter, "My dear, when you hear the thwarts, the stern, or the bow of the canoes creak, or if they stop going, then you must know that they are hungry, and you must feed them with seal blubber. Feed the bow and the stern half a seal each. And when they have eaten your seals, whistle." After he had given this advice to her, he shook the two large canoes, and he whistled. Then the canoes moved and went on rapidly toward sunrise.

They went a long way, then they stopped; and all the thwarts, the bow, and the stern made a great noise. The princess said to her husband, "Feed them!" The prince did so; and soon after he had fed them, he whistled, and they went on. Four times the two canoes rested on their way across the sea.

Early on the following morning it was calm and foggy. Then they arrived in front of the village of Metlakahtla; and when the fog vanished, the people of the village came forth, and, behold! the large canoes anchored in front of the village.

The village people asked those in the canoes, "What kind of people are you?" Soon the young man arose, and said, "Did not a prince

[1] We call this a digging-stick. In those days they were used for digging clams or digging the ground. It was a pole sharp at each end. Sometimes they would also kill people with it. A clam-digging stick is not very long, three or four feet, but the chief told him to make it six fathoms long.—HENRY W. TATE.

go away from home years ago, being angry?" Then all the people in the village were full of joy. Some cried, some shouted, and some were amazed. They all went down to the beach to call the canoes ashore; and when they came there, they took the blanket on which the princess was seated and put it down at the edge of low water. Then she stood near the stern of the two canoes, and all the people carried up the fishes from the canoes; and when the fishes were all out, the princess shook the canoes, and they were full of seals, and they carried these up to the chief's house. When the seals were all out, she shook them again, and they were full of sea-lion blubber, and the people carried this up to another house; and after they were empty of the sea-lion blubber, she shook them again, and they were full of whale blubber, and the people of the village filled another house with the whale blubber. Four houses were filled with provisions which they had brought home.

After this the young people of the tribe took up the plank; but before the young men took up the plank, the princess shook the stern of the large canoes and whistled, and the canoes went back rapidly to their home out in the ocean.

The young men took up the plank with the prince and the princess seated on it, lifting it above their heads, and put it down by the side of the chief's great fire.

The princess Peace Woman wore a large plume behind her ear, and she was always carrying her pretty little root basket from which she drank water. She would not allow any young man to fetch water for her except her husband. As soon as her husband came in from drawing water, she took off the plume and dipped it into the water which her husband had just brought in, and the water dropped down in clear drops. Then she drank it.

Now, the former wife of the young man tried in every way to talk to him, but he refused to do so; and his former wife tried to meet him, but the young man would take his son along. Peace Woman loved her husband's son.

Not many days had passed when the people of different tribes gathered to buy food from the prince who had just come back. They brought skins of elk, marten, and sea otter, canoes, raccoon skins, and all kinds of goods to buy provisions, and the young man became rich. Therefore he invited all the tribes and gave a great feast to all the chiefs, and gave away property and food; and he gave a great feast to his own tribe. Then all his goods were gone, and his provisions were exhausted.

Just before full moon he told his father's wood-carvers to make six digging-sticks, each six fathoms long. Therefore his six wood-workers went, and each of them made one stick. Late in the evening, when they had finished them, they came home. The princess

examined the sticks that the woodworkers brought. Each had done his very best to make the best stick, and each brought a nicely carved digging-stick into the chief's house. The princess refused them, but she took the one made of ash. .

On the following morning some more woodworkers went, five in all. They made five digging-sticks of ash, and carved them as well as they could. They took them to the princess, who examined them. Now she had what she needed. The first time each of the woodworkers had made his digging-stick out of other wood—one of spruce, another of hemlock, another of fir, another of maple, another of yellow cedar. Therefore the princess refused them. They were not strong enough. The six digging-sticks of ash were red and strong and would not break.

Early the following morning they arose, and her husband said to his father's attendants, "Take my wife down to the low-water line." Therefore the young men took her down on the same plank on which she had come. She took one of the long digging-sticks and put it down into the sand very deep. She took another one and put it down in the same way as the first one, and she did so with the rest of the six sticks. Then she leaned on the first stick. Behold! there was a large whale pierced through the back by the stick. She went to another one, leaned against it, and it had speared a great sea lion. She went to the next one, leaned on it, and there was a seal; another one, and there was a large halibut; another one, and there was a large red cod; and when she leaned on the last stick, there was a great bullhead. After she had finished, the young men took her up to the house. The people of the whole village carved the great whale and cut off slices of blubber; and they carved the sea lion, seal, halibut, red cod, and bullhead. They carried them into the chief's house, and three houses were well filled.

Then all the tribes of the Tsimshian heard of it, and they all came together to buy food; and the prince sold the whale blubber and the sea-lion blubber and all the large fishes and seals; and when he had finished, his father's house was full of elk skins and all kinds of goods.

On the following morning the young men carried her down again to the low-water line. She was seated on the plank, and other young men took down her digging-sticks. She put the first one very deep into the ground, and then the other ones to the last one. Then Peace Woman went to the first stick, leaned on it, and there was a great whale. She went to the second one, there was another whale, and there was a whale at each of the six digging-sticks. She put down the six digging-sticks again, and another six whales came up. Then she stopped. Now she stood on her board, and pointed out one large whale, which she gave to her father-in-law, and one whale to each of the four brothers of her mother-in-law (that is, to her hus-

band's uncles), and another one she gave to her mother-in-law, and two whales she gave to her father-in-law's tribe, and two more to her husband's tribe, and two whales she gave to her own husband.

Now all the people of the two tribes were busy with their own food. Then the people came along to buy provisions. The prince cut one whale and sold it. Another one he cut to be given away to the chiefs of all the Tsimshian tribes. Therefore when the appointed day came, he made a great feast for the chiefs of all the tribes. He gave away much property, and one large whale which was cut into slices of blubber.

Now, one day before evening the princess said to her husband, "Bring me some water!" So the prince took her root basket and went. His former wife was sitting by the side of the water, watching him secretly, and as soon as she saw him coming, she hid in the bushes; and when the young man took the water, she rushed to him from the bushes where she had been hiding, took hold of him, and put both of her hands around his body, saying, "What has made your heart hard against me, my dear? Take pity on me! Just say a word to me, and I shall be satisfied." The prince tried to escape from her, but she would not let him go. She held him, and finally the young man took pity on her and spoke to her.[1] Then the prince washed his water basket and went away quickly.

As soon as he came in, his wife took the plume from behind her ear, as she was accustomed to do. She put it down into the water, lifted it up, and, behold! it was full of all kinds of slime. Therefore she struck her husband in the face, and said, "Although you still love your former wife, yet you come to get me." She poured out the bad water, arose, and went out. Her husband followed her. She went down to the beach, and her husband went there also. She walked out on the water, and her husband also walked along on the water. The princess was walking on the "belt" of the water.[2]

Together they walked on that line; and when they passed the islands, the princess said to him, "Go back to your former wife, lest I look back and you perish!" However, the young man followed her, running as fast as he could, and crying piteously as he was running. Often he would try to put his hands around her; but he could not do it, because she had become like unto a cloud. Again and again she said, "Go back, lest I look back and you perish!"

Now, the young man saw the island of Chief Peace's village far ahead. Again the woman said, "Go back!" but the man said, "No, no, I will not go back, unless you come back with me."

Then the princess looked back at him, and at once he sank down to the bottom of the ocean and died there. Then Peace Woman

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[1] Original: Su-g·a'wun da sa-qa-gâ'ᵒ.l su-pla'ᵊsem y!ô'ᵒta as nlî'at, da wila dû'mgɛt wil wā'ldɛ!t.

[2] We call "belt" of the water a line that may be seen on the water when it is very calm. HENRY W. TATE.

went on weeping until she arrived at her father's house on the island; and when she came in, she was weeping bitterly.

Her father asked her, "Why are you weeping, my dear daughter?" but she did not reply. Again the chief asked her, "Where is your husband, my dear daughter?" Then she told him that he had died in the sea when she looked back at him. Chief Peace was full of sorrow, because he loved his son-in-law; and after he had cried, he rebuked her for having killed her husband. Therefore he ordered his slaves to take down his long pole with the bag net at one end. They did so. Then he said to his slaves, "Open the privy-hole between the door and the fireplace." They opened it, and the chief took his net-pole, put it down into the hole, and after a while he hauled up the net. He had caught the backbone of his son-in-law. He let down the net a little longer, and the head came up with the bag net. He put them together in their proper places, and then let the net down again, and he caught both arms. He let it down again, and he caught the hands. Again he let it down, and caught the legs. He let it down once more, and he caught the feet. Thus the chief brought up all the members of the body. He put them in their proper places; and when he had put them in order on the wide plank, he leaped over the body of his son-in-law; and after he had done so four times, the prince arose, and the chief gave him again to his daughter.

So the young princess was comforted, and she gave a great feast to her people; and she told them how well pleased she was with her husband's relatives, how her father-in-law loved her as long as she had been with him, and that also her mother-in-law loved her very much, and that the whole family had loved her. Therefore her father, Chief Peace, was glad, and so were all his people. The prince said also, "I will not return to my own home, but I will live here with my wife and with my father-in-law and my mother-in-law."

29. Sucking Intestines[1]

There was a great town at Metlakahtla, the town of the G'i-spa-x-lâ'°ts, called the Red-Bear Village (Lax-mes-ô'l), in which a great chief and chieftainess and the chief's nephew were living. The young man fell in love with the chieftainess. She loved him very much, and the young man loved her, but the chief did not know about it. The young man often went to her while the chief was away.

After a while she was with child, and the chieftainess resolved that she would pretend to die on behalf of her lover. So they agreed on this plan; and on the following day the chieftainess pretended to be very sick, because she loved the young man better than her husband, and she wanted to marry that young man.

She had not been sick many days when she said to her husband, "When I die, bury me in a large box. Do not burn my body, but

[1] Notes, pp. 634, 781.

put my horn spoon in my coffin, and my marten blanket, and my fish-knife."

After a short time she pretended to die. Then the whole tribe of the chief assembled and cried for her. The people made a large box to bury her. They put her into it, with two marten blankets and one sea-otter garment, and also many dozens of beautiful horn spoons, and with her fish-knife. They put the coffin on the tree on the little island in front of the village. Now she pretended to be dead.

For two nights the chief went to the little island, and sat right under the coffin in which the chieftainess was lying, and wept. While he was there, he saw grubs falling down from the coffin. Then the chief thought, "Her body is full of grubs," and this made him cry bitterly; but actually the chieftainess in the coffin was scraping her horn spoon with her fish-knife, and the scrapings of the horn spoon looked just like maggots.

As soon as the chieftainess was in the coffin, the young man went to her every night while the village people were all asleep. He went over to the little island, climbed the tree, and kicked the cover off the coffin, saying, "Let me in, ghost!" Then the chieftainess would laugh in her coffin-bed, "Ha, ha! in your behalf I am pretending to make grubs out of myself." Then she opened the cover of the coffin. The man went in and lay down with her. The young man always went up to her every night, but the great chief did not know about it. He was still weeping, and no one could comfort him.

One night another young man went to the little island where the chieftainess was, and was sitting with his sweetheart under the chieftainess's coffin. Then they saw a young man coming to the place where they were. They recognized the chief's nephew, who climbed up to the chieftainess's coffin, kicked the cover, and said, "Let me in, ghost!" and they heard the chieftainess laugh in her coffin. They heard her reply, "Ha, ha! I am pretending to make grubs out of myself." Then they saw the young man going into the coffin, and they heard them talking in the coffin. Before daylight the chief's nephew came out of the coffin.

Then they told the chief what they had seen; and he sent over his two attendants to watch the chieftainess's coffin, and he gave them this command: "If it is true, throw down the coffin." Therefore the two attendants went to the island and watched the coffin; and while the people of the village were asleep, they saw a man coming over. They recognized the chief's nephew. He climbed the tree to where the chieftainess lay; and as soon as he reached the top of the tree, he kicked the coffin, saying, "Let me in, ghost!" and they heard the chieftainess laugh, and reply, "Ha, ha! I am pretending to make grubs out of myself on your behalf." The attendants heard

them talking in the coffin; and at midnight, when everything was quiet and they knew that they were asleep, they climbed the tree, threw down the large coffin, and the body of the chieftainess burst, and the chief's nephew also was killed.

When the men came down, they saw a baby boy among the intestines of his mother. They went back to the chief's house and told him that it was true, and they also told him that the child was alive.

Then the chief ordered them to bring the child to him, so they brought the child to him. It was sucking the intestines of its mother; therefore its name was Sucking Intestines. Then the chief took a good female slave to be its nurse. The child grew up in the chief's house, and the chief loved the little boy very much. When he was able to walk, he would go very often to the little island to get chewing-gum from the spruce trees, for he liked chewing-gum very much. He got it from the same spruce tree on which his mother's coffin had been placed when she pretended to make maggots out of herself.

The chief took him over to the island, and burned some gum for him to let the child have the chewing-gum. He did so many times, going with his slaves.

One day the boy walked over to the island alone to take gum from the same spruce tree on which his mother's coffin had been. He liked best to be on the little island where he was born, and played around there almost every day, and the slaves would take him over to the island. He became a beautiful boy, and the chief loved him more and more every day.

One day the boy said to his father, "Let us go to the little island and burn some gum!" So the chief went with him, together with some of his slaves. Then the chief ordered his slaves to burn off the gum, and they did so. The chief was sitting near the spruce tree, while the boy stood in front of him. Then a flame of fire, like a tongue, took the boy away from the chief, and the boy was burned to death. The chief mourned again, for the fire had swallowed up the boy. This is the end of Sucking Intestines. Nowadays we still call the little island Where She Pretended To Make Grubs Out Of Herself.

30. Burning Leggings and Burning Snowshoes[1]

There was a tribe, and a great chief was married to a chieftainess. He loved her very much. After a while he was again in love with a young woman, and he expected her to be his wife. He loved her better than his first wife, and therefore his first wife was very jealous of his new love.

The young woman had four brothers who were hunters. Every year they would come down to visit their brother-in-law, and brought with them provisions to their dear sister. Therefore the chief loved

[1] Notes, p. 781.

them very much. Then his first wife was very jealous of the young woman, and she tried in every way to find fault with her.

Finally the young woman gave birth to a boy, and the chief loved her very much. The first wife was still trying to find fault with the young woman. The child was growing up, and began to creep about; and the chief loved the child's mother because she had borne a child.

One day the four brothers came down again to visit their only sister, the chief's wife, and brought her rich food—dried meat and fat—and the chief welcomed his four brothers-in-law. After they had been there some time, the chief asked the eldest of his brothers-in-law kindly to gamble with him, and they played together on the gambling-mat. The eldest brother took out a small leather bag from his gambling-bag, containing red ocher, which they used in those days to paint their faces. He took it out of his gambling-bag and put it on his face. Now, the first wife of the chief saw this, and she called a slave-girl, and sent to the man who had the red ocher. She asked the slave-girl to tell him that she wanted some of the red ocher, and she promised to meet him behind the house. Therefore the slave-girl went to the eldest brother and told him what the chieftainess wanted; but the young man said to the slave-girl that he did not want to comply and to do a wrong to his brother-in-law, so the slave-girl went back and repeated to the chieftainess what he had said.

The chieftainess sent the slave-girl again to tell him that she wanted some of the red ocher, and that she would meet him outside right away. The slave-girl went again and whispered to the young man, and repeated to him all the chieftainess had said. Then he said, "I will give part of the red ocher to her, but I will not meet her;" and he gave half of his red paint to her through the slave-girl.

The woman took it, went out, and put the paint on her face. Then she came again, and went to where her husband was sitting with his young wife, in the rear of the house. She said, "Look here! Look at my face! Your brother-in-law mocked me and just put the red paint on my face."[1] Then the chief became very angry; and he said to his attendants, "Shut the door, lock it, and slay the four brothers in there, and throw them behind my house, outside." Therefore his attendants killed them and threw their bodies behind the chief's house, as he had ordered them to do. Then the young woman went every morning to mourn for her four dear brothers, and the chief now loved his former wife most. The chieftainess was very glad now, because the chief loved her more than his young wife. The young woman woke up very early, and carried her child along, going behind the chief's house, where the bodies of her dead brothers were;

[1] Original: Nīᵒ gwawa'(?) nīat am nᴇrᴇnu(?); āt ha-wilā'gᵘdū łgu-qlałā'ntk ā'nᴇsgat a k!â'i, am-t!a'-łdᴇda mᴇs-a'ust ā ts!a'lut, ada da'mxdūt a gwīᵒt.

and she mourned there until evening every day. She would never eat anything. She did so often.

After the chief had killed her brothers, he called all the young men of his tribe into his house, and they had fun in his house every evening. The young men would shout for joy in the chief's house, while the poor sister was crying every evening over her dear brothers' bodies. Now, the chieftainess was seated close to the chief when he was sitting in front of the large fire, while the young men were playing at the other side of the fire.

One day the chief said to the young men who were playing, "When you see that woman (meaning this younger wife) come in tonight, take a cedar-bark rope and trip her, so that she may fall."

Late in the evening she ceased her wailing, and came in at the door with her child on her back. She came in; and when she came close to the cedar-bark rope, the young men held it tight, so that she almost fell over it. Then all the young men shouted and laughed at her, and the chief and his first wife also laughed at her. The poor mourning woman with the child on her back crept to her bed in the corner of the chief's house.

Very early the following morning she went out again, and wailed all day as she had done before. She was almost in despair because they had mocked and laughed at her late in the evening. When she came in late at night, the young man tripped her feet again with the cedar-bark rope, and she fell; and they all laughed at her while she crept to her bed, her heart heavy with sorrow. She was weak, for she had not had anything to eat since the time when they had killed her brothers.

Early the following morning she went out again. She wished only for one thing; namely, to die. Therefore she went there often. In the evening, as soon as the sun went down, after she had been weeping bitterly all day, she opened her eyes, and there was a flash of lightning. She looked, and, behold! a handsome young man stood by her side, who said to her, "What ails you?"—"O Supernatural One! the reason why I weep is my grief for these, my four slain brothers, whom they have thrown out here. So I go every day to mourn for them; and besides this, they made fun of me, tripping my feet with their cedar-bark rope; and they all laugh at me, by order of my husband, and his chieftainess. Sometimes I am faint with sorrow."

Then the Supernatural One said to her, "My father the Sun sent me down to find out what has happened. He was displeased to hear your voice every day. Take my leggings and my snowshoes and also my moccasins." He made them into one bundle and tied them together. Then he ordered her to throw them down in front of the chief. He continued, "Then say to him, 'See what happens to the leggings and snowshoes of those whom you have murdered!' A

flash of lightning will proceed from them. Then he will call all of his people into his house to let them know what has become of the leggings, snowshoes, and moccasins of the four brothers whom he had killed a few days before, and to tell them that a flash of lightning had proceeded from them. All his wise men will not be able to understand it; and only one very old man, who lives at the end of the village, and whose name is Disbeliever, will not come when he is called the first time. He is blind, and therefore he can not come. Then the second time the chief will send some young man. I will transform myself into the old man Disbeliever. I shall meet the young man on my way. They will take my hand; and when you see me coming into the house, you must run away, lest you be consumed with the rest." Thus spoke the Supernatural One to her.

So she took the bundle made of the leggings, the snowshoes, and moccasins, and went in haste before it was dark. The chief heard that his wife had stopped wailing very early, and he wondered about it. Then he told the young men who were playing in his house not to trip her with the cedar-bark rope. When she came in, all the young men were quiet. She walked on straight to her cruel husband, who was seated in the rear of the house, with his first wife leaning against his side, glad and happy. The brave woman went to them and threw the bundle down in front of them, saying, "See what has happened to the leggings, snowshoes, and moccasins of those whom you have murdered!" Then there was a flash of lightning, which frightened the chief. He trembled, and said to the young men, "Call all the people of the village, from the old men down to the small children, and from the old women down to the little girls. Let no one remain outside!"

Therefore they went around to every house and called all the people, in accordance with the order given by the chief. When all the guests were in, the chief told them what had happened to the leggings and snowshoes of those whom he had slain a few days previously, and he explained to his people what his wife had said when she threw the bundle down in front of him, and how a flash of lightning had proceeded from the bundle; and he said to his wise men, "Explain to me the meaning of this!" but nobody could explain it. Some of them did not believe him, and some were astonished; still there remained one very old man, Disbeliever by name, and it occurred to some of them that the old man Disbeliever still remained outside. Therefore the chief sent for him. The young men went to his house and told him what had happened to the leggings, the snowshoes, and the moccasins of those whom the chief had slain a few days before. Then the old man laughed, and said that the leggings and snowshoes of the ghosts were becoming a flash of lightning; and he continued to laugh, saying, "No, no! Never since the world began

have I heard of such a thing as what you have told me. No, dear, no! I do not believe what you have said." The young men displeased the old man, who said, "No, I won't go there! Nonsense, nonsense! That is all." They told him that the chief wanted him; but he said, "No, I will not go. I am not well tonight." Therefore they went back to the chief's house, and they told him that Disbeliever had made fun of them. (The people named the old man Disbeliever because he did not believe what the people would tell him. Therefore they gave him the name Disbeliever.)

Therefore the great chief was enraged, and said, "Bring him in quickly!" The young men went a second time; and while they were on their way, they met him. They asked him, "Is that you, Disbeliever?"—"Yes, I was groping my way along." They took him by the hand and led him into the house up to the chief and his wife. As soon as the old man came in, the mourning woman took her child on her back and went out unobserved. Now Disbeliever said, "Let me feel of the bundle!" They took his hands and guided them to where the bundle was. Nobody had touched it before, because they were all afraid lest they should be consumed by the lightning. The chief repeated the words that his wife had said to him. When the old man felt of the bundle, he laughed again, and said, "I do not believe that the leggings and snowshoes and moccasins of the ghosts became a flash of lightning. I never heard of such a thing happening since the world began. No, no, no!" Then he opened the bundle, took the leggings by themselves, saying, "Now, leggings, let a flash of lightning proceed from you!" At the same time he struck the ground with the leggings. He took up the pair of snowshoes and struck the ground with them, and said, "Now, snowshoes, burn!—Now, moccasins, let flashes of lightning proceed from you! Oh, what nonsense!"

The chief took a little comfort when the old man took up the leggings. Then the old man put them on. He also put on the snowshoes, and leaped first before the chief, who was sitting by his side. He struck the snowshoes one against the other, and ran around the fire that was burning in the center of the house.

All of a sudden a flash of lightning proceeded from the leggings and snowshoes and moccasins, and the house and all the people in it were consumed. Not one escaped from it.

The woman was sitting where the bodies of her brothers were; and the supernatural being came to her again, and said, "Lay out the bodies of your brothers in good order." She did so, and then the supernatural being jumped over the eldest one first. He did so four times, and the eldest one arose. The supernatural being stepped to the second brother and jumped over him four times, then the second brother arose; and the supernatural being did to the third one the

same as he had done to the two others, and the third one arose; then he stepped to the youngest one and jumped over him four times, and the youngest one arose from where he had been lying dead. The supernatural being wore his own leggings, snowshoes, and moccasins when he jumped over the dead bodies of the four brothers, and so they arose from where they had been lying dead. Therefore the woman was much pleased to see her brothers alive again. She went to the place where the supernatural being stood, but he disappeared from their sight.

Then the four brothers went down to the village, accompanying their sister. They saw the desolation of the village. They went to where the great chief's house had stood, and there was only a heap of bones and of ashes on the ground where the people had been assembled in the chief's house.

After they had been there for a while, they started for their own home in the mountains, taking their sister along, and they still live in the mountains. We call their village Ts!ets!ā'ut.[1]

31. Hak!ulâ'q[2]

There was a village way out at sea near the great ocean. In front of the village were two islands. The first one was large, the second one smaller than the first. The first island was the town of the sea otters. The sea otters lived at the foot of the trees on the large island, and so it was on the next smaller island. There were many sea otters on the two islands.

Between the two islands a child was floating. So it happened that if any one tried to go to these islands, he saw a beautiful child floating on the water. The canoe went toward it, and they took the child aboard; and whenever they camped on the large island, a monster (Hak!ulâ'q) would come out of the water and ask for her child. She would say, "Who stole my child?" Then a storm and high waves would strike against the high rocks on that island, and the island would become covered with foam, and the people would die there. The same thing happened for many years, and many people died there generation after generation. The people had no power to kill the monster. The whole village was in mourning, for their young men had almost disappeared. Only old men now remained in the village. Two or three canoes were lost every day, of those who tried to kill the child and the woman but could not do it.

[1] Possibly the description of a pantomimic dance given to me at Kinkolith (G·in-gō'lix·), on Nass River, refers to this tale (see Boas 1, 1895, p. 52): "In one ceremony two men dressed like Ts!ets!ā'ut hunters appear. Suddenly the noise of thunder is heard, and down through the roof comes a person dressed in eagle skins and wearing the mask of the thunderbird. The hunters shoot at the bird. At once there is a flash of lightning and a clap of thunder. One of the men falls dead, and the other one escapes. The fire is extinguished by water which wells up through a tube of kelp that has been laid underground and empties into the fire. At the same time water is thrown on the spectators through the roof. This performance is accompanied by songs of the women, who sit on three platforms in the rear of the house. The song relates to the myth which is represented in the performance."

[2] Notes, p. 783.

Therefore the whole village assembled to talk about the monster that was destroying all their young men, and they agreed to make war against it. So one day they prepared their weapons, and made ready to go out against the monster and its child. On the following day they went. Part of the people went to battle against the monster, and the rest remained in the village.

When the party arrived at the place where the child was floating, they did not find it. So they came to the large island, and there they saw sea otters running about. They hunted them and clubbed a great number. They nearly forgot their grief, because they had slain so many sea otters. It was very calm that day, and before evening they loaded the canoes with the sea otters; and while on their way back home, between the two islands they saw the child floating on the surface of the water.

Then a violent man said, "I will kill the child to revenge the blood of my relatives!" and they all agreed. He took up his spear and thrust his spear right through the heart of the floating child; and when he took the spear from the body, the monster came up from the water, and asked, "Who killed my only child?" The man who had killed it said, "I killed your child, for you destroyed all my family." Then the monster shouted and cried aloud. A great whirlpool opened and swallowed the canoes. The first canoe went along very fast, so that the whirlpool could not catch it. The crew brought the sad news to the people who remained in the village.

Then that part of the people who had remained in the village made ready to fight the monster. On the following day they went; and when they arrived at the same place (that is, between the two islands), they did not see anything on the surface. They went right ahead until they arrived at the large island; and they saw that the land was full of sea otters, but they did not pay any attention to them. They came back soon. On their way back they saw a child floating there. Then the two canoes went on (?), and the two harpooneers took up their spears and thrust them through the body of the child. The monster came up and cried for her child, whose body was torn by the spears. She said in a low voice, "Why did you kill my child?" and the harpooneers of the two canoes said, "Why are you killing all our people? You have killed the greater part of our tribe." Then she shouted as loud as the rolling thunder. A whirlpool opened and drew in the canoes, but the two canoes the harpooneers of which had the child's body at the end of their spears could not be swallowed by the whirlpool. Then the monster seized the bow of each canoe and took them down to the bottom of the sea and destroyed them all.

Now only one young chief remained in the village, with his two nephews and his niece and the mother of these two young people. The young chief thought how he could overcome the monster of the sea. One day he said to his two nephews, "Let us build a good swift

canoe, and let us try all kinds of trees!" and when he was cutting down the tree, two young men, who were also his nephews, came to him. Now there were four young men, two women, and the chief. They made a good-sized canoe; and when it was finished, they steamed it, and it was very good. Therefore they took it down, and went in it against the rolling waves. They were paddling hard, and the canoe was broken by the waves. They went home, broke it all to pieces, and threw the pieces into the fire.

Then they made another canoe of a spruce tree. It was better than the one they had built before. When it was finished, the chief went to test it on the sea. They went out; and while they were on the sea, they went against the rolling waves made by a great storm. The waves struck the canoe, and soon it broke. They went home and broke it all to pieces.

Then they made a new canoe of yellow cedar, better than the one they had built before. When they had finished it, they took it down, and went again against strong winds which raised mountainous waves. They struck it and broke it. Then they went home, broke it to pieces, and threw the pieces into the fire.

The chief tried all kinds of trees. Last of all he tried the yew tree, whose wood is very strong and hard. They built a better canoe than any of those before; and when they had finished it, they tested it on the stormy sea. Then they came back home safely.

Then the young chief ordered his four nephews to gather all kinds of food. On the following day he loaded his strong canoe with all kinds of provisions, and they started. The young women were with them. Their yew canoe was faster than a flying bird. They went along between the two islands, and soon they arrived at the place where the floating child was. Then the young chief said, "Just pass close by the floating child!" They did as the chief had ordered them; and when they were passing near by, the chief took the child's foot into the canoe, and said to his companions, "Pull hard!" and they paddled as hard as they could, and reached the first island. Then they hauled up their canoe right in the woods, with the child and everything in it.

As soon as they had carried up their canoe, the monster came out of the water in front of them, and said, "Give me my child!" The chief replied, "Where are all my people whom you destroyed? I will not let your child go." The monster woman said, "Give my child back to me, or I will overturn the island on which you camp." The young chief replied, "Where are all my people whom you have destroyed?"

In the night the island rolled over and over slowly; but they all went aboard their canoe, and the canoe floated above the island. On the following morning, when the rolling of the island ceased, the

canoe rested on top of it; but all the trees of the island were swept away, and nothing but bare rock remained. There was no way to escape from the island.

The monster was still pleading for her child, but the young chief continued to ask for his people. Not many days passed before the child died. Then the monster woman stopped asking for her child. The young chief was still on the island, and he was there for a long time with his companions. The chief still counted the days of his work.

One night about midnight the eldest one of the young men compelled his sister to have intercourse with him. The next morning she asked him to go with her to the beach. There the young woman took the skin of a white weasel and tied it on the back of the head of her brother. She said to him, "Go on and fly out to sea, that all the people may see you!" For that reason the male sawbill duck is white on the back of its head.

When the days that the young chief had counted were at an end, he said to his nephews, "Let us try to go to our empty village!" Therefore they let their canoe slide down on the side of the rock; and as soon as they reached the water, they paddled away hard. Soon they saw the monster sound asleep floating on the sea at the same place where the child had been floating. Therefore the harpooneer said to his companions, "I will take her into my canoe." They went toward her, and the chief took her by the tail and threw her into the canoe. Then they pulled away as hard as they could; and when they had gone a short distance, the great whirlpool opened behind their swift canoe, but they paddled away to the shore. Soon they came to their old village. As soon as they arrived there, the monster woman died. They took her ashore, and the dead child. They took her into the house with her child and hung them up inside, one on each post. On the following day they all went aboard again and went to their village.

Then the whole village was astir, and the chief invited them into his house; and when they were all in, the chief of the village let the people dance and served his guests with food. After they had eaten, the eldest nephew of the chief said that his uncle wanted to marry one of the village chief's relatives. The latter invited his people to tell them what the young chief said. Then the old people of the village chose one of the old chief's nieces, a good-looking young princess. They gave her to the young chief to be his wife, and the whole village gave him all kinds of food, costly coppers, and elk skins. Then they went home to their own village.

The three nephews of the young chief wanted to take wives in the same village; and one day they went to the same village where the uncle had married, and they presented to the uncle of the young chief's wife and to all her relatives the skin (?) of the child of the

sea monster, and he gave his wife's uncle the yew-wood canoe, and he gave to her father many costly coppers. He also gave presents to all the relatives of his wife. Then all his nephews married there, too, and his niece married the old chief's son, and thus the empty village was peopled again. The young chief took the monster woman for his crest. He killed the two monsters, and the island was free to those who wanted to hunt sea otters. Therefore the young chief became great among his people.

32. The Prince Who Was Deserted[1]

Once upon a time there was a great town of the G'id-wul-g'â'dz tribe between Metlakahtla and Port Simpson, where there is a great sandbar in front of Kumałgo. There was a great chief there, and his four brothers-in-law. He had an only son. The prince did not eat, but was only chewing dried kidney fat. He was sitting on top of his father's house, and made arrows all the time. He did so every day; and when the humpback salmon arrived in the rivers, his father's people went everywhere to catch salmon, and dried them for winter use. The prince and his little slave also went to the little rivers in the great bay, and caught many humpback salmon and took them home. They unloaded the canoe on the sandbar in front of the village, and in the morning the eagles would gather and eat all the humpback salmon. He did so the whole summer; and when the eagles were fat, their feathers dropped out on the sandbar, and the prince sent down his little slave to gather the eagle feathers. The little slave went down and brought to his young master the eagle feathers, and the prince was very glad. He liked to feed the eagles with the salmon, because he wanted their feathers. He made many boxes full of arrows; and he used the eagle feathers, which he fastened to the shaft, so that the arrows were very swift.

Now the salmon-run was over. Summer had passed, and winter came, and the people had used up all their salmon, and all the different kinds of food were nearly gone. Then the prince's father, the chief, was much displeased with his son because he had fed the eagles in the summer during the salmon-run. Therefore the great chief sent his wife to his four brothers-in-law. He gave them this advice: "Let none of my sons' uncles take pity on him when he comes to their house, starving and hungry, for he has always been feeding the eagles during the past summer. Let the eagles feed him now!" Thus spoke the chief to his wife. Therefore his wife went to her eldest brother's house, and she told him what her husband had said. Then her eldest brother said, "I will do so." She went to her second brother and told him what her husband had said. She went into the house of the third and fourth brothers and told them the same.

[1] Notes, p. 783.

Every morning during this hard winter the great chief said to his own nephews, "Wake up and make a fire!" Then all the people in his house arose, and would sit around the fire. They ate little food, but his son was sitting there just chewing a little fat which he held in his mouth. His parents did not give him even a little food, because his father was angry.

One day the prince felt sad on account of what his father and mother were doing to him. Almost every morning his father said to him, "My son, go and feed the eagles with your salmon!" The young man was always crying. Therefore he went to his eldest uncle's house. As soon as he entered, his uncle said to his young men, "Spread the mats by the side of the fire!" They did so. "Now let my nephew sit on them!" He said to his wife, "Now feed my nephew!" So his wife took a nice dried salmon, roasted it by the fire, cut it, put it into a wooden dish, and the young men placed the dish before the prince. Then his uncle arose from his seat; and when the young prince stretched his hand toward the dish to take the roasted salmon, the chief took the dish with the roasted salmon away from him, and said, "Oh, let those eagles that you fed last summer feed you now!" Then he ate it with his wife. Therefore the young man was very much ashamed on account of what his eldest uncle had done to him. He went out crying and sad.

On the following day he went to his second uncle's house; and as soon as he entered, his uncle said to his young men, "Spread the mats alongside of the fire!" They did so. His wife roasted a salmon, cut it and put it into a dish, and placed it in front of her nephew; but before the prince could take the salmon, his uncle took it away from him, and said, "Oho! this one who fed the eagles shall not eat this good salmon." He ate it with his wife. Then the prince was very much ashamed, and went out crying.

On the following morning he went to his third uncle's house, sat down on one side of the fire, and his uncle's wife roasted a dried salmon. After she had cut it, she put it into a wooden dish and placed it in front of the young man; but before he could take the dish, his uncle took it away, and said, "Oho! this one who fed the eagles shall not eat this good salmon." Then the boy went out crying bitterly. He lay down on his bed and cried the whole night.

The following morning he went to his youngest uncle's house. As soon as he entered, his youngest uncle said to his men, "Spread the mats alongside of the fire!" They did as he had ordered them. His youngest uncle was crying with his wife while his nephew was sitting there. When they stopped crying, he said to his nephew, "I have heard what these bad men have done to you. Your mother came here the other day, and told us that your father wanted us to treat you badly. That is the reason why they ill-treated you; but I do

not want to treat you that way." After he had spoken thus, he asked his wife to roast a salmon. She roasted it and placed it in front of him; but he did not take it at once, because he thought they would take it away from him. But his uncle said, "Eat the salmon, my dear nephew!" So he took it and ate, and they gave him many kinds of food. At midnight he went home well satisfied.

Early the next morning his father said to his slave, "Go out and order the people to move up to Nass River!" Then the great slave ran out and shouted, "Move away tomorrow, great tribe!" The people made ready to move, and on the following morning they left the chief's son by order of the great chief. His youngest uncle's wife left one dried spring salmon and a bucket of crabapples and his little slave with him. They also left all his boxes of arrows with him, and some fire and half a small bucketful of grease. Now his people started and went to Nass River.

When all the people had gone away, the prince gathered some old boards and pieces of cedar bark. With these he built a small house. He gave the little slave a little salmon and crabapples mixed with grease. Early every morning he went out and made more arrows, and would sit outside the house.

The tide was very low, and then he saw an eagle that screeched on the beach. He called his little slave. "Go down to the beach and see why the eagle is screeching there!" So the slave went down to where the eagle was sitting; and when he reached the place, the eagle flew away. Behold! a trout lay on the beach. Then he shouted with all his might, and said, "There is a trout here, my dear!" So the prince said, "Take it up!" The slave carried it up to the prince, who ordered him to roast it. The slave roasted it; and when it was done, he said to his little slave, "Eat it all!" The slave did so.

Early the next morning the prince went out again and saw many eagles that were screeching on the beach. He sent his slave down. The slave ran down, and, behold! a large bullhead was lying on the sand. He shouted again, and said, "There is a large bullhead here, my dear!" The prince said, "Bring it up here!" The slave took it up, and they steamed it in a hole in the ground. The little slave ate of it, but the prince did not eat any.

For several days the eagle gave them trout and bullheads, which they dried. Then they had enough to eat. One morning he went out again, and he saw many eagles come down on the beach, where they were screeching. He sent his little slave down. He ran down again to look, and, behold! a silver salmon was on the sand. Again he shouted, and said, "There is a silver salmon, my dear!" The prince ordered him to take it, and he carried it up. The prince cut it and roasted it and ate a little. They did so for several days, and they dried the salmon.

On the following day the prince went out again, and he heard the eagles screaming on the beach. He sent his little slave down. The slave ran down, and, behold! a large spring salmon was on the sand. The slave shouted, and said, "There is a large spring salmon!" The prince said, "Take it, take it!" So the slave took it up. It was very heavy; and when he was halfway up, the prince went down to help him carry it. The prince split it and dried it. They did so for many days, and his house was full of dried fish.

Another morning he went out, as usual. Behold! there were many eagles down on the beach. He sent his slave down, and, behold! there was a great halibut on the sand. The slave shouted, and said, "There is a large halibut here, my dear!" The prince said, "Take it!" but he could not drag it along. When he told the prince that he could not drag it, the prince himself went down, and he dragged it up. He cut it and dried it.

Another morning the prince went out, and he heard the eagles screeching on the beach. There were a great many eagles there. So he sent down his slave; and when the slave came, he saw a seal. Then the slave shouted, "Here is a great seal on the beach, my dear!" The prince said, "Take it!" The slave could not carry it, and so the prince went down and dragged the seal up to his camp. He cut it and dried it. Now one house was full of all kinds of fish. Because the prince had fed the eagles the past summer, they now gave him this food. They did so many days, and every day a seal was on the beach. He dried them all.

One morning the prince went out, and, behold! there were many eagles down on the beach. He sent his slave down; and when he came there, behold! a large sea lion was there. He shouted with all his might, "Here is a great sea lion, my dear!" and when the prince heard that there was a sea lion, he went into the woods, took cedar twigs, twisted them, and joined them together; and when he had thus made a rope, he went down and tied the large sea lion to the shore; and when the tide rose, he and his slave hauled it up on shore; and when the tide turned, it was on the beach. The prince carved it and dried it. Now one house was full of dried seal meat, and he had another house full of sea-lion meat. The sea lions are very large and have much meat and fat. They did so many days, and two houses were full of sea-lion meat and fat.

Now the people who had left him were dying of starvation on Nass River; for no olachen had come, and they had no food.

Another morning the prince went out again, and there was a great number of eagles far out on the water. They were flying ashore with a great whale, and they landed there. Therefore the prince and his slave went into the woods and took many cedar twigs, which they twisted the whole day long. They tied the great whale to the

shore. On the following day they cut the blubber and carried it into a large house. They filled three houses with it, because the whale was very large. They did so several days. Now they had ten great whales. They had cut six whales, and four remained on the beach.

The prince went out, walking around the whole village. All the houses were full of blubber. He was thinking of his uncle who had pitied him while he was hungry. Therefore he called a gull and asked it to let him have its skin. So the gull lent him its skin. He put it on and took a small piece of boiled seal meat and flew away to Nass River. When he arrived there, he saw many canoes trying to catch olachen with their bag nets, but they could not catch many. The prince flew over the canoes, trying to find one of his relatives among the canoes. At last he discovered his father's slaves in one of the canoes. He flew over it.

A slave-woman was sitting in the stern, while her husband and others were managing the nets. The gull was flying over her head, and dropped down a piece of seal meat to her. The slave-woman took it and put it into her glove, and she then saw the gull fly away down river until she lost sight of it.

In the evening, when the fishermen came home, and when all the people were in bed (the slave families live in one corner), the slave-woman told her husband that the gull dropped a piece of half-dried seal meat to the place where she was sitting in the canoe. Therefore the man had a little of the seal. She also had a little, and gave the greater piece to her child. The child was glad to get the seal, and swallowed it and choked. The child almost died because he swallowed it whole; and the child's mother put her fingers into the child's mouth, trying to take the piece of seal meat that was choking the child, but she could not do so, because she had short fingers. Therefore the chieftainess inquired what was the matter with the child. The slave said, "We do not know." The chieftainess said, "Bring the child here to the light of the fire, so that I may know!" They did so, and she said, "Something obstructs its breath." Therefore the chieftainess put her long fingers into its mouth, and she felt something. She took out the piece of boiled seal meat. Behold! there was a piece of seal meat. Then she asked the slaves where they had gotten it, and she told her husband the chief about it. Therefore the chief asked the slaves where they had obtained the dried seal meat, and the mother of the child told the chief how the gull had dropped the piece of seal meat into the canoe while they were out fishing. The chief asked, furthermore, "Where did the gull go after it had dropped the seal into the canoe?" and the slave-woman said, "It went straight down river."

Therefore the great chief said, "Call all the wise men, and I will ask them what they think." So the great slave called all the old

men to the chief's house. He asked for their opinion, and they said, "We believe that your son must have been successful." Therefore the chief wanted to send a canoe on the next day to look for him. On the following morning they started, and before evening they arrived in front of Port Simpson. Behold! the surface of the water was covered with grease. They paddled along, and when they came to the place where they had left the prince, they went ashore. Behold! they saw a great many bones on the beach; and the sand smelled of grease in front of the old village; and the houses were full of dried salmon, halibut, dried seals, sea lions, whale blubber; and four great whales were on the beach. They were surprised, and wondered on account of all the prince had done.

When the prince saw the canoe coming to his town, he went out, and would not allow them to come ashore; but they asked him to take pity on them. So after a little while they landed. Then they ate dried salmon, dried halibut, dried seal meat, dried sea-lion meat, and whale blubber; and when they all had had enough, the prince ordered them, and said, "Don't tell my father that I have plenty to eat! Tell him that I died long ago; but I want you to stay here two days and eat as much as you can, but don't take anything home with you. Tell my youngest uncle that I want him to come home soon. I will give him one great whale that is lying here on the beach; but I don't want my father and my mother here, nor my three elder uncles, who made fun of me at the time of the famine, nor any of my father's people; but I want all the different tribes to buy my provisions which you see in all these houses."

Then he sent them back; and when they arrived at home on Nass River, the slaves landed in the evening. They went up to the house of their master. The chief asked them, "Is my son still alive?" They replied, "Yes, he is still alive;" and the slaves said furthermore, "Your son, whom you deserted there, has plenty to eat. There is no room for all the meat and fat, for the dried trout, salmon, spring salmon, seal, sea lion, and dried halibut. Many houses are full of whale blubber, and all the houses are full of meat and of fish as well, and four great whales are on the shore, and a great many boxes are full of grease, and the whole surface of the water is covered with grease. The prince has succeeded in getting all these provisions, and he does not want to see you or his mother, only his youngest uncle. He asked him to come down to him, and he will give him one great whale. He does not want his three elder uncles and all your people, but he ordered me to tell all the different tribes to buy his provisions."

Then the chief and his wife could not sleep that night. Early the following morning the chief said to his great slave, "Order the people to return to our old town where we deserted our prince. Then we

will ask him to take pity on us, lest we die of starvation." Therefore the great slave ran out and cried, "Return to the old town, great tribe! Move by tomorrow, for our great prince has plenty to eat in our old village."

Early the following morning the chief and all his brothers-in-law and all his people moved, and returned from Nass River to the old village at Sandbar Town.

Then the eldest uncle dressed up his two daughters. He placed them on a box in his canoe, for he thought his nephew would marry them. All the people paddled as hard as they could; and when they arrived in front of Port Simpson, behold! they saw that grease covered the water; and one of the young women stretched out her hand and dipped her fingers into the grease and ate it. The youngest uncle was behind the other canoes.

One day about noon the prince saw a great many canoes approaching. Then he went out and asked them, "Where do you come from?" They replied, "Your father and all your uncles are here, and your father's people." Again he asked them, "Who told you to come?" and they all remained silent. Again he said, "Don't come ashore, or I shall shoot you with my arrows! Get away from here and leave me alone to starve!" Then all the people pleaded with him, and he took pity on them. He asked them again, "Where is my beloved youngest uncle?" They replied that he was far behind.

The prince did not allow them to land until his youngest uncle came. All the canoes anchored in front of the old village. It was late in the evening when the youngest uncle came. He landed, but the prince refused to let the others come ashore until the following morning. He pointed out one of the great whales, and gave it to his youngest uncle, who gave his beautiful daughter to his nephew to be his wife.

On the following morning the prince went out and called the people ashore. When the canoe of his eldest uncle was near the shore, the two girls dipped their hands into the water to eat the grease that was floating on it. Therefore the prince was very much ashamed. He did not want to see them. He cut one of the whales, and gave one-half to his father, and one-half to his eldest uncle. He cut another one, and gave one-half to his second uncle, and one-half to his third uncle. Then he opened his storehouse of blubber, and gave one piece of blubber to each man and each woman, and he gave small pieces to the children. He invited them to come to his house to his marriage. He loved his wife very much.

On the following day all the tribes came to buy provisions. They bought them with elk skins; and some chiefs of various tribes bought them with slaves, canoes, and costly abalone shells, and with many

hundred score of dried raccoon skins, sea-otter skins, marten skins, dancing-blankets, and all kinds of goods. When he was richer than all the chiefs, he invited the chiefs of all the tribes and made a great potlatch and took his new name, Hâsdii, which means "craving food." He gave away many elk skins, slaves, marten blankets, dancing-blankets, horn spoons, abalone shells, and rings of killer-whale teeth, and he became a great chief among the Tsimshian, and his wealth increased more and more.

Again he gave a great feast and invited all the chiefs, more than he had done before. When all the chiefs were in his house, he took ten costly coppers, ten large canoes, fourscore and ten slaves, elk skins, twenty score of sea-otter garments, marten garments, dancing-blankets, and many horn spoons and horn dippers, and many costly abalone shells, and earrings of killer-whale teeth, and many boxes of grease and crabapples mixed with grease, and all kinds of provisions. Before he gave away all of this, he took one of the costly coppers. They placed it on his chest, and he took his new name, Deserted One. After that they proclaimed his new name. Then he took the costly coppers and gave one to each chief, and he gave away the rest of his goods. All the princes of the various tribes received gifts from him, and all the chieftainesses received horn spoons and horn dippers, costly abalone shells, ear-ornaments of killer-whale teeth, and so on. And as long as he lived, the eagles gave him whales, sea otters, sea lions, seals, spring salmon, halibut, and all kinds of fresh fish. His fame spread all over the country in those days, and he became greater and greater until his life ended.

33. The Princess and the Mouse[1]

It was soon after the Deluge. A new town was built in the same place where the old town had been before the Deluge, and the people grew up and became numerous in the same town at Prairie Town. They had a great chief who had a beautiful daughter. Her mother and her father loved her very much. The girl grew up, and many princes wanted to marry her; but her parents refused them, for the chief wanted his daughter to marry a high prince. The chief watched her in the night, lest some one visit her. Her father made her bed above his own bed. She went up early every evening, and woke up late every morning, as her parents ordered her to do. When she wanted to take a walk in her father's village, she invited some young women to walk with her. She did so once every year. The name of this girl's mother was Ǫundâx, and her own name was Su-dā'ᵒł.

Thus many years passed. One night the princess felt that some one came to her, and she saw a young man by her side. Before day-

[1] Notes, pp. 747, 791.

break the young man went out, and the princess staid in bed until very late. The following night the young man came again, and she loved him very much. Every night he came to her.

One night it occurred to the young princess that she wanted to know who the young man was who came to her every night. Therefore she watched him early in the morning; and when the young man arose, he was transformed into a mouse, which went through the knot-hole above her bed. Then she felt very much troubled.

She was with child; and when her time came, her father asked his wife the name of the man who had been with his daughter. Her mother asked the young woman, but she did not tell her. Therefore her father invited all the best woodworkers and told them to make a box. They did so, and calked it with gum. When they had finished it, they brought it to the chief. The chief ordered his attendants to take it down to the bank of the river.

Then the great chief told his men to bring down all his wealth; and they brought down ten costly coppers and many elk skins, marten blankets, and all kinds of expensive garments. They put the costly coppers in the bottom of the box, and spread over them elk skins and marten garments, and skins of many other animals. Then they put the princess into the box and tied it up, by order of the great chief, and they threw her into the river, and the strong current took the box down the river. The great chief was very much ashamed on account of what his only daughter had done. Then the whole village mourned for the young princess.

Now the box drifted down river to the sea. The young woman was still alive in the box. For many days she floated on the water. One day the young woman felt that her box was being moved by great waves. She felt it going up and down the great waves on a sandy beach, and soon she felt that her box struck the ground.

Now another noble family was encamped on this sandbar on Queen Charlotte Islands. This family had lost their young daughter not many days before, and the great chieftainess was mourning for her day by day. Early in the morning the chieftainess went out walking along the beach; and when she came round the sandy point, she sat down there, weeping; and while she was sitting there weeping, when she opened her eyes, she beheld a large object just under high-water mark. She stopped crying and went down to the place where the large object lay; and when she came to it, she recognized a large bundle of goods. She went back to her husband without touching the large bundle, and she said that she had found a large bundle on the beach.

They ran down together; and when they came to the place, they saw elk skins around it. They took their knives and cut the thongs with which it was tied. Then something moved inside. They opened the skins one by one; and as soon as the last one was off, many mice ran out of the bundle to the shore.

Then the chief and his wife ran back full of fear; but as soon as all the mice were out, they saw a lovely princess lying in there. She smiled when she saw the two people standing over her. Therefore they said, "This is our daughter that was dead. She has come back to life." So they took her to their camp and carried up the costly things. They found costly coppers in the bottom of the box.

Now the noble family was very happy because they had found again their beloved daughter. They loved her very much. The chief invited all the chiefs on Queen Charlotte Islands, and he gave his newly-found daughter the name of his late daughter. The chief had a nephew, a very excellent young man. Therefore the chief's nephew wanted to marry his uncle's daughter.

Now we will turn to the mice. The many mice were the children of the young woman, which she had from her sweetheart in her father's house at the head of Skeena River.

Now her cousin married her on Queen Charlotte Islands, and she had a son, whom she called Yoihetk; and another son was born to her, whom she called Gamalukt; and still another son was born to her, whom she called Ga̱yaa. Then the chief, the father of the young woman, who had found her on the sand beach, died; and after the chief had died, another son was born to her, and she called him Baxgwan.

Not very long after this the wife of the chief also died, when she was very old. Then another child was born to her, whom she called Su-dä'ᵒl. Now these children were growing up together. The youngest children were playing about in the house, while the mother of these children's father was sitting by the fire. Then one of the little children fell against her grandmother's back, so that she fell to the ground by the fire. As soon as she opened her eyes, she scolded her grandchildren, and said, "Nobody knows your family. You come from a country far away, you foolish, common people!"

All these children were of a noble family, therefore their mother had given them noble names. The children cried, and their mother asked them what had happened. Then the elder girl told her mother what their grandmother had said to them, and the young woman went out and cried in the woods behind the house late in the evening; and the young mother came in again when her eldest son came home from hunting. He asked her what made her so sad, and his mother told him what his grandmother had said to his younger sisters. Then the young man questioned her further, and his mother told her story. She said to him, "This is not our tribe. Our people live far away at the head of a great river. Our family is a noble family in a large town, where there are many people, and your grandfather's house is in the center of the town. It is a large carved house, and my uncle's houses are on each side of my father's house. I want you to go back

to my country and to my people. Take all your brothers and your two sisters with you!"

The eldest son agreed to do what his mother said. Therefore he asked his father to make for him a good-sized canoe. His father did as his son had requested. He made a very good canoe for him; and after the canoe was finished, they made ready to go. The father of the children was very sorry to know that all his children were going to leave him. Before they set out, their mother took them to the sandbar at Rose Point. She pointed with her finger a little south of sunrise, and said, "Keep the head of your canoe in this direction; and when you reach the mouth of a great river, make a pole with which to punt up the river; and after you have passed a great canyon up river, you will reach a great town. That is the town of your relatives."

Soon after she had given them this advice, the children started across the sea. For two days they paddled across the strait. Then they came to a passage between two large islands. They still kept the head of the canoe a little south of sunrise, and then they arrived at the mouth of a great river which had been unknown to them before. They did as their mother had commanded them; and when they camped in a certain place, they prepared a pole to use on the river. On the following morning they started again, going up the river. Their father had loaded their canoe with meat of seals, sea lions, halibut, and all kinds of sea animals, also with shellfish. They went up the river day after day. Now they arrived at a large canyon, as their mother had told them, and after four days they had passed through the canyon. Another day passed, and they saw a large town before them. Toward evening they arrived below the large town and camped there; and before they walked up on the trail that led up to the town, they turned their good canoe upside down, and it was transformed into a little hill, and all the animals were changed into stones, which are there up to this day.

In the evening they walked up to the village, at the time when all the young people of the village were walking on the street. Then this noble family walked up and down, and nobody knew who these strangers were. They saw a large house in the center of the town, and their mother had told them that this was their grandfather's house. They met a young man, whom they asked, "To whom does this large house belong?" The young man told them that it was a great chief's house. The eldest son understood the language of his mother, while the rest used the Haida language. Then the young man ran into the chief's house and told him that some strangers were standing outside—four young men and two young women. Therefore the chief sent four of his young men to call them in. The messenger went out on the street and told them that the chief invited them to come in. Then the chief ordered his men to spread a good

mat by the side of his large fire, and they sat down there. Then the eldest son inquired if a chief of this town had cast out his daughter years ago on the river, and the new chief remembered that his uncle had cast out his only daughter on the river years ago. Therefore they said, "Yes, we do remember it." Then the eldest son said, "We are her children."

The whole village was astir that night, and the new chief invited all the old men, and he told them that these four princes and two princesses were the grandchildren of his late uncle. The wise men asked the princes for their names, and the eldest one told them his own name, Yoihetk; the second brother's name, Gamalukt; the third brother's name, Ǫayaa; the fourth one's, Bax-gwan; the elder girl's name, Ǫundâx; and the younger girl's name, Su-dā′ᵒł. He told them that their mother had given them these names. Then all the wise men received them gladly. They lived in their grandfather's house, and all the people loved them very much.

Now we will turn again to the mother of the young princes and of the princesses on Queen Charlotte Islands. As soon as her children had gone away, she went into the woods weeping. She wandered away. While she was walking in the woods, she came upon a narrow trail. There she met some young people, good-looking young people, who asked her, "Why are you so sad?" She told them what had happened to all her children. She said, "All my children have gone to our old home, and I am left alone in this strange land, without relatives. I have only my husband." Therefore these young people said, "We are your children, too. Don't be so sorrowful! Come with us to our house, and you shall see how many children you have with you in this strange country!"

Therefore the woman went with them. They came to a large town, and crowds of people assembled around her. When all the people had assembled, one of them spoke: "Now, my dear mother, we all are your children. Our old grandfather cast you into the river, and us too. Therefore we are here. We can not go back to our own native country, therefore we built a town here. You shall stay with us here, for you brought us to this side. We will keep you as long as you live."

The woman, however, wanted to bring her husband with her, but they would not allow it. Then the woman agreed to their request. This town was the town of the many Mice—the children of the woman and her Mouse lover, who came to her in her father's house in her native land, when she was young. Now they had a dance in their house to comfort their mother, and they danced day by day. Soon after their meal every morning they would dance.

One day the husband of this woman went into the woods to search for his wife, but he could not find her. He went on day after day.

One day the woman went back of her children's town to refresh herself, as she used to do every day. Then she thought that she heard a low moan a little distance away, that called her name. She recognized her husband's voice, and went toward the voice secretly. She heard him, and then she called him to come. He embraced her, but his wife told him her whole story, and said that her children were dancing. So the man was very anxious to see the dance. She hastened to go home. Her husband would not let her go, but asked her to come back to his own home, but she would not go. She said, "Go away, for my children will kill you! They will soon come to look for me." The man, however, still held her in his arms. At last four young men came to call their mother to the house. They saw the man with their mother, and they said that they must kill him. But their mother said, "Not so, my children! Be kind to him. He is my husband. He is like your father. He wishes very much to see your dance." Then they agreed to their mother's request. They said, "We will allow him four days in our midst. Then he must go away to his own house." Evening came, and they began to dance until late at night. Thus this man learned their song and the dances that they had. The whole village was asleep in the daytime; but before dusk they awoke, took their meal, and after they had eaten they began to dance. All the people of the village came to the house where their mother was, and danced there all night until daybreak.

At the end of four days they sent the man back to his own home, and they said, "After four days more we shall send our mother back to you;" and the Chief Mouse commanded him: "Don't maltreat any mouse when you human beings see one on your way or in your house, lest you be beset by dangers, for all the mice on this island are of noble blood. Therefore if any human being does something bad to a mouse, we shall kill him. I will give you a dancing-feather, a neckband, and a skin drum. Then you shall teach your people how to dance."

As soon as the Chief Mouse had spoken, the man left and went to his own home. Then all his people came to him into his house, and the man taught them his song. When all his people knew how to sing this song, he put on his eagle feather and his necklace, then he began to dance; and all his people came to see him—men, women, and children—and everybody was delighted to see this dance.

At the end of four days the wife also came. She was a good singer, therefore all the women stood around her to learn her songs, and she taught them. Thus all the different villages on Queen Charlotte Islands learned how to dance, because the Mouse taught them. When the chiefs of all the tribes assembled at a dance in a chief's

town, the singers assembled in his house. Thus the chief became the head of his people, and they had dances all the time. That is the end.

34. The Young Chief Who Married his Cousin[1]

There was the town of G'it-qxā'ła, and the great chief there had a beautiful daughter. He had also a nephew who was to succeed to his place when he himself should die. This young chief was very wealthy, because he was a good hunter. The young chief wanted to marry his uncle's daughter. The great chief agreed, and one day he married her. The young woman loved him very much, and he also loved her very much.

A year passed after they had married, and the young chief wanted to take another princess to be his wife, for in olden times it was the custom of chiefs to have many wives. So it was with this young chief. But his former wife did not want to let her husband take another wife beside her. The young chief, however, wanted to follow the chiefs' custom to have many wives, and therefore he married the other princess; and when he had his new wife, he still loved his own cousin, but she became sadder and sadder day by day. The young chief told her that he loved her more than his new wife, but she was sad, and her husband said, "I love you with all my life."

She, however, did not listen to him; and after midwinter, when all the people moved to the fishing-ground, the young chief also moved. He took his two wives in his canoe, and his uncles moved with them in his own canoe. They were there on the fishing-ground. The young chief built his own new house, and his father-in-law lived in his old house. The young princess was still sad. She always went to her father's house; and when the young chief's slaves would bring salmon to the young chief, he would divide it between his two wives; but his first wife did not take hers because she was jealous, and she always went to her father's people to ask for salmon; and she took them to her parents, and her mother dried them for her. She became sadder and sadder every day, and finally she left her husband and lived in her father's house.

She would go often into the woods to gather berries, and there she would cry, and late in the evening she would go home. Her mother did all she could to comfort her, but she continued to cry.

There was a high steep rock a little above their camp, which they called Place Of Supernatural Beings. She was sitting at the foot of the high rock. Every day she went into the woods to pick berries; and when her baskets were full, she would stay at the foot of a large old dry tree, weeping, for she was very unhappy. She did so every day, and in the evening she would go home.

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[1] Notes, p. 792.

Before she entered her father's house, she heard a joyful voice in her husband's house. Then she was still more sorrowful, entered her father's house, and went right to bed without eating anything. She wept all night. Early the following morning she went out again to pick berries; and as soon as she had filled her two baskets, she sat down at the same place, crying.

While she was there, a supernatural being came to her, who asked her, "Why do you weep, and what makes you so sad?" She replied, "Because my husband has married another princess. I love him, and that makes me sad every day." Then the supernatural being said, "Don't cry! I have come to comfort you. I want you to love me." Then he asked her to marry him, and she agreed. She loved him very much. He told her that his camp was not far from hers, and he said, "I will come to you often."

This young man was as bright as the sun. He was the son of the supernatural chief who lived in the high rock, and whose name is K-xamin. It stands a little above the river. The shining young man came to her often; and every morning when she went to pick berries, a supernatural being came and helped her, and sometimes a supernatural being would bring them many salmon.

Now the former husband of the young woman came often to take her back while the young woman was absent picking berries. He said to her parents that he loved her more than his new wife. When she came back, they told her, but she did not want him any more.

Soon this young woman was with child. In the fall the young chief moved back to his own village, with his uncle's whole tribe; but the young woman's father remained behind. He staid there in winter, and the supernatural being brought all kinds of animals to his father-in-law.

In midwinter the people moved again, and went to the same camping-ground as before, and there a boy was born to the woman. He was like to his supernatural father. As soon as the nephew had put up his camp, he went to his uncle's house; and when he came in, the young woman went out. There he saw the bright little boy, and he thought it was his child, but it was the child of the supernatural being. Therefore he was very anxious to take her back, but she refused to go. Every morning the father of this child would bring salmon to his father-in-law. He put them down on the beach below the chief's house. But the young chief could not catch any salmon, while the young woman's father was successful in everything. His house was full of all kinds of food, while in the house of his nephew was not enough food for all his people. Therefore the men of his tribe brought him salmon and berries; and before the fall of the year the young chief's new wife called all the young people, men and women, and bade them help her pick wild crabapples on her

husband's crabapple ground and knife grass ground (?).[1] Two large canoes full of young men and young women started to pick crabapples for the second wife of the young chief. They went up shouting for joy.

When they had gone, the supernatural being came to his secret wife, and asked her, "Did you go with your parents when they went to pick wild crabapples?" She said, "No," because she was much ashamed because the second wife of the young chief had made fun of her. Then the supernatural being said to her, "You must go with them, for my father's slaves will pick wild crabapples for you." Therefore she went with them; and the supernatural being said to her, "Take many mats with you, many boxes, and many baskets!" and she did what the supernatural being had told her to do. They took a large canoe and went up above the high rock and camped there. Then the supernatural being came to them on the camping-ground. They saw a crabapple tree full of crabapples; and the supernatural being said again, "I give these to my child. Clear the ground at the foot of the crabapple tree, and spread your mats all around it." She did so; and after she had cleared the ground, she spread the mats. They sat down on the beach, her parents a little beyond their daughter, who had gone to pick the large crabapples. Then all the leaves of the crabapple tree began to shake, although the young woman did not see any one on the tree.

She loved her supernatural husband. In the afternoon he said to her, "Go and see what has happened to your crabapple tree." She went up to the foot of the crabapple tree, and saw a great pile of crabapples on every mat which she had spread there, and there were no small leaves. She ran to the place where her parents were, and called them, "Come, parents, and look here!" Her mother came down from the tree, and she ran to her daughter, and they saw great piles of crabapples on every mat, and she saw the leaves in heaps by themselves on one side of the tree. She called her husband, and the old chief came to her and saw these things.

Then the supernatural being spoke again to his wife, and said, "Tell your parents to cook these crabapples tonight, before they waste away!" Therefore the old chief built a large fire, put stones into it, put water into a square box, threw the red-hot stones into it to make it boil, and when the water was boiling, they threw the crabapples into the hot water and covered the box. They finished this during the night. They filled ten or more large baskets.

The slaves of the supernatural being were the silver-blue cod, and these had picked the crabapples. They were the slaves of the super-

[1] This word is unknown to me. I give Mr. Tate's translation. The original sentence reads: Adat gaxlgō'dɛt dɛmt sa-k!ɛ'rɛlda nt'ā'lgɛm mā'lkst nakst, gū t!äst nt'a'lguda łax-yē'âl.

natural spirit who lives at the foot of Mount K-xamin, whose son married the young woman.

The following day they went down to their camp, and they had ten large boxes filled with crabapples mixed with grease.

On the following day the supernatural being came down to his wife, and said to her, "My parents want to see my child for a while." The young woman said, "Oh, must it be? I am afraid he will cry when he is there." Then the supernatural being said, "No, not so. My father will make a cradle for him." Therefore she let him have the child. The supernatural being said, "Come up to the foot of Mount K-xamin after two days, and stay a little below the high rock. There you shall have your child again." Then he went away with the child. After two days she said to her parents, "Take some elk skins and red ocher and eagle down, and let us go up to the foot of Mount K-xamin to see my child which his father took away two days ago!" They took a canoe and went up the river to the foot of Mount K-xamin. As soon as they arrived, a nice carved cradle came down on the water right to the foot of the high rock, and a sweet lullaby was heard in the mountain, and a live cradle was rolled along by the waves of the river, while the echo of the supernatural lullaby was heard on the river and on the mountain. The child was sound asleep in the cradle, and they learned the supernatural lullaby while the live cradle went up and down on the waves of the river.

As soon as the lullaby ceased, the live cradle came right toward the canoe. Then the young woman heard her husband's voice, saying, "Take him!" The young woman took up the cradle; and the old chief took two elk skins, and said, "I present these elk skins to you, for you made my grandchild's carved cradle." He threw them on the water, and the two elk skins went down; and he threw red ocher and eagle down into the water, which also went down.

Before the people went home to their village, the supernatural being said to his wife, "This year you may go home with the rest of your father's people, and I will still be with you and help you. Let no one marry you. I shall slay the woman who married your former husband." Then he went away.

The boy grew up rapidly and came to be a youth. One day they moved to their home, but the chief did not camp with his nephew. There were many people in the young chief's camp. They were always merry. Before they arrived at home, the chief's new wife took a good-sized canoe with some slaves, and went ahead of all the canoes, full of joy. While they were on their way, a great many killer whales came up, and one of them jumped on the canoe in which the new wife of the young chief was. It capsized, and she was drowned together with some slaves, and the young chief was in deep sorrow, and mourned for the death of his new wife. At last

they arrived at home. The supernatural being had sent the killer whale to upset the canoe of the chief's new wife, who was drowned in the water.

Now, the supernatural being came to his wife by night, and told her that he had killed the woman who had made her unhappy. Two days after all the people had arrived at home, the old chief arrived. Then they heard a great noise in the house of the young chief. They asked some people what had happened to the young chief, and they told them that the chief's new wife was drowned by killer whales jumping on her canoe.

Then the old chief gave a great feast and showed his grandchild to the people. The child grew up and became an expert hunter and expert at halibut fishing, and he obtained all kinds of fish and water animals, large and small, and he was richer than any one else. He gave many feasts to all the tribes, and many chiefs wanted to marry his mother, but she refused. She did not want to marry again.

Her former husband also wanted to marry her again, but she refused. Many years passed, and the wife of the old chief died. Then the son of the supernatural being was lonely, and said to his mother, "Let us camp somewhere with my grandfather!" His mother agreed, and they moved, and camped away from the village.

One day the young man's mother spoke to him, and said, "My son, I want to say this to you: you ought to marry some princess!" but he replied, "No." And while they were encamped there, the supernatural being came and brought them many halibut, seals, sea lions, and other animals. They dried them, and built four large houses for drying halibut and seal and sea lion; and when the four houses were full, they built another four, and filled them with whale blubber; and the supernatural being and his son brought four great whales, and he obtained many large water animals. Many houses were full of seal, sea lion, and whales. He caught four large whales, and they tied them to the beach. Seals and sea lions were lying about, and there was a smell of grease all along the beach in front of their camp, and the oil of the great whales covered the water of the sea.

At the same time many people died because there was no food in their village. One day early in the morning the old chief took a canoe and went to the village. He loaded his canoe with seal meat and fat and sea-lion meat and fat and also with whale blubber and dried halibut. When his people saw the canoe coming, they all went down to the beach, and the old chief gave each man a piece of seal meat and fat, sea lion meat and fat, and whale blubber; and he told the people that they had an abundance of food and that many houses were full of meat and fat, of whales, sea lions, seals, and of dried halibut; and he said, "Four great whales are tied to the beach at our camp, and sea lions, seals, and halibut are lying about."

When all the tribes round about heard that there was plenty to eat in the camp of the old chief, they loaded their canoes with elks, spoons of elk antler, and slaves, to present them to their old chief. They brought enough elk skins to fill two houses; and when all the tribes round about heard that there was plenty to eat in the old chief's camp, they went there to buy meat—the Tsimshian, G'it!ama't, Bellabella, the people from China Hat, and all the tribes speaking different languages. They bought dried meat and fresh meat, whale blubber, and fat of sea lions and seals, and so on. They bought them with slaves, many large coppers, and four houses full of elk skins, and they had many thousand raccoon skins, and spoons of elk antler, and horn spoons; and when all the buyers had assembled, the old chief gave a great feast to the people speaking different languages—those who had bought the meat and fat in his camp; and he gave away many slaves and canoes and elk skins, and raccoon skins; and the mother of his grandson gave away many spoons of elk antler, horn spoons, and many boxes of whale oil, and many boxes of sea-lion oil and seal oil.

Then the old chief gave his name to his grandson, and he gave to his daughter a great woman's name; and when all the chiefs were satisfied, they honored the young chief, and he became great among the people, and the people of his own tribe honored the young chief.

A little later his grandfather died, and he gave a great feast to all the tribes. He became richer and richer because he was a great hunter and his father was a supernatural being; and his name was great among the people speaking different languages as far as the Bellabella and Tsimshian extend, but he never married. His mother also was great among the princesses. She also was afraid to marry, lest her supernatural husband should be angry with her.

(The supernatural being had told his wife that this would be the last time he would visit her. He said, "Let my son help you to everything you need." Then he disappeared.)

35. The Story of Asdi-wā'l.[1]

(Printed in Boas 13, pp. 71–146.)

36. Waux, the Son of Asdi-wā'l[1]

In the story of Asdi-wā'l we did not tell about his only son. Now we will take it up again, at the time when Asdi-wā'l was living among his brothers-in-law.

His wife loved him very much because she thought he was a supernatural being. Not many days after they had married, the young woman bore him a son; and his father, Asdi-wā'l, called his son Waux. That means "very light." This son would fly away like a spark.

[1] Notes, pp. 747, 759, 792.

The child grew up and became strong in his mind. He went everywhere with his father. He went hunting in the woods or on the slippery rocks above the mountains; and he knew well how to hunt, because his father taught him how to hunt wild animals. When he went up the mountains with his father, his father would give him a spear and his dogs, and also his large hunting-hat, his little basket, and mat blanket, and his pole, to take care of while he crept up to the animals. He himself only took his bow and arrows and his snowshoes.

The boy loved his father very much. When he moved to Nass River with his father and his uncles, they stopped halfway, and the young man went up the mountains with his father Asdi-wā'l. There they killed some bears in their dens. When they came home late in the evening, the boy told his uncles how many black bears his father had slain, and the young man took care of all the weapons which his father had given him.

When his uncles left his father at KSE-ma'KSEN, the boy did not want to go with them, but they compelled him to do so. Therefore he wept bitterly with his mother all the way while they were going up to Nass River.

Not many days after they arrived at Nass River, the mother and her son took a canoe by night and came down from Nass River, trying to find Asdi-wā'l. When they reached the place on the following day, he had disappeared, and his wife and son were full of sorrow. They searched KSE-ma'KSEN, and thought that some wild animal had come and devoured him. Then they went right down to their home on Skeena River.

The young man was a very skillful hunter. He knew his father's hunting-ground, and he knew also how to use his father's weapons. He would kill all kinds of animals, and he became very rich in property. He had meat and tallow of all kinds of animals, fat, and skins of all kinds; and he made black horn spoons of mountain-goat horn, and spoons of elk antler, and dippers of elk antler.

Before his mother died she wanted her son to marry one of her cousins, and he did what his mother wanted him to do. Not many days after he had married, his mother died, and the young couple were happy. He always went alone to hunt on his father's hunting-ground. He slew many animals. Sometimes his wife would go with him. There was a great mountain on which his father used to hunt mountain goats in the fall, when they were very fat. He went there, and camped in the hut that his father had built at the foot of the high mountain.

His wife was with child, and the children struggled in her womb; and when the time came, behold! she gave birth to twins. In the fall they moved from the village and went to the foot of the

high mountain to live in the hunting-hut. They camped there, as they had often done before. He killed the mountain goats, and they filled the hut with meat and tallow and fat. In the winter he went home, and gave a great feast to all the tribes of the Tsimshian, and he proclaimed his new name which his father Asdi-wā'l had given to him as soon as he was born. His name was Waux; and he was a great hunter in those days, and his fame spread among all the tribes of the Tsimshian, and the animals of the woods knew him also.

His two children followed him wherever he went. One time he went up a newly discovered mountain, and there he lost his two children. They slipped on one side of that new mountain, and both died there in the Valley Of Supernatural Beings. Waux, however, was going to die there too. They mourned for the two children whom he had lost there. So they moved to the old hut at the foot of the high mountain, and Waux went every day to hunt mountain sheep. He enlarged the old hut which his late father had built, and filled it with dried meat and fat.

Late in the fall, when the leaves were falling, he went up the same mountain for fresh meat. He forgot to take his spear along. He took only his hunting-pole and his dog, his mat blanket, his little root basket, and his hunting-hat. He saw great flocks of mountain sheep, and he pursued them, and the mountain sheep had no way to escape. There was only a narrow cleft on one side of the high mountain. Then all the sheep went into the cleft; and at the end of the cleft there was only bare rock like glass, and all the sheep slipped there. One large sheep was the last; and before the large sheep jumped off the slippery rock, it kicked the side of the mountain, and leaned its head against the rock to show that the mountain was angry with the hunter.

After the sheep had done so, it leaped down the slippery rock. Then the high mountain shook for a while. Therefore Waux struck his hunting-pole through the hard rock. He took hold of it, and called his dog to his side. When the mountain shook again, he looked down to his hut and shouted down to his wife, saying, "Sacrifice fat to the supernatural powers, for I can neither go on nor turn back!" The woman replied, "I can not hear what you say! What is it?" "Oh, sacrifice fat to a supernatural being!" She cried out and answered, "Shall I eat fat?" Waux answered still louder, "Offer to a supernatural being!" She replied again, "Shall I eat fat?" Waux repeated the same words over and over again, but his wife repeated her own wish.

Finally Waux shouted, and said, "Go and eat all the fat you can! Melt it all and eat it; and after you have eaten the melted fat, drink cold water and lie down across an old log!" Then she heard her husband's words distinctly. She hastened into the hut, made a

large fire, and melted much fat, and ate it all. Then she felt satisfied and drank much water. She went toward an old log, lay down across it, and her body broke apart. She was transformed into flint, which is still lying there at the foot of the high mountain. There is flint all over it, and a white stone like white marble is inside.

Waux himself was transformed into stone, with his hunting-hat and his mat blanket and his pole, and his dog also was transformed into stone. He is standing there up to this day. The reason is that he forgot to take his spear. He had used the spear often before when some mountains were shaking. He just put the spear across the chasms between rocks after they had shaken, and a way opened for him; but this time he had no way, and his wife misunderstood his request to offer to a supernatural being.

37. The Blind G'it-q!ā'°da[1]

In a camp at the mouth of a creek was a blind man. He used to camp there before he was blind and when he was a hunter. His wife and little son, who loved him very much, were with him. They were camping there, waiting for the salmon-run. They had a good little hunting-hut. They waited there a long time for the salmon, until the fall. Then, when the salmon were in the brook, the woman and her son went up the brook and caught a few salmon, striking them with a harpoon. Then they carried them down to the hut where the old blind hunter was. This was while the leaves were falling and before the wild animals got into their dens.

Early one morning the woman said she would go to gather bark for winter fuel. She did so. She would always go with her little son. Late in the evening they came home. They did so every day. Very early one morning the boy went out; and while he was sitting outside, he looked across the brook, and, behold! a great grizzly bear was coming down to the stream, looking for old dead salmon, which he intended to eat before his long sleep in his den in the long winter. Therefore the boy ran in and told his blind father that a great grizzly bear was coming down on the other side of the stream. The blind man said, "Take me out!" So the boy took him by the hand and led him outside. He said again, "Run in and bring my bow and my good arrow!" The boy did as his father had said. He brought him the bow and the good arrow, and gave them to his blind father. Then his father said, "Now take the end of my arrow and point it at the shoulder of that great grizzly bear, that I may hit its heart!" The boy did as his father had told him. He took the point of the arrow and directed it toward the grizzly bear's shoulder. Then the boy said, "Now shoot!" The old hunter used all his strength to pull his bow, and he shot it. The arrow went right through the great

[1] Notes, p. 825.

grizzly bear's heart, and it lay there dead. The old hunter said, "I killed it with one shot," for he heard the grizzly bear groan, and after a short time the groan ceased. He said again, "Now it is dead, for I hit the heart."

Then his wife came out and made fun of him, and said, "Oh, yes! you killed it!" The blind man said, "Yes, I killed it." Then his wife laughed at him. The woman knew that he had killed the grizzly bear, yet she did not want to give him any of the grizzly-bear meat. Therefore she said to her blind husband that he had missed it. She thought that if her husband should die soon, she might marry a man better than he.

Late in the afternoon that woman said to her son, "Let us go across, my son, to get bark! We shall be back late in the evening." Then they went to where the great grizzly bear lay dead; and when they came there, she said to the boy, "Now, my son, don't tell your father that he killed this grizzly bear! You and I will eat its meat and fat." Then she cut it up and filled her canoe twice, and late in the evening she came home. She had washed the arrow thoroughly. The blind man asked, "Did you find my arrow, my dear?" The boy said, "Yes, father!"—"Then bring it to me!" Then his wife brought it to him, and said, "Here is your arrow with which you shot the old log over there!" Then the old hunter took his good and successful arrow, felt of it and smelled of it, and said, "Yes, I know that I have killed the animal. I can smell the fat."

Then his wife was angry. He said again, "O my successful arrow! I have smelled the fat of the great grizzly bear."

Every morning she went out to gather bark with her son. She built a great fire and cooked as much of the grizzly-bear meat as she wanted, and she and her son ate all they wanted. Late in the evening every day she came home. She told her son many times not to tell his father that he had killed the great grizzly bear, lest he should eat the meat and it would all be consumed, and they would die of starvation. She continued, "Let him die, for he is old and blind and of no use."

The boy, however, did not listen to what she told him every day, for he loved his old father very much. He was always with him in his poor bed, and slept with him often. One night they went to bed early, and the boy whispered to his old father, "Father, you killed that great grizzly bear a few days ago. Here is a little meat which I hid behind my ear, for mother does not want me to tell you that we have plenty, lest you eat of the meat and fat. We always eat meat and fat every day. My mother makes a large fire out there, and she cooks the meat and fat, and she said that she would whip me if I should tell you. Here, I will give you this meat! Eat, my father! I don't want you to die! Do eat this, father!"

His father, however, refused, and said, "Go on, my dear son, eat it!" Then the old man began to cry. He cried the whole night, and before daylight he said to his son, "My dear son, I want you to lead me on the trail that leads toward the lake up in the woods." The boy asked him, "What are you going to do, father?" He replied, "I will stay there and comfort myself." The lad said again, "No, I will not do it, father; you might die!" but the old man said, "If you love me, my son, do what I have asked you to," and the boy agreed; but he said, "Only don't kill yourself!"—"No, no!" said the old man, "but don't let your mother know about it." They went farther down from the hut and came to the trail which led up to the lake. They went on and on until they arrived at the lake.

Then the old man said, "Now go back to your mother, my son, and let me sit down here!" The boy asked to be allowed to stay with him, but his father sent him down to his mother. They were both crying when they parted. The boy went down, and the old man remained sitting there alone, crying. He cried a whole day, and nothing would stop him. After a while, when it was near sunset, he heard a loon crying on the lake. The blind man was still crying. Again he heard the loon still nearer the place where he was sitting. He continued to cry. He heard the loon a third time quite near to the place where he was sitting, and a little later some one nudged him, and asked him, "Why do you weep?" He answered, "O Supernatural One! I am in great distress. My wife has used me very badly."—"What do you want me to do for you?" said the supernatural being. The blind man said, "O Supernatural One! restore my eyesight." The Supernatural One said, "Turn toward me!" Then the blind man hastened to turn toward the supernatural being, who took some rubbish from his right eye and from his left eye. The supernatural being threw this mass on the water. Then he said to the blind man, "Do you see me now?" The blind man said, "I just see a little light." So the supernatural being put out his hands and took some more bad blood out of his eyes, and said, "You are a careless hunter. Why don't you hide your face when bad things pass in front of your eyes while you are sitting down? Now tell me if you can see that place." The blind man said, "It is not very clear."

The supernatural being did this three times; and after he had done it four times, he vanished from his sight. Then the blind man went into the water, and saw that it was full of all kinds of rubbish—blood, ashes, hair, smoke, steam, dust, and so on. He was very glad, and wanted to know who had opened his eyes.

On the following morning he hid himself, that his son should not see him if he should come. Early the following morning the boy awoke and ran up the trail to the lake; and when he came to the place where his old blind father had been sitting, no one was to be

found; and he began to cry and call his beloved father, but nobody answered. He saw blood in the water, and thought some wild animal had eaten him in the night, and he felt very sad. He went down the trail, crying and calling. His mother heard him when he came down the trail crying. She awoke, and wanted to know who was there. Behold! the boy was coming along crying, and said, "Some wild animal has devoured my poor father!"

The boy's mother was angry with her son, and said, "Stop crying! Let us be glad that your father is dead. Come and eat this rich meat! Stop at once, or I shall whip you!" The boy was afraid of her, and stopped crying; but he did not eat much, because he was thinking of his father.

After they had eaten, she said to the boy, "Let us go to get bark!" The boy, however, lay down on his old father's bed, weeping, and his mother went alone. She followed the trail; and when she reached the place, she saw something that had been dragged down into the water, and she saw blood mixed with rubbish, and she believed that her husband was dead. She was glad. She went a little farther down along the trail, and saw a large pile of thick bark some distance away from the trail. So she went toward it and piled it up.

Now the man went down another way when he heard his wife singing happily instead of singing a mourning-song. He passed her, and went right down to the hut. Behold! there was his son lying on his bed crying. He said to his son, "My dear son, I am still alive, and my eyes are open again! I can see clearly. Do not cry! Come, let us close up every hole in this hut, and I shall shut the door. Let your mother stay outside this night!" After they had eaten their supper, he went to bed with his beloved son.

Late in the evening the woman came home, and the door was shut against her. She knocked at it, and said, "My dear son, did your father come home, or are you still alone?" and there came no answer. She said to her husband, "Take pity on me! I feel very cold out here." Still no answer came from them. She felt very cold, and said, "Do open the door for me, my dear son!" Her voice was shaking on account of the cold. She said, "Take pity on me, lest I freeze to death!"

Before daylight she was transformed into a hooting owl. Then the man ran out and opened the door. He saw an owl flying away. It alighted on a tree that stood near the hut, and hooted. So the man said, "Go away into the woods, owl!" and he became again a great hunter.

Not many years passed, and he went alone into the mountains. He had often heard an owl hooting since his wife had been transformed into an owl; and one night when he was alone in the mountains, he

heard again the hooting of an owl; and he said, "You foolish woman, go away from me! I don't want you to come near my camp!" Then the owl stopped hooting when she heard what her husband said, and the man forgot that he had been talking to the owl. He went out of his hut, and the owl flew just above his head, and he fell dead right there.

38. Local Winter in G·it-q!ā'°da[1]

Before the Deluge the Tsimshian lived on the upper course of Skeena River. There was the great village of the G·it-q!ā'°da, and in it were many people. They had only one great chief who commanded his people and made laws for them in regard to everything.[2]

The son of that chief of the G·it-q!ā'°da had married according to their custom, in winter. He was a young man of very good mind. Shortly after he had married, there was a great famine all along the coast. In the spring a man cut a hole in the ice on Skeena River and put down his bag net. He caught a spring salmon. His wife steamed it in a box and put small sticks through the spring salmon the width of a finger apart. Then he invited all his tribe, and the people were very glad to have a fresh spring salmon. The starvation was almost forgotten; and after they had eaten, they went to their own houses, taking part of the boiled salmon to their wives and children.

While they were on their way home, a snowstorm came up; and one man named G·augun took off the cover from his salmon, stretched both his hands toward Heaven, and said, "How is it? Do you think winter is coming back again? Look at the fresh boiled spring salmon that I have in my hand! Shame on you for letting it snow every day!" Then he went home and gave his boiled salmon to his wife and his children. After they had eaten, they felt satisfied.

Then all the people of the village were ready to go fishing the next morning on the ice. In the same night a heavy snowstorm set in, and it continued until the food of all the people was gone, and there was a very bad famine among the people. Many died of starvation. No one was able to work and to get food, on account of the snowstorms.

The wife of the newly married prince had given birth to a child; and while it was snowing every day, the whole tribe died. Only the prince and his wife remained alive. They ate very little food once a day. The young woman would boil a little piece of dried salmon, and would take the soup for the child that she was nursing, while the prince ate a piece of the salmon.

Soon their food was gone. Then the child died, for the mother had no milk for it. On the day after the child had died, a blue-

[1] Notes, p. 829. [2] Then follows a description of the marriage customs given on p. 532.

jay was sitting in the smoke hole with a large cluster of ripe elderberries in its bill. The bird opened its mouth, crying, "*Qwash, qwash, qwash!*" When the elderberries dropped down, the young woman arose and took them and showed them to her starving husband. Their hearts felt relieved. Then the woman said to her husband, "Be of good cheer, my dear! Let us try to leave this desolate place, and we shall find summer, for the supernatural power sends a large cluster of elderberries to show us that summer has come."

Now, they made ready to go to another place while it was still snowing heavily. On the following day they put on their snowshoes and went down river, leaving their old home. They struggled along in the snow. The prince was very weak because he was starving, and his wife suckled him twice a day. They traveled for one day from the old village site, and they passed out of the snow and reached a place where it was summer. When they looked behind, black clouds were still hanging over the village. They went farther down the river and made a camp. The prince was still very weak, and the young woman suckled him. Then she went down to the river to fetch water, and brought it to her husband, and she would always see small trout among the stones in the shallow water. On the following day she told her husband that she had seen many trout among the stones in the shallow water. Therefore the weak prince took his knife and split a small piece of red cedar, and made out of it a fish trap. The young woman took it down to the river and placed it among the stones where the small trout were. There she left it over night. On the following morning she went down, and, behold! the trap was full of small trout. She took them to her sick husband. She boiled them in a root basket and took them to her husband. She gave him a wooden spoon, but the prince declined it. He said, "You shall eat it, and you shall go on suckling me." The young woman did so every day until the prince was a little stronger. Then he made a larger trap, for larger trout; and every night they caught many trout, and also eels. They dried some of the trout and eels, and the prince made a still larger trap for salmon. Then he caught many spring salmon.

Next he made two large traps, and he also built a weir on one side of the Skeena River, and put two large salmon traps in the deep water at the end of the bridge. He built a house for smoking salmon. Then they had plenty to eat. There was no longer any famine. In midsummer they dried all kinds of berries, and at the end of the summer the prince built a large canoe; and after the canoe was finished, they loaded it with all kinds of dried salmon and boxes of dried berries. They went down river, and camped at Fall Camp.

On the following day they went up to Ksdâl. They reached the mouth of the river; and as they camped there, they unloaded their canoe, and built a house in the strange country, which was unknown to them. In the autumn he often went up the mountains to hunt goats while his wife staid at home with her unborn child, and the prince killed many mountain goats. He took their meat and their fat.

At the head of the brook he saw a large lake. One day he was thinking of it, and in winter he went up to the large lake and walked on the ice on his snowshoes. Then he went up the mountain at the end of the great lake. When he reached the top, he looked down on the other side, and there he saw smoke ascending in the valley. It was toward evening, and he went back to his camp. Late in the night he came home. His wife was crying, thinking that she had lost him. Then he told her that he had seen smoke on the other side of the mountain which he had climbed. They lived there all winter, and their provisions lasted until the following summer. Toward the end of a hard winter they went across the lake in their canoe. They carried enough food with them, and their new child. They walked up the mountain, and soon they reached the foot of the mountain on the other side. Then they walked down over a large plain, and a brook ran through the plain. They walked down alongside the brook; and when they arrived at its mouth, they saw a house on the other side of it. Therefore they called for some one to take them over. Then a small canoe came across. They crossed the brook, and they met four young men who were encamped there in a small hut, and who gave them food. They were very friendly to these four young men. The eldest of them was in love with the girl, and the girl also loved him dearly. At last the father of the girl became sick and died, and a few days after, her mother also was taken sick and died. Then the girl lived alone with these four young men.

(These four young men were the offspring of a wild duck who was sent by the daughter of the South Wind while she was in the house of Chief North Wind, where she was almost frozen.)

The eldest of the young men wanted to marry the girl, and she agreed, so they were married. Then the girl gave birth to four children at one time, as ducks lay eggs in the spring; and the next spring four other children were born. They grew up to be men and women. Every time she would give birth to four children at a time, and they began to build a village there; and when their mother died, they had begun to be a large and powerful people; and wherever these people moved, there was a heavy snowdrift on the ground.

Therefore it is told among these people that no one should throw stones at wild ducks in winter, lest a heavy snowstorm should set in.

39. The Drifting Log[1]

There was a great war at G·its!emgā'lôn between two clans—the G·ispawadwe'da and the Eagle Clan. The Eagle people were defeated by the G·ispawadwe'da. There was a great battle on that day. Many Eagle people were killed by their enemies. The last day they had a very hot battle, and nearly all the Eagle people were destroyed, and their chief fled with his young niece. The chief's name was Nēs-wa-nā'°, and the girl's name was Dauł. They crossed the high mountains between Skeena and Nass Rivers. Many days they walked along the trail; and when they arrived at a village on the upper Nass River, at their Eagle relatives on Nass River, they were received gladly, and Nēs-wa-nā'° became their chief.

In the spring, when the people were expected to come olachen fishing, they moved down to their fishing-ground and camped on Sandbar Camp. The olachen came up the river, and all the people were very busy. Then the children were always in the way of the fishermen, and some of the children were hurt and died. Some fell into the water and were drowned, and so on.

One day the new chief invited all his people to a council to talk about the children—how they could keep them safely in an empty house, and how some one should take good care of them. On the following day the children were gathered together in the new chief's house, but the boys were always fighting with the girls. Therefore another day they separated them, the boys by themselves, and the girls by themselves.

A great number of girls went and found a hollow log lying above high-water mark. Their parents had chosen the princess Dauł to take care of them, and all the girls loved her very much. They went into the hollow log and played that it was their house. They started a fire in it and ate there, and their parents carried great quantities of provisions into the small log; and they had many garments of black and arctic fox, martens, raccoons, weasels, and all kinds of costly garments. They staid there a long time, while the people were working, and all the children loved the young princess as children love their mother.

One night the tide was higher than it had been for many years, and the high tide carried away the large hollow log from its place while the children were asleep in it. The log floated out to sea with many children in it. Early the next morning the princess awoke and went out and saw that the log had drifted away.

Before the log had drifted away, a young prince had given her a young eagle as a present. She loved the young eagle, and tamed it, and the young eagle learned to understand her words. Then she

[1] Notes, p. 831.

knew what had happened; and when the princess went nearer the young eagle, it was flying with its mistress, and the princess named it Young Eagle.

She cried; but when she went back into the hollow log, she stopped crying. She was afraid that if the children should know what had happened, they might faint. Therefore she tried everything to comfort them. The log was drifting way out on the great ocean.

When the parents of the children missed the hollow log from its place, they began to cry. They took their canoes, and went down the river to search for their children, but in vain. They did not find them. They went back home, full of sorrow on account of the loss of their children and of their young princess.

The young eagle was seated on a root of the hollow log in which the children were; and after a few days had passed, the young eagle flew back to Nass River. When all the people in the village were lamenting, the young eagle flew down from high up in the air, and alighted on the roof of the house of the princess's grandfather, and screeched. Then all the people of the village knew that the children were still alive. After the eagle had screeched, it flew away down to the mouth of Nass River.

The log was still drifting about way out on the ocean, and the tide took it out between Queen Charlotte Islands and Prince of Wales Island, and took it along the south side of Prince of Wales Island.

The people of a Haida village were camped on the outer coast for halibut fishing; and when the sun set in the west and great waves rolled up on the sandy shore at the end of the camp of the Haida tribe, the log was carried ashore by the waves and grounded there; and when the tide receded, the princess said to all the children, "Now, children, come out!" Therefore all the children came out, and the princess said to them, "Now go up to the woods behind the village, and I will go in front." It was evening now, and all the children went up into the woods. Then she walked in front of the houses of the camp, and stopped in front of the chief's house. Many young people passed her without noticing her; and while she was standing there, some one came up from the beach. It was a young prince, who asked her where she came from and where she belonged; and she answered in her own language, which the prince did not understand, and the young princess did not understand what he said. The young man wanted to take her into his father's house. The princess first refused, but finally she went with him. The prince stopped the young men who were playing at the door of his father's house, and led her into the chief's house, who ordered his young men to spread mats at one side of the house.

Then the great chief said, "My son shall marry you because I am your relative. What is your name, my dear?" but she did not under-

stand what he said. Therefore they called one of his female slaves who understood the Tsimshian language to be his interpreter; and the interpreter said, "The great chief asked for your name." She replied through the interpreter, "My name is Daul. I am the niece of the great chief G'it-xâ'n and Nēs-wa-nā'°. They were all killed by the enemy. He was the only one who made his escape from them. He took me across the mountains, and at a river on the other side of the mountain we found our relatives, who treated us well; and the whole village loved my uncle and myself. When the olachen came up the river, they moved down to their camping-ground; and they did not want my uncle to work himself, so they gave him all their children to take care of while the people went out fishing, and they gave me the girls to take care of. I took them into a large hollow tree which lay above high-water mark, and one night the high tide carried it away, and we drifted away from there to this place." After she had said this, she began to cry.

Then the great chief said, "My niece, my son shall marry you." She replied, "I will do so if you will promise to take care of my girls." Therefore the chief said, "We will take care of them as though they were our children." Then she sent the young men to bring them down.

The young men went and shouted; but the girls were afraid, and ran away, for it was the first time they heard the Haida language. The young men came to the chief's house and said that the children were afraid of them. Therefore the princess went down with her new husband to the hollow tree, and all the children were in there. She called them; and before they left the hollow tree, the princess asked them to put on their fur garments, and they all went into the great chief's house. The chief ordered his men and slaves to give them food; and after the food was served, the great chief said to his new daughter-in-law, "I will take all these girls to be my own children; and if any one wants to marry any one of them when they are grown up, they shall come and talk to me; and if I agree, then they may have them."

On the following day his son was married, and the great chief invited all the other chiefs to the marriage festival.

The young eagle still loved the princess, and she always fed the young eagle. Sometimes it went over to Nass River to visit her grandfather. It would stay there a while and then come back again to the princess.

After a few months had passed, the young princess gave birth to a boy. A year passed, and another boy was born to her. Another year passed, and she gave birth to another boy. There were, in all, four boys and one girl, and then another girl. All her companions married. They also had children.

The princess's children were skillful sea-otter hunters. One day a great number of children were playing on the beach, and the princess's youngest child was among them. She hurt one of her playmates, and the child began to cry. Then the mother of the child which was crying asked, "Who hurt you?" and the child of the mother said that the younger daughter of the princess had hurt her. Then the child's mother scolded the younger daughter of the princess, saying, "You have no reason to be proud, child; your father just found your mother on the beach. He did not intend to marry her like a princess, taking her from her father's house." The princess heard what she said, and she began to cry. She did not tell her husband.

The princess's boys did not speak her language; only her elder daughter could speak her language.

Now the four young men were grown up, and were strong men. They were playing outside, and began to quarrel with the son of one of their father's relatives. They began to fight, but the princess stopped them with kindly words; but the mother of their cousin was angry, and she scolded the princess's sons, saying, "We did not go to your mother's father's house to let my brother marry your mother, and now you pretend to be very proud, you slave! They found your mother on the beach."

When the princess came into her father-in-law's house, she cried bitterly. After she had cried, her husband came in and questioned her, but she did not tell him. She only said to him, "Make a good-sized canoe. I will send all my children to my own country." Therefore her husband bought a large canoe; and one day in the summertime they loaded the canoe with many things—costly coppers, and slaves for all the boys and for one of the daughters. The father kept only the younger daughter. Her mother called her elder daughter, and said, "The young eagle will guide you to our native home." The princess asked her husband to make a crosspiece of wood and fasten it on the bow of the canoe to let the young eagle sit on it. He made it, and they started. The young eagle was sitting on the bow of the canoe, and they paddled away along the south side of Prince of Wales Island, and the young eagle flew ahead of them.

Before they started, their mother had said to her daughter, "You shall always ask the young eagle which way to go: 'Young Eagle, where is your mother's native land?' and it will guide you on your way home."

Now they started; and the young eagle flew ahead in front of the canoe. It would sit on a tree; and when the canoe came to the place where it was sitting, it flew ahead again and sat down again farther on. Thus they continued all the way until they arrived at Root-Basket Camp. They camped there. In the evening they went around the small island and killed many seals. After they had dressed the seals,

they went on until they passed Grizzly-Bear Point. Behold! there was a great sea in front of them. Then the girl asked the young eagle, "Where is your mother's native land, Young Eagle?" and the eagle led them to a camping-place. There they waited until the following morning. Early the following morning the eagle screeched to wake them up. They arose and went on. The young eagle flew across the great sea high up in the air, and the princes paddled on as hard as they could; and when the sun rose high up in the sky, they saw a small blue mountain far ahead. They followed the eagle, which was flying way up in the air, and before evening they saw the island ahead. They paddled very hard, and late in the evening they arrived at Slave Island. They camped there and took a rest; and after they had eaten, they slept. Only a girl watched over them while they were asleep. They camped there for two days. The following day they went on again and crossed Beaver-Tail Island.

The girl asked the eagle again, "Where is your mother's native land, Young Eagle?" and it always flew ahead; and when they arrived on the mainland, they camped on Hole Island. On the following day they went on to Nass River, and in the evening they camped on Gravel Bar Camp (??). The young eagle left them there; and they did not know which way they should go, because it was at the mouth of three rivers where they were camping—the rear river, middle river, and Nass River.

The eagle had been away for two days, and the princess was still encamped there. The eagle had gone up to her (?) mother's uncle, and was sitting on top of his house, screeching. After two days the eagle came back; and the princess started once more, going up Nass River, the eagle flying ahead. Now they understood that they were near home, and they were very glad. Before they arrived at the village, they put on their good clothes; and their sister looked shining, like a supernatural being, when she put on her dress of white sea-otter skin. The four brothers wore their garments of black sea-otter skin, and they had red paint on their faces and eagle down on their heads. They paddled along, and the young eagle was sitting on the bow of the canoe.

Before the sun set in the west, the canoe came up to a village; and the young people were shouting outside on the street, when they saw the canoe coming up to them. The canoe arrived on the beach in front of the village, and the people saw the young eagle sitting in the bow. Some one asked them, "Where do you come from? What people are you?" Then the girl said, "We are the children of your Princess Daul, who was among the children that were carried away by the high tide in the hollow tree." Then all the people cried, and some shouted for joy. They took them up into their grandfather's house.

The chief was very old, and was blind on account of his old age. Then all the people of the village came in to see them. They were seated on one side of the large fire. They were like supernatural beings to look at. Then the old chief asked, "Where is your mother?" The girl replied, "She is at home with father."—"Who are your father's people?"—"He is the only son of a great chief named G·it-xâ'n."—"How many are you?" asked the old chief. She replied, "These four boys here and we two girls. My grandfather kept my younger sister to stay with him." Then the old man smiled, and said, "Come up to me, each of you, from the eldest to the last!" Then the eldest boy went to him. "What is his name?" and the girl replied, "His name is Hāis." Then the second one came. He felt of him also, and asked, "What is his name?"—"His name is Nēs-awatk." Then the third one came. "What is his name?"—"His name is Xagigun." Then the last one came. "What is his name?"—"His name is Xbī-yē'lk." And he called her to come. "My dear," he said, "I will feel of you." She went to him, and he asked her, "What is your name, my dear?"—"My name is Wī-n!ē'ᵒx;" and the old chief continued, "Who gave you your names, children?" She replied, "My grandfather gave them to us."—"Yes, yes! he is my relative. Is it very far?" She replied, "It is not so very far."—"Who brought you here?" She said that a young eagle had brought them. "And where are all your mother's companions?"—"They all married there. Not one of them was lost. and some of them have children." Then all the people were glad.

The chief said to the eldest one, "You shall have my place, and try to go back to our own village at G·its!ᴇmg̣ā'lôn and destroy those who killed your grandfathers."

As soon as the old chief ended his speech, he fell back and died. Then his whole tribe mourned over him. The eldest son of Princess Dauł succeeded to his place, and his people loved him very much. One day his people wanted to go and visit their chief's children. Many of them went in many canoes, and one of the sons of Dauł went with them to guide them on their way; and they reached the village of the Haida, who received them peacefully, and they became very friendly. There was no war between them, and the Nass River people took back some of their grandchildren.

As soon as they arrived on Nass River, the new chief wanted to go and fight with the people of G·its!ᴇmg̣ā'lôn, those who had murdered his relatives on the battle-field years ago. Therefore he made ready, with his whole tribe. They crossed the mountains, and arrived at the great lake of G·its!ᴇmg̣ā'lôn. They saw smoke up there, and followed it, and soon they arrived at a great camping-place near the lake. The people were beaver hunting. They went there secretly by night. The people who were in camp there were

the relatives of the murderers of the relatives of the young chief. The chief and his people staid behind the house, waiting until their enemies were asleep. They were very merry in the evening, laughing and shouting for joy, and making fun of the relatives whom their grandfather had destroyed on the battle-field years ago. The young chief heard all they said, and heard them laughing. At midnight the warriors came in one by one; and when they were all in the house, the chief ordered his men to stand each by one of the sleepers; and when they were ready, the chief shouted, "Now slay the murderers!" Then his men killed all of them, and not one of them escaped. Only one slave-woman with her little daughter was saved. She was a relative of the young chief, and she was living in a little hut behind her master's house, where she was weeping. She made her escape early in the morning.

Early in the morning the four princes sang their war-song, and the slave-woman knew her relatives' war-song. After they had sung twice, the slave-woman came out with her little daughter, and said, "You are my relatives, my dears. I know your war-song." The young chief asked her, "What is your name?" and the woman replied, "My name was Wī-nlē'°x. I am the younger sister of Princess Dauł, whom my uncle Nēs-wa-nā'° took away from here to some other place; and these people took me captive, and I have been their slave for many years. They intended to kill me when they put up a totem-pole in winter." Then the four princes raised their voices and wept; and after they had wept, the young chief said to her, "My mother's name is Dauł. She is still alive. She is married to a great chief's son in a Haida village. She is your sister. She had six children—four boys and two girls—and we are her children." Then the poor slave-woman embraced each of them.

The young chief asked her whether any of the men remained in the village; and she said, "Only one old chief remains, the one who destroyed all your grandfathers in battle." She asked, furthermore, "Is my uncle alive?" They replied, "As soon as we came home to his house he died, after having spoken to us, and I succeeded to his place; and he charged me to take revenge on these murderers who destroyed his brother and his people. Therefore I have come across these mountains. All my companions are my people."

After this they had a long conversation, and the young chief said to his men, "Now cut off the heads of those whom you have killed!" They did as their young chief had told them. And he said also, "Take their scalps!" and they cut down the bodies on each side of the chest down to the belly and pulled down the skin between their legs as a sign that the relatives of those slain should not take revenge in the future. When they had done so, they put each of the bodies on a pole and placed them upright along the camping-ground. Then

they went down to the village of G·its!EMgā'lôn. They arrived at the village in the evening, and went into their enemy's house, where the old chief was all alone. They saw him sitting in the rear of his house; and when they all had entered, the young chief said, "Now kill the old chief to avenge the death of my grandfather's relatives whom he destroyed." Then all his men clubbed him with their war-clubs, and the young chief destroyed all his property, pulled out his eyes, and hung the body on the grave of his uncles who were slain in battle long ago, head downward, feet upward. Then he sent back all his warriors to Nass River, to their own home, together with his third brother. The daughter of his captive aunt and two of his own brothers staid with him. He wanted his own sister to come and live with them, and he continued to live in his own native home. When his sister came across the mountains, he married a princess, one of his neighbors' daughters; and many chiefs desired to marry his sister, for she was very beautiful; and one of the G·its!alā'sEr came and wanted to marry her. The chief agreed to it, and they were married; and they multiplied among all the tribes of the Tsimshian; and so did her younger sister, whom her grandfather kept among the Haida, and also the daughter of the captive aunt, whom he sent over to Nass River. These three girls were the ancestors of the Eagle family all over the coast, among the Tsimshian.

40. The Story of Asdiłda and Omen[1]

A long time ago there was a village called Dzī'gwa. There lived a chief and his wife. They had two children, a boy and a girl. The boy was called Asdiłda, and the girl was named Omen (Dīᵊks).

One day the prince called his three friends, and they went up the river of Dzī'gwa in their canoe to fish for trout, as they used to do every spring. The prince was seated in the bow of the canoe, two of his friends in the middle, and one at the stern. They went up the river until they arrived at their fishing-ground. Then the prince looked down into the clear water, and saw many trout under the canoe. He took his two-pronged fishing-spear. The prince wore his valuable hat. The hat was very expensive, and was called Cormorant Hat. It was covered with costly abalone shells; and nobody was allowed to wear the hat except this prince, as a crest of his family. He speared a good many trout, and at last a large trout came up. He tried to spear it; but before he succeeded, his valuable hat fell down, and the trout was gone. He had missed it. He put his hat on, and looked down again, and saw a large trout come along slowly. He took his spear, and was ready to throw it; but before he could cast his spear, his valuable hat fell off, and he lost sight of the

[1] Notes, p. 832.

trout. Then he put on his hat again and looked down. He saw another large trout coming up, and he tried to spear it; but before he could do so, the trout was gone, for his hat fell down again, and he lost sight of it. Then he became angry, took off his valuable hat, tore it to pieces, and threw it into the water, and it went down. The steersman, however, took a long pole and fished up the pieces of the valuable hat, and placed them behind himself in the stern of the canoe. Now the prince said, "Let us camp here!" for it was getting evening. They camped at the foot of a large spruce tree, as they were in the habit of camping every spring. They built a fire, and were about to roast some trout for their supper. Soon the trout was cooked, and the friends got skunk-cabbage leaves and spread them on the ground. They used them as dishes to put the roasted trout on. Immediately a frog leaped on the cooked trout and remained sitting on it.

Then the prince became angry with the frog. He took it and threw it into the fire, but the frog jumped out of the big fire. He took the frog again and threw it once more into the fire. The poor thing tried to escape, but in vain, for the young man was stronger than it. At last the frog was killed in the fire; and one of the prince's friends took the burnt frog away and secretly threw it into the bushes.

Then they had their supper. They lay down and slept; and on the following morning, very early, the prince said to his companions, "Let us go home!" They launched their canoe and started homeward. When they were all aboard, they paddled along. When they were a little distance from the camp, behold! a young woman was seen coming down to the beach behind them. She shouted, saying, "My dears, please take me along with you!" The woman had her face blackened with charcoal, for she was in mourning. The young man turned back to her, for the prince was much pleased by the beauty of the young woman. He jumped out of the canoe to take her, and stretched out his hands to embrace her; but the woman vanished, and only a frog leaped away from him.

He went down to his canoe, and they paddled on. When he had gone some distance, they heard somebody crying behind them, saying, "My dears, will you take me along with you?" and the young man stopped. They looked back, and the prince saw a beautiful girl. He said to his companions, "Let us turn back and take her along!" So the canoe turned back toward her. When they arrived near the shore where she had come down to the beach, the prince jumped out of the canoe and walked up to the woman. He stretched out both his arms to embrace her, but she vanished again. Only a frog leaped away from him. He went down to his canoe, and they started again. After they had paddled some time, a woman came down to the beach and shouted, saying, "My dears, please take me

along with you!" Then the men stopped, looked back, and saw a good-looking woman coming down. The prince asked them to turn back and to take her aboard. So they turned back and reached the place where she had come down. The prince jumped out and went to meet her, and the woman came down to the beach; and the prince stepped up to her quickly and stretched out his hands to embrace her, but she vanished, and just a frog leaped away from him. He went down to his canoe, and they paddled away; and after they had gone some distance, they heard some one crying behind them, saying, "My dears, take me along with you!" Then the prince answered, "No, you will vanish away from me." Thus said the prince to her. And she asked once more to be taken along, but they did not heed her request. They paddled away as hard as they could.

Then the woman said to them, "My dears, listen to what I say to you!" They stopped and listened. "As you go along, when you arrive at that point yonder, your prince will fall back and die; when you reach the next point, one of those who sit in the middle of the canoe will die; and before you arrive at the beach of your village, the next man will die, too; and as soon as your steersman finishes telling to your people the story of what has happened to you, he will die."

Thus spoke the woman to them. They paddled away from her, laughing, and scorning her, "Ha, ha! you will soon die yourself!" They paddled along, and soon reached the point about which the woman had told. Then the prince fell back and died. His friends paddled along, weeping and sad; and while they were paddling along weeping, one of those sitting in the middle of the canoe fell back and died also. Now, only two were left who were paddling along. Before they reached the shore of their village, the next one fell back and died, and only the steersman remained.

When he arrived at the shore, crowds of people came down and questioned him about what had happened to those who had died. The steersman did not say a word, but went up to his father's house. The people continued to question him as to what had happened to them. As soon as he came into his father's house, the crowds followed him, and the house was full of the people of the whole village. Then the steersman began his story.

"Yesterday, when we arrived at the fishing-ground, our prince, Asdiłda, speared many trout; and before he went to camp, he looked down and saw a large trout coming along. Immediately he took up his harpoon, ready to spear the large trout, but his hat fell over his eyes, and the trout disappeared. His valuable hat fell several times just when he was ready to throw his spear, and the trout was gone. At last he became angry, took off his hat and tore it to pieces, and

he threw it into the water; and when I saw the hat sink slowly, I took my pole and fished it up, and put it behind me in the canoe, at the stern.

"In the evening we camped at the foot of a large spruce tree, and built a large fire, ready to cook our supper. We roasted some of the trout, and soon they were done. Then we went for skunk-cabbage leaves, and we spread them on the ground to serve as dishes. Then we put the roasted trout on them. As soon as we sat around there, a frog leaped on the fish; and our prince, Asdiida, became very angry at the frog, took it, and cast it into the fire. The frog leaped out of the fire, but the prince took it again and threw it in. The frog tried to escape from him, but could not do so. Again the frog tried to leap out of the fire, but the prince took a long pole and pressed it into the fire. The frog tried to escape, but could not do so. He pressed hard, until the poor thing died and was burned."

The steersman continued, "Then I took the body secretly and threw it into the bushes. Our fire was almost out, and we lay down in our camp to sleep until the following morning. Then we had our breakfast; and after we had eaten, our prince said that we should go back home.

"We started for home; and when we were paddling along from our camp, we heard some one shout behind us." Thus said the steersman while the people crowded about him in his own house.

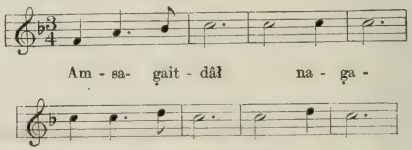
"Then," said the steersman, "we beheld a young woman, who stood on the beach of our camp, with her face blackened with charcoal as a sign of mourning; and she said, 'My dears, will you take me along in the canoe?' Our prince said, 'Let us turn back and take her with us!' So we turned back to her; and when we reached the shore, our prince jumped out of the canoe, went to her, and stretched out his arms to embrace her, for he was pleased with her. She had a lovely countenance, and was beautiful to look upon. Therefore the prince put forth his arms to embrace her; but she vanished from our sight, and the prince saw only a frog that leaped away from him. This happened to us three times.

"Then we paddled away from our camp, not heeding her words. She cried out repeatedly after us; and at last she said, 'My dears, just stop for a while, until I have told you something.' Then we stopped paddling, and she said, 'Just listen to what I say. When you reach the point yonder, your prince will fall back and die; and when you reach the other point, one of those seated in the middle of the canoe will die; and the next one will also die before you arrive at home; and your steersman will die as soon as he has finished telling his story to the people.'"

Thus said the steersman, and fell back and died.

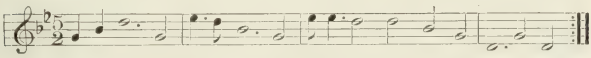
Then all the people of the village moved away. They took the bodies of the dead and buried them. On the following morning an old woman who lived at the end of the town went to the house of the chief, of the father of the prince who had died. The old woman said, "Send for all the people of the village." The chief obeyed, and invited all his people in; and when all the people were in the house, the old woman said, "My dear people, I had a dream last night;" and all the people were very anxious to know what the old woman had dreamed. So the people questioned her, and asked what her dream had been. She said, "I had a very bad dream;" and she said to the chief who had lost his son, "Dig out the earth in the middle of your house. Dig a deep hole, and put your only daughter into it." Therefore the chief ordered his people to dig out the ground; and after they had dug a deep hole, they put costly coppers into it first, painted garments, and much property. They put the costly coppers on each side of the pit, and also garments of sea-otter skins, of marten skins, and woven blankets, and many elk skins. Then the girl went into the hole, and they covered it over with blankets, and filled it in over the blankets. As soon as the old woman knew that the princess Omen had been covered with earth, she said, "I saw in my dream that fire fell from heaven and consumed this village. I saw a fire fall on top of that mountain yonder." And as she pointed to the top of the same mountain, behold! a little firebrand fell down on top of the mountain, and it began to stream down quickly like water from the top of the mountain. The fire went around the village, and the water in front of the village burned like oil. The people of the village could not escape from it. They were all burned up. Only the princess, who was hidden in the hole, was saved; and the old woman also hid herself in the ground.

The princess Omen heard the noise of the fire passing over her while she was sitting in the pit; and when the noise had ceased, she heard the voice of a very old woman coming down crying; and Omen heard the mourning-song of the old woman, and Omen knew that the old woman was weeping on the ground above her; and this is the mourning-song of the old woman:



I gather the bones of my dear ones, my dear ones.

The girl heard it while she was in the pit. After a little while, she heard another voice coming along. So she pushed away the cover, and, behold! she saw a chieftainess holding a cane in her hand. There was a live frog at the lower end of the cane, and a live person on top of the live frog, and a live eagle was at the upper end of the cane; and the chieftainess was wearing her large hat made of spruce roots painted green. She walked slowly along, talking with the aged woman. She said to the old woman, "Don't you know that Asdiłda cast my only child into the fire? Therefore I burned up this village." She sang—



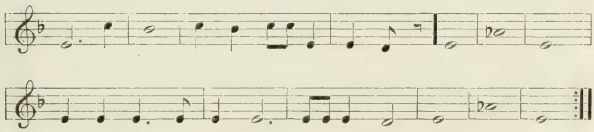
Yĕa ho yĕa ha yea ho yĕa ha ayĕa a yĕa-ha ye ho yĕa (three times)
Dzilā′°ġâns ya, Dzilā′°ġâns ya, ayĕa a yĕa-ha ye a ye

And she went along all alone, crying while she was walking.

After she had repeated her song three times, she put her child's name into the mourning-song, in the last line of her song. Her name was Dzilā′°ġâns. This was the name of the frog that had been thrown into the fire by the prince while he was on his way to fish trout.

While the chieftainess was going away, the girl Omen came out from her hiding-place. She had learned well the mourning-song of that chieftainess who had just gone. As soon as she was out of her pit, she looked around, and with deep sorrow she saw that nobody was saved, that the whole village was burned.

She went along, not knowing which way to go; but before she went, she put on her garments of sea-otter and of marten skins and the chief's woven dancing-blankets; and she put in order the costly coppers and the elk skins, which she left in her hiding-place. Then she went off full of sorrow, and singing her own mourning-song. It is as follows:



1. Na DEM maīgē sint gunā′dił gan-wā′lda; a yī yī
   Na DEM maīgē sint gunā′dił ġan-wā′lda; a yī yī.

2. Nił wil ga-xbESEM-laxla′xł guł-hauts gunā′dił ġan-wā′lda; a yī yī.
   Ġan-lu-ġaxł wi-ġal-tsłabEM Dzī′gwa; a yī yī.

3. Ġan-lu-ġaxł na-ġal-tsła′PGES gunā′da; a yī yī.
   Ġan-lu-ġaxł wi-ġal-tsła′bEM Dzī′gwa; a yī yī.

4. Nił wil ksi-łâtkł gus-łikla′k^{u}; a yī yī.
   Ġan-lu-ġaxł wi-ġal-tsła′bEM Dzī′gwa; a yī yī.

1. When went to spear fish my dear lord, alas!
When went to spear fish my dear lord, alas!

2. Then fell the cormorant hat of my dear lord, alas!
And so the town Dzī'gwa was destroyed, alas!

3. So the town Dzī'gwa of my dear lord was destroyed, alas!
So the great town Dzī'gwa was destroyed, alas!

4. Then the shining garment appeared, alas!
So the great town Dzī'gwa was destroyed, alas![1]

She went on and on until she came to a large lake; and while she was walking around the lake, she beheld a beautiful garment spread for her on the ground, glittering like the stars of heaven. The garment was full of the foam (?) of living persons; and she put this glittering garment into the mourning-song.

She went along, weeping, past the garment; and while she was still going on along the lake, she suddenly heard a great noise coming forth from the water of the lake. It sounded like the rolling of thunder. She looked up, and saw a supernatural halibut coming up out of the water in the shape of a house with carved front, and she put it into her mourning-song. She passed by, going her way, struggling along until she felt weary and faint, because she was starving, and her voice was almost lost on account of her weakness.

After some time Omen came down on the other side of the lake, and she saw a fire burning under the root of a spruce tree. She went toward it, feeling very weak. Her garments were almost gone on account of her long journey. She sat down by the fire, with her back toward it.

On this fire the body of a dead princess of a town near by had been burned. The only daughter of a chief and his chieftainess had died and had been burned there. And while the wandering princess was sitting by the funeral pyre warming herself, a canoe came along with four people in it. When they saw the princess sitting by the fire, they passed on toward the village on the other side, and they took the news to the people of the village, saying that they had seen a young princess sitting by the funeral pyre; and all the people were glad, and said that the princess had come back to life. Therefore the chief and his wife went over to see what had happened there. They arrived at the beach, and, behold! a princess was sitting down by the fire. They came ashore as quickly as they could, and the chief and his wife went up to the fire. Then the whole company, and also the chieftainess, embraced the girl; and the chieftainess asked her, "What is your name?" The girl said that her name was Omen, and so on; and this had been the name of the chieftainess's only

[1] Mr. Tate has given tune and words apart, and I can not fit the words to the music.—F. B.

daughter who had just been burned on the funeral pyre where the wandering princess was sitting.

Then the chief and his wife and his people took her home, full of gladness, and gave a great feast to the people, because his daughter who had been dead a little while previously had come back to life. So the princess lived with her new parents; and after she had been there for some time, her new parents loved her very much, and her father wanted to marry her to one of his nephews.

The following summer, when the strawberries were ripe, all the young women started to pick strawberries on a certain island a little distance away from their village. All the young women left the canoe and went to pick berries on one of these islands. The young princess was left alone in the canoe; and when the whole party began to pick strawberries, the princess, who was alone in the canoe, started to go out to the next island. While she was on her way, a southwesterly gale began to blow, and drove her away. The strong wind drove her canoe away from her new home; and so she arrived in the middle of the great sea, in an entirely unknown part of the world. Then she sang her mourning-song which she had been singing while she wandered away alone, after the fire had consumed her own father's village. Then she looked, and, behold! a large object like a great eagle came forth from the water, with ten little eagles on the head of the large one. She drifted on until she landed a little distance outside of our old town of Metlakahtla. She reached the shore of the G'idwul-g'â'dz tribe, and their chief took her into his house and married her.

She bore him three sons and two daughters, and she was happy in her new home. The chief who had married her had five wives besides her, so he had six wives altogether. And one day the older wives of the chief quarreled with the princess because the chief loved her most; and the elder wives said to the young princess, "The chief ought not to have married you, for you were driven away by the southwest wind while you were picking strawberries, you Haida slave!" Thus said the elder wives of the chief to Omen.

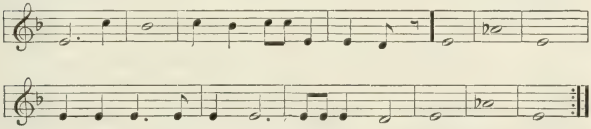
Her children grew up. The eldest son used to go out hunting, and they became rich in the foreign land. The boys gave a great potlatch to all the Tsimshian tribes, and took their names. The eldest son took the name Asdiłda, and the second one took the name Younans, the third one Ǫamqagun; and the first girl was named Lu-xsmâks, and the second one Alulał and Sagabin. Then they had another great feast, and Asdiłda made a cormorant headdress covered with abalone shells, like that of the former Asdiłda, which he wore when he was out fishing for trout at Dzī'gwa; and he made a cane like that of the Frog Woman, with the frog at one end, and the live person on

the frog, and a live eagle at the upper end; and he made a glittering garment, like the one which his mother saw by the side of a lake, and a supernatural halibut, and the eagle that his mother had seen in mid-ocean while she was being driven away by the southwest wind. Then they gave their mother a new chief's name, Picking Strawberries and Great Haida Woman. She got these names on account of her quarrel with the elder wives of the chief a little while ago. Therefore these people have these names and crests, and they have their mother's mourning-song which she sang while escaping from the burnt village.

Many years after this the mother called her children together and told them what had happened to her. She said, "These are not your people. Our people lived on the other side of this land, way out at sea." She told them the story about her brother Asdilda—what had happened to him when he was out fishing trout, and how the Frog had burned their village, and how she alone was saved when her father dug a pit and put her into it with much valuable property and six costly coppers, and so on, and how she came to the other village among her relatives who had the same crest, and how she was driven away by the southwest wind, and so on, until she had married the children's father. Thus spoke the princess to her children.

As soon as she ended her story, one of the boys said, "Let us go and visit our native land and our relatives there!" Then the eldest one said, "Let our younger brother and our younger sister go to visit them!" So they made themselves ready and went. Their father the chief bought a new good-sized canoe, large enough to withstand the sea and the wind, and the mother went down with them to the beach. She pointed out the direction with her finger, saying, "You must keep ahead between Dundas Island and Stephens Island; and when you get out to sea, keep ahead in the direction where the sun sets, and the stern toward sunrise; and when you get to the islands, turn your canoe to the southwest. Then you will find your grandfather's village." Thus she said to her two children. The children started out, and six slaves went along with them. They went on and on until they passed between the two islands, Dundas and Stevens, and went out to sea, as their mother had told them. Then they turned their canoe to the southwest; and after some time, when the mainland sank out of sight, they saw land ahead of them, and they were glad. On the following morning they landed on the other shore and camped for a while. They went on, turning their canoe southward, as their mother had told them, and they went along the shore of the island; and when they passed the first point, they saw a village in front of them, and before evening they arrived in front of the village.

The young prince said to them, "My dears, have you lost a princess who was on her way to pick strawberries many years ago?" Then the people of the village called them ashore and took them into the house of the new chief; and they told the story how their mother was driven away by the southwest wind while on her way to pick strawberries; and some of the people who knew their mother were glad to hear the good news about the princess who was lost many years ago. Then the people told them how their mother had a good home among the Tsimshian tribe, and how the elder brothers had given great feasts, and that their father was a chief of one of the Tsimshian tribes; and at the end of their speech, their grandfather's nephew invited in all the chiefs, and told them that the old man's grandchildren had come safely, and they were all happy. The boy went on the following day to visit the old home of his mother, trying to find the costly coppers and the property that was hidden, as his mother had told him. He arrived at the old desolate village-site of Dzī'gwa, and he found all the things as his mother had told him. He found all the costly coppers and the other property, and that is the end. These are Omen's mourning-songs, which she sang when she went along her way, after she had left the village that had been destroyed by fire:



1. Na dem maîgē sint gunā'dił gan-wā'lda; a yī yī
   Na dem maîgē sint gunā'dił gan-wā'lda; a yī yī.

2. Nił wil ga-xbesem-laxla'xł guł-hauts gunā'dił gan-wā'lda; a yī yī.
   Gan-lu-gaxł wi-gal-ts!abem Dzī'gwa; a yī yī.

3. Gan-lu-gaxł na-gal-ts!a'pges gunā'da; a yī yī.
   Gan-lu-gaxł wi-gal-ts!a'bem Dzī'gwa; a yī yī.

4. Nił wil ksi-lâtkł gus-lîkla'k^{u}; a yī yī.
   Gan-lu-gaxł wi-gal-ts!a'bem Dzī'gwa; a yī yī.

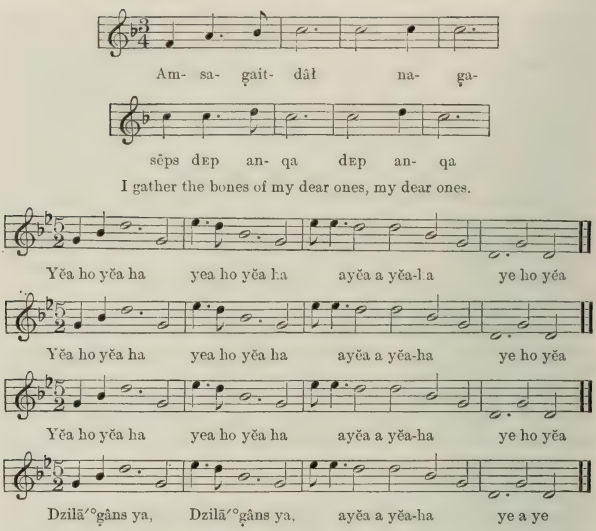
1. When went to spear fish my dear lord, alas!
   When went to spear fish my dear lord, alas!

2. Then fell the cormorant hat of my dear lord, alas!
   And so the town Dzī'gwa was destroyed, alas!

3. So the town Dzī'gwa of my dear lord was destroyed, alas!
   So the great town Dzī'gwa was destroyed, alas!

4. Then the shining garment appeared, alas!
   So the great town Dzī'gwa was destroyed, alas! [1]

[1] See footnote on p. 266.



41. Explanation of the Beaver Hat[1]

There was a great war between the Eagle Clan and the Ga̱nha′da, who lived in villages, one on each side of the river. A prince of the Ga̱nha′da was married to a princess of the Eagle Clan. One day the young man was jealous of his wife. He took his knife and cut her, and the young woman ran over a bridge to her uncle's house. As soon as she got across, she fell down dead; but before she died she told her brothers that her husband had cut her with his big knife. She died, and her relatives did not weep over her. They just hid the body. Her younger brother looked just like her. He took her clothes, put them on, and pretended to be the young woman. He looked just like his sister. One day he was walking about outside. Then the young man from the village of the Ga̱nha′da saw his wife walking about on the other side. Therefore one evening he went across, trying to take her back. As soon as he met his wife, he entreated the young man who pretended to be a woman to go back with him. The young man replied, "I am not angry with you; you were jealous. So if you want to come in with me tonight, come, but I don't want you to do me any harm again;" and the young man of the Ga̱nha′da promised that he would not do her

[1] Notes, p. 834.

any harm. Late in the night they went into the house; and as soon as the young man was sound asleep, the man who pretended to be the woman took his knife and cut his brother-in-law's throat. Then he threw the body out of the house.

Now the two villages began to fight, and had a great battle. Sometimes the Eagles were victorious, sometimes the Ganha'da. At last the Ganha'da vanquished the Eagle Clan, and therefore the latter fled. This happened on Copper River in Alaska. The people of the Eagle Clan took to their canoes, and escaped southward. They took with them their costly coppers and many elk skins, marten garments, and other kinds of property, and they left in more than ten canoes. After traveling three days, they came to a nice bay. They tied their costly coppers together to make an anchor. On the following day, when they pulled up the anchor, their line broke, and they lost ten coppers. They went on southward for many days. When they came to the mouth of the river, they took one of their expensive crests, a stone carved like an eagle, put cedar bark around it, and cast it out to serve as an anchor, and all the canoes gathered there. On the following morning they pulled up their carved eagle; but before they could take it into their canoe, the line broke. Then they would mourn over their loss. Again they started, and went on southward until they arrived at an inlet, up which they went. There they camped. They were glad to have escaped from their enemies, but their hearts were heavy because they had lost their carved eagle and their coppers. In the great battle they had lost their princes, and they had to leave a part of their property in the houses. They were going to make this inlet their new home. On the following day three of their young people went out in a canoe across the inlet; and when they reached the foot of a steep cliff, behold! a large halibut came up, opened its mouth, and swallowed the canoe with the three persons—two princesses and one prince. The people on the other side saw it. Therefore two of their brave men went to kill the monster who had devoured their prince and their princesses. They crossed the inlet in their canoe, having their large knives tied to the right wrist. As soon as they reached the foot of the steep rock, a halibut came up, opened its mouth, and swallowed the canoe with the two brave men; but as soon as the halibut had swallowed them, they cut it inside with their knives. They cut up its intestines until it died. Then the supernatural halibut felt the pains in its stomach, jumped out of the water, and struck the water with its tail. It swam around the inlet, and finally ran ashore and died there. Then those who had remained alive went down to the beach, and saw that the great supernatural halibut was dead. They cut it open, and saw the two canoes and five persons. Then they sang their mourning-song.

Before they left their camp, one of their princes went up into the woods to refresh himself, for he was in deep sorrow. He went on and on until he came to a plain. There he found a large lake. He stood on the shore of the lake, weeping, on account of his brothers who were swallowed by the supernatural halibut; and while he was weeping there, he heard a noise. He looked up, and, behold! there was a large beaver on the water, with copper eyes, copper ears, copper teeth, and copper claws. It struck the water with its tail, making a noise like thunder. Then the young man went back to the camp, and told his people that he had seen a large beaver in the lake above their camp. On the following morning they went to hunt the large beaver. Soon they came to the lake, but they saw nothing. Everything was quiet. While they were still standing there, they heard the sound of a drum, followed by a mourning-song; and after a while they saw the large beaver come out of the water, with copper eyes, copper claws, copper ears, copper teeth. They agreed to kill it, for they needed the copper. Therefore they tried hard to break the dam in the large lake. After many days they succeeded. Before the lake was dry, the beaver came out. The men killed it and skinned it, taking off the copper claws, the ears, eyes, and teeth.[1] As soon as they had killed it, they went down and took the beaver to be their crest, and therefore the Eagle Clan use it now. No other clan can use this large beaver. When the head chief LEG·ē′°x makes a great potlatch, he wears it on his head, and four head men take hold of the headdress, and one of each clan, so that the people may know that he alone is the head chief of all the Tsimshian. They always kept the beaver hat in their family.

42. The Water Being Who Married the Princess[2]

(There are a great many stories of human beings who made wonderful marriages, telling how a prince or princess was taken away from the old town of Metlakahtla, where, after the great Flood, all the villages of all the tribes took their beginning.)

A great chief lived there, who had a very beautiful niece, a young princess, whose name was Sagapgiâ. This princess was very much beloved by the young women of her uncle's tribe. One day in summer, when the salmonberries were ripe on Skeena and Ksdâl Rivers, many young women of one tribe, of a Raven town, took a large canoe. The canoe was full of young women, and the princess Sagapgiâ was among them. She was sitting in the center of the large canoe. They have to pass a slough (?) near the mouth of Skeena River, and there is a great sandbar which they saw in front

[1] In a letter, Mr. Tate says that the beaver's mourning-song contains only one word—"beaver-in-his-house-of-the-lake."

[2] Notes, p. 834.

of the canoe off the mouth of Sandy Bay Creek. They went with the tide, and therefore the canoe was very swift; and when it was near the bar, they saw a mass of foam over the sandbar; and while the young women went across the foam, they paddled very hard; and when they had passed by, they found that they had lost the princess out of the canoe. The canoe was full of foam where she had been sitting. Then they cried for her sake. They made a camp at Autumn Camp, which is now named Port Essington. There they waited for the tide to turn, and when the tide was out, went home and told all that had happened to them.

Then the wise men said that the supernatural being of Sandy Bay had taken her. Therefore the great chief, her uncle, called all the shamans from all the villages and paid them. The shamans said that the son of the great supernatural being of Sandy Bay had married the girl. Therefore the uncle of the princess sacrificed for her sake grease, crabapples, cranberries, dried berries, elk skins, costly coppers, garments of sea-otter skin, marten garments, abalone shells, canoes, and slaves. He made a great sacrifice. The young princess saw all these things, which came into the house of the chief of Sandy Bay, where she was sitting at the bottom of the sea.

As soon as she entered the house of the supernatural being, Mouse Woman came to her side, and said to her, "Throw your woolen ear-ornament into the fire!" and when she had done so, the Mouse Woman took the burnt wool out of the fire, and asked the princess, "Do you know who has brought you here?" She said, "No."—"This is the house of a great chief of the supernatural beings. His son wants to marry you." Thus said the Mouse Woman, and went away.

When the sacrifices of her uncle came into the house of the supernatural being at the bottom of the sea, the young man loved her very much, for she was very beautiful. She staid there many years. She had a son, whom her father-in-law called Down The Useless River (Wa-mEdi-a'ks). When the boy was born, the grandfather took his forehead and pulled it, and he also pulled his legs and his hands and his body, and the infant was called by its grandfather Y!aga-gunu'ks Down The Useless River (Y!aga-watkda wa-mEdi-a'ks).

One day the supernatural chief was sitting by the side of his large fire with his back against the fire, his face toward the Useless-River a little above his house. He said to the Useless-River, "Send down to my daughter-in-law a baby girl!" On the following morning the princess had conceived; and when the time came, she gave birth to a baby girl. The chief made it grow quickly, as he had done with the elder child; and when the children had grown up to be a young man and young woman, the old chief invited all the supernatural beings of the rocks; and when all the supernatural beings came into the house, the great chief's people served food to his guests. After

they had eaten, the supernatural chief said to them, "My dear chiefs of the supernatural beings of all parts of the world, I will speak a few words to you. Let all my grandchildren's people live! Don't do them much harm, because many of them have been drowned in the river by you. Therefore I have invited all of you to my house." Then all the monsters replied, "Yes, we will do what you have said." North Wind said, "I will not blow so often;" and South Wind said, "Neither will I;" and West Wind and East Wind said the same; and all the supernatural beings said the same.

(Before the old supernatural chief had invited all the monsters to his house, many canoes were capsized on Skeena River and along the coast, for the supernatural beings in the water wanted to eat the dried berries which they carried in their canoes. Therefore many canoes were capsized by them.)

After they had all said that they would not do any more harm to the people, they all went out, each to his own home.

Now many days had passed, and the great chief said to his son, "Now, my dear son, let my grandchildren and their mother go back to their own home!" Therefore on the following day they started homeward; and when they arrived at the Raven town, they were all happy, and the tribe of the young princess's uncle was full of joy because she was still alive.

He invited all the Tsimshian tribes, chiefs, and other people to show them his two grandchildren, and he gave out their names.

Then the young man and his sister did all they could to obtain animals of the woods and of the water. The young man was very rich, and he would give great feasts to his uncles' people. In course of time his uncle died, and he gave a great feast to all the Tsimshian chiefs and to their people, and he took the name which his supernatural grandfather on the sandbar had given to him while he was with him in the town of the supernatural beings in Sandy Bay. He had called him Down The Useless River.

Soon after he had given a feast to all the Tsimshian, he said to his mother, "Now I shall invite all the supernatural beings which were my supernatural grandfather's guests when we were in his house!" and his mother said, "Do so, my dear son! Your supernatural father and your supernatural grandfather will help you." Then the young chief sent word to a man of the tribe of G·it-lā′n of the Tsimshian, who know how to make carved wooden dishes; and he sent word to the G·i-spa-x-lâ′ᵒts to make carved wooden spoons; and he sent word to the G·inax'ang·ī′ᵒk to make carved wooden boxes; and he gave order to the G·id-wul-g·â′dz to make deep wooden dishes with carving; and he gave order to the G·it-dzī′ᵒs to make carved horn spoons; and he gave order to the G·inadâ′ᵒxs to dry much mountain-goat meat and tallow; and he gave order to the G·i-lu-dzā′r

to pick cranberries and crabapples; and he gave order to the G·id-wul-ksE-bā′° to make many hundred score of dried cakes of hemlock sap; and he gave order to the G·its!alā′sEr to dry many bundles of berries; and he gave order to the tribe of G·its!Emgā′lôn to dry many hundreds of salmon, and to the women to make mats of the bark of the red cedar.

This was two years before he gave the great feast to all the monsters or supernatural beings in the water. At the end of two years all the Tsimshian tribes brought the things they had made. The G·i-spa-x-lâ′°ts brought ten boxes of carved spoons, the G·it-lā′n brought ten boxes of carved wooden dishes, the G·inax'ang·ī′°k brought many carved boxes, the G·id-wul-g·â′dz brought ten large boxes filled with deep carved wooden dishes, and the G·it-dzī′°s brought ten boxes of carved horn spoons, and the G·inadâ′°xs brought many boxes filled with dried meat and tallow, and the G·i-lu-dzā′r brought many boxes of cranberries and many boxes of crabapples mixed with grease, and the G·id-wul-ksE-bā′° brought many hundreds of bundles of dried cakes of hemlock sap, and the G·its!alā′sEr brought many hundreds of bundles of dried blueberries and many boxes of cranberries mixed with grease, and soapberries, and the G·its!Emgā′lôn brought many hundred bundles of dried spring salmon and many hundred bundles of silver salmon.

He sent word to the tribe of the G·it-qxā′la to shred bark of the red cedar and to bring eagle down and tobacco, and he sent word to the G·it-q!ā′°da to make blankets of yellow-cedar bark and to bring burnt clamshells. Now, the tribe of G·it-qxā′la brought many boxes filled with shredded red-cedar bark, ready to make into headdresses and necklaces; and the G·it-q!ā′°da brought many boxes filled with yellow-cedar-bark blankets and cloaks ready to wear, and burnt clamshells; the G·it-qxā′la also brought many boxes of tobacco. His own tribe, the G·idzExlā′°l, took down their canoes and loaded them with all these goods. Many canoes were filled with the goods made by all the Tsimshian tribes. All these tribes used the same language.

Now this young chief moved from the old town of Metlakahtla up to Nass River; and when he arrived there, he built two large houses just above the rock of Algusauxs. He built also another house for his mother. Then he sent out his young men and his sister with them in a canoe as messengers to invite all the supernatural beings of the rocks and from the water from all over the world. The canoe was away for ten days, and then came home. The days passed on, and not one of the guests had come to his feast.

Then he and his sister went to their supernatural grandfather to ask him why all the supernatural beings had not come. The supernatural chief replied that they had not come, because one of the

supernatural chiefs had not been invited by the messenger. Therefore all the other chiefs had not come. Thus said the supernatural chief to his grandson. He led his grandchildren to the place of the supernatural chief who had been missed by the first messengers. Then the two young people went back to Nass River, where they had come from.

On the following morning they saw a great dark bar at Crabapple-Tree Point, below their camp. The prince said to his people, "Go, and flee into the woods, and don't come down when floods of water swamp our houses and when floods of foam come! When the flood comes a second time, then you will know that they have left." Then all his people went into the woods on the hills behind the houses.

Now all the monsters came up Nass River; and storms of wind were blowing that day, and floods of water came, and floods of foam covered the houses of the young chief and of his mother and sister. Only these three remained in the camp. The fire of the great young chief who had invited the supernatural beings could not be extinguished by the flood. The people who were in hiding behind the camp on the hill heard the voices of the young chief and his mother in the houses below, in the flood of water and foam that covered the houses. Then the wind and rain storm ceased, and the floods decreased, and the houses appeared out of the waters.

Then the young chief said to those that were high in the woods, "Let all the young men come down and help me serve food to these chiefs!" Therefore all the young men came down to their master; and when all the young men came into the chief's house, they saw strange forms sitting around. Two of them were very ugly. The names of the ugliest two were Spagait-an-ā'tk and K-knaaze. The name of another one was Kuwâ'k. He was very good to look at. He always smiled when looking around. He was bald-headed. Another one was called K-łgu-â'l. His hat and his blanket were full of arrows. Another chief was called Lax-an-batsa'xł. He wore a hat made of twisted cedar branches. Another chief was called Long Hands (Wut!E-an'ô'n); another one, Drift Log Enemy (Wîl-n-łEbā'l-g'ał-sōks); another one, Short Nose (Łgu-dzak). Others were named K-spE-ha'walk, K-nE-dEp-wā'n, K-wîl-g·ig·a'mk, K-wîl-dzā'n, Txam-ā'x, Nłaks and his grandfather, K-ts!Em-a'us, K-wī-ts!u-wanxł, G·adEm nāgai, Wa-mEdi-a'ks, K-sanā'il, K-sbaxł, K-gwilax-la'k, (Wîl-g·ig·a'mk), Wîl-g·amk-ga-a'ks, K-n-ts!ahō'mt, K-sbałił, K-gutisgâ't.

All the supernatural beings wore their crests on their heads and on their garments. Therefore when all the young men came into the house, they saw the wonderful things that the guests of the young princess had. The young chief took his new name, Down The Useless River (Y!aga-watkda wa-mEdi-a'ks), and his sister took

the name Killer Whales Are Ready To Go Up (Wī-ałas-lâtk-guł-nēxł-ał-yo). After the two had proclaimed their names, the young man helped the chief serve the dried salmon and the other food. They put it into the carved dishes, which they placed before the guests.

After a while the young chief said, "Throw all the carved wooden dishes into the fire!" The young men did so; and when all the dishes that were filled with roasted dried salmon were burned, the chief said to his attendants, "Take the deep carved wooden dishes and put the dried berries into them!" They did as they had been told; and after they had eaten the dried berries and salmon, the fat of mountain goat was thrown into the fire. After they had eaten the berries mixed with crabapples and cranberries, they filled the carved square boxes and threw them into the fire with the carved wooden spoons; and when the monsters had eaten dried blueberries mixed with crabapples, they looked at one another with smiling faces. Then the chief said to his attendants, "Now grind the roasted hemlock bark!" They did so, and mixed it with hot water and grease and with cranberries, and placed them in carved boxes. They put one spoon in each box—a nice carved mountain-goat-horn spoon. They threw these also into the fire: the carved boxes, wooden dishes, and spoons which all the Tsimshian tribes had made for two years before the feast. They cast everything into the fire with the food.

After the food had been served, the chief piled up many elk skins, marten garments, raccoon garments, weasel garments, and others, and goat fat, tobacco, ocher, and costly coppers. He gave them away to all these supernatural chiefs. Then he said to all his guests, "I want these two chiefs to take their place way back of Canoe Pass, because these two chiefs are so hard for human beings to pass." Then all the monsters consented to what Down The Useless River said. That is the reason why these two chiefs, Spagait-an-ā'tk and K-knaaze, left their places.

On the following day the young chief said to his attendants, "My dear young men, now go and flee again up the hills!" So they went into the woods up the hills and mountains. Then the wind blew harder and harder. The flood came, and the houses were covered with foam and water, and it was storming the whole night. On the following morning the wind ceased, for Chief K-gazoun poured his seal oil on the water, and it was quite calm; and when all the monsters were gone, the chief's people came down to their camp; and they saw that the chief's house was carved with the great starfish covered with costly abalone shells, and the other house was carved with a large bullhead with live children on its back, with beautiful green abalone shells in the eyes and fins. These two carved houses were given to the chiefs by the monsters. Then all the people of the chief's tribe loved their master very much, and the chief and his sister also loved their people.

43. The Story of Part Summer[1]

In olden times there was a very happy people in the village of G·its!ɛmgā´lôn. They lived in a very pretty town of three rows up the G·its!ɛmgā´lôn River. I called it the Three-Row Land, for the village was built in three rows. They built their houses on top of the hill, the second row under the first, and the third row under the second one. The town was on the bank of a river, a very good river, and the village was not far from a very large lake. They went there very often in the summer for picking berries of all kinds, which were growing along the sides of the lake, which was their hunting-ground. Sometimes the people would live there in summer for drying berries for winter use, and in winter the hunters would live there. Therefore they built their little huts on the shore of the large lake. Many families had several huts for use in the proper season.

There was a great chief in this village who had five children—four boys and one girl—whom he loved very much. In those days the people of each tribe were in the habit of going for one or two days to catch salmon to be given to the chief, who was to use them in the winter; and in the winter the people would often go to the chief's house, and the chieftainess would feed them. So the people caught salmon for their chief, and the women worked for their chieftainess. They would go some days and pick berries for her. The chief and his wife did not work for themselves. The people worked for them. The chief also had many slaves, male and female, and he had many wives—many chiefs had as many as twenty, some ten, and others four—and these slaves and wives would work for the people, but the head wife did not work like the others.

The four sons of the chief were very expert hunters, and the youngest one had two beautiful hunting-dogs. They were very useful dogs. One was called Red, the other Spots; and the girl liked the dogs very much. Her name was Part Summer. She was very dear to her brothers, for she was the only girl among them.

One day the women of the village started out picking berries for the chieftainess, and the young princess wanted to go with them. So they started from their camp on the shore of the large lake; and when they came to the berrying-ground, they soon filled their bags with berries. The bag of the princess was not quite full yet, when she slipped, stepping on the dung of a black bear. She became angry, and said, "Oh, this big dung stuck on my foot! How nasty it is!" Thus said the princess. All her companions gathered around her and filled her basket with berries. Her basket was not as large as those of the others. Then they started for their camp; and as they went along, the carrying-strap of the princess's basket tore, and all her berries were scattered on the ground. Her companions

[1] Notes, pp. 747, 834.

came and filled her basket again. They went on some distance, and again her carrying-strap tore. Then some of the women went away home. The berries were scattered on the ground and were mixed with dirt, but a few companions staid with her and gathered the berries. They went on, but again her carrying-strap broke; and her companions said to her, "Let the bags go! We have plenty of bags full of berries for you. You do not need those for yourself. Let us go on instead of gathering those berries, before night comes, lest the wild beasts devour us and we perish."

The princess, however, answered, "No, I will not leave my berries. Go right on if you want to." When all the young women had left her in the woods, and she was alone there picking up her berries, behold! two young men came to her, and asked her, "What is the matter?" She told them that her carrying-strap tore several times. They asked her what had become of her companions, and she replied, "They would not wait any longer." Then these two men asked her to let them carry her basket, and she consented. They took the basket of berries, and went on until they arrived at a village that was unknown to her.

She was standing outside a large house. Then the father of the young men asked them, "Did she not come on with you, my sons?" They replied, "She is standing outside."—"Bring her in!" So two girls went out to get her, and took her into the house, and she was made to sit on one side of the fire.

As soon as she was seated, a Mouse Woman came to her side, and asked her, "Don't you know who has brought you here?" The princess replied, "No."—"The Black Bear brought you here, for you were angry when you slipped on the bear dung while you were picking berries. Therefore they brought you here. Now take good care. They will give you something to eat, but do not eat the first salmon that they offer you. It is the stomach of a human body."

Now the Bear people took good dried salmon and roasted it, put it into a dish, and placed it before the princess, but she did not eat of it. They took it back and ate it themselves. Then they took real salmon and roasted it. This the Mouse Woman had said was real salmon, so she ate of it.

The Mouse Woman had told her also that they would offer berries mixed with crabapples, and that she was to refuse this. She said, "Don't taste of it! That is decomposed flesh of a body, and the crabapples are the eyes of the dead person; but the second dish of berries mixed with crabapples will be good." So she ate of this, and continued to do so.

She became the wife of one of the sons of the Black-Bear chief. She staid there a long time, until the fall. Every morning the male Bears went for salmon, which they caught in the brooks, and the female Bears went into the woods to pick berries, and in the evening

they would all come home. Some of the male Bears would not come home with the rest, and some one said, "My companion's fishing-line is broken." Then a very old Bear would say, "Oh, perhaps he used the common bushes, and therefore it was broken. Cranberry bushes are the best for making fishing-lines." After he had been away for two or three days, he would come back home downcast. This was because some person had killed a Black Bear near a brook.

Some female Black Bear would do the same. When the rest came home in the evening, some one would say, "My companion's carrying-strap tore;" and after she had been away several days in the woods, she came home slowly.

Now, it was late in the fall before the animals went into their dens. Then the Black Bear chief invited his whole tribe in; and when all the people were in the house, he asked each family of his people, and said, "In what den will you lie down this winter?" Then one male Bear would answer, "We shall lie down in the den of So-and-So," and he mentioned the place where the den was. And after he had asked every family for their dens, then he turned to his eldest son, who was married to Part Summer. The Bear chief said, "Now I will ask you, my daughter-in-law, and my elder son shall answer me, 'In what den are you going to lie down this winter?'" Then his son replied, "We shall lie down in the den of Mountain Beautiful." Then the princess said, "Oh, it is very easy for my younger brother's dogs, Red and Spots!" Therefore her husband asked, "What do you say to the den of Mountain Side?"—"Oh, it is easy for the dogs Red and Spots!" He mentioned all the dens he knew in every place; and the woman always said that it was easy for her younger brother's dogs, Red and Spots.

Therefore the chief said again to his daughter-in-law, "Do you want the difficult den Both Sides Rock Slide or Both Sides Drum?" This the princess accepted. She said, "That is the den that I wanted. It is difficult to get at."

Her father-in-law questioned her, and said, "How many brothers have you, daughter?" She replied quickly, "I have four brothers." The chief asked, "Are they hunters?" The princess replied, "Yes, they are. All of them are very expert hunters; therefore I do not like to choose an easy den to lie in this winter with my husband, lest they should kill us easily."

The chief said, "Now I will ask you just one more question. How many mats has your eldest brother?" The princess replied, "My eldest brother's mats are sixty." Then sixty Black Bears hung their heads, and the tears ran down their noses. "Sixty mats" meant that her eldest brother had lain sixty times twenty days by himself, using one cedar-bark mat, and that he had taken a bath every second day, that is, ten baths in each twenty days; and after each two

days' bath he had taken away the mat and put it aside, and had taken a new mat for the other twenty days.[1]

So Chief Black Bear asked the young princess how many mats her eldest brother had; and these sixty Black Bears hung their heads, for they knew that they would soon be slain by the eldest brother of the princess. Therefore they hung their heads and cried.

The Black Bear chief asked her further, "How many mats has your second brother?"—"My second brother has forty mats." Then the forty Black Bears hung their heads, and the tears ran down their noses. Again the chief asked, "How many mats has your third brother?" The princess replied, "My third brother has twenty mats." Then twenty Bears hung their heads, and the water ran down their noses.

Again the chief asked, "How many mats has your youngest brother, princess?"—"My youngest brother has five mats." Then five Black Bears hung their heads, and water ran down their noses; and the princess's husband also hung his head, and the tears ran down his nose.

After the chief had questioned them, he said to all his people, "Tomorrow you shall go all over the country and gather wild carrots for your own use in your dens for the winter." Then the old Bear said, "We shall lie down under old fallen trees;" and the chief said to his people, "As soon as you hear the thunder rolling, then each shall go to his own den, lest danger come upon you."

On the following morning all the Bear people went out; and soon the thunder was heard rolling, and each Bear family went to its own den.

Now the eldest brother was prepared to go hunting. He had been away for a month in the mountains, and had succeeded in killing sixty black bears. He went home, and the second brother was ready to go hunting. He staid in the mountains for a month, and then went home, having killed forty black bears. When the third brother was ready to go, he left home, and staid in the mountains a month, and then went home, having killed twenty black bears. Then he came home.

Now the youngest brother was ready, and went with his two dogs, Red and Spots. He went on and on, and did not find anything. He went farther on. Many days had passed and he had not killed anything. So he stood at the foot of a mountain, crying, and thinking of his sister that was lost the preceding summer.

While he was crying, his two dogs raised their noses and went up a mountain with a rock-slide on each side. Soon they came up to a

[1] They used this custom when they wanted to have success in hunting. Original: Ada laxst a gū'pᵻEldа sā'ᵊt ā kpᵻ'ē'ldа laxst ā mEla-kᵻE'ᵻEldа sa'ᵊt hi-ga'odi kᵻEᵻEldа laxst. Dat gik ᵻli-gā' nakst ᵻligi ami dzᵻ wa-na'kst dat gā ᵻligi-lᵻEp-wilā's hanā'ᵊgat anā'gat, adat dā'mgᵻt; dit hi-sa-ba' gō''p'ᵻEldа sā'ᵊt laxst gant sil-nā'kgA hanā'ᵻat; dat ksa-ᵻa-sgant āt ma'ᵻat. Ada am tsel-ma'ᵻat. Adat gik gāᵊ su-sgant ā gik kᵻE'ᵻEldа gidis sāᵊ.

place where a few trees were. The young man heard the dogs barking up there. Then he stopped crying, and looked up to the place where his two dogs were barking. Then he saw them run about barking and wagging their tails. Therefore the young man tried to climb the mountain. He put on his snowshoes, which hunters use when they climb mountains, put the points of mountain-goat horns under his snowshoes, four horn-points on each side. Thus the young man was trying to reach the place where his dogs were barking, and he was using his own staff.

(Hunters' staffs are seven or eight feet long, and have a horn at one end. They use these when they walk over sliding snow, so that they will not slip.)

He climbed; and it was very hard to go on quickly, for the snow was slippery.

The dogs were still barking, but the young man could not go on any farther. He was always sliding back, for the snow was very soft. Alas! he stood there not halfway from the foot of the slippery snow, his face directed to the place where his dogs were barking. He was thinking that he could not get up there. Then he wanted to turn back.

At this time his sister looked down at him. She stretched out her hand, took some snow, pressed it, and it rolled down. The young man saw the small ball of rolled snow coming down. It struck the front end of his snowshoe. The young man took it up and looked at it. Behold! there were the impressions of four fingers of some person in the snow. Then he tried again to climb up, and finally he reached his two dogs, who were still barking. They had their ears down and were wagging their tails.

He came to the opening of a den; and when the dogs came to the place where the young man was, the princess recognized her brother's dogs, Red and Spots, and the princess called them by their names Red and Spots; and therefore the dogs wagged their tails, and their ears drooped, for they knew her also. Still the dogs saw the Black Bear seated with her, and therefore they barked. Now the man came up, and he also saw his sister in the Bear's den. Then the princess called him in, and she said, "Wait, brother, until I give birth." She gave birth to two children, and handed them to her brother, who was standing outside the den. So he took them and put them inside his hunter's garment. Then the princess came out of her den, and said to her brother, "Now, my dear, do not kill your brother-in-law with knife, spear, or arrow. Just make a smudge in front of the den."

Then the young man said to his sister, "I will kill him;" but the princess said, "No, not so, my brother! Kill him, only do not use your spear if you kill him, that you may not die." Therefore the young man made a fire at the mouth of his brother-in-law's den, and

the den was full of smoke. Soon they heard his brother-in-law groan in the den, and then they heard the groans cease. Now he put out the smudge, for he knew that the Bear was dead.

The young man went in and drew him out; and while the body was lying at the mouth of the den, the princess sang a song. After she had sung, she said to her brother, "Now, my dear, cut him up!" The young man just put his knife at the Bear's chest, and she sang again the Bear's mourning-song.

Before the young man had reached the place where the den was, the Bear had taught the princess to sing this song as soon as he should die, and to sing it again when he was being cut up; and when they dried his skin, and when they roasted his heart, another song was to be sung; and when the skin had been dried, they put red ocher over it from the head to the tail, and they also put red ocher across it under the arms.

The Bear had also said to his wife, the princess, "They shall put my skin by the side of a fire to dry it; and when you hear a creaking noise, you shall know that I feel chilly and shall add fuel to the fire." Thus the Bear had told her.

Now, after the young man had cut up the bear, he rolled it down the mountain, and slid down the snow as did his sister and the two cubs. They went right home. The young man was very glad to have succeeded in rescuing his beloved sister.

When they arrived at their home, the people of the three-row town assembled to see the princess and her two cubs, and the people who saw her coming home shouted for joy and gladness. Her father gave a great feast and named his grandchildren.

The children soon grew up. They were both boys. Every morning they played outside and in the houses; and when they saw little clouds arising in the hills, they would say, "There is the smoke of our Bear grandfather!" and then the hunters would go and kill bears.

Many times they saw the smoke. One day they played in their grandfather's house, running about and knocking each other down; and they ran around behind the people who were sitting around the fire; and her grandfather loved them very much. Another day they would get up again in their bed and run about in the house, knocking each other over. When they were playing together, one of them fell against their grandmother's back, and the old woman fell back and fainted; and all the people in the house jumped up and worked over the old woman to revive her. She came back to life, but she felt distressed, and groaned, and said, "Oh, these little slaves have hurt me! We don't even know where they come from."

Then the children were much ashamed at what their grandmother had said to them. They wept bitterly, and the mother also was ashamed and wept. The children went to their mother and asked her to leave the village, saying that they wanted to go to see their father's people. Their mother said to them, "Don't come back any more, but stay with your father among the Bear people, and bring food to me from time to time, and give animals to your younger uncle." So they went on their way, sorrowful. Their mother was very sad, and their grandfather missed them much. That is the end

44. Explanation of the Abalone Bow[1]

In olden times there was a great chief of the Raven Clan called Ayagansk. He was a very rich man among his people, and he was a great warrior. He had gained victory in many battles, and he was an excellent hunter.

One day he called his three companions and asked them to go with him to hunt seals. On the following day they went out in their canoe. They passed around the large island on which the village was situated. The weather was very bad. They had a good-sized canoe, and went on until they came to the foot of a steep cliff. As soon as they came there, the water all of a sudden began to move up and down. Then a live abalone bow appeared on the water, carved with the figure of a raven, and inlaid with costly abalone shells. Then the hero stretched out his hands and took hold of it at one end. They paddled away. The brave man held on to the bow, and the three men paddled away as hard as they could. Then the live bow died, but the green abalone shells were still as beautiful as before. Ayagansk gave a great feast to all the tribes, and he gave away the red wood of the bow, and he proclaimed that no other clan should use the abalone bow as their crest; and so all his relatives after this generation kept the abalone bow, and no other clan have it except the Raven Clan. It is a chief's crest, and they had a song of this bow. The chief of the Raven Clan used it when he was raised to a high position and he took a new name. Not all members of the Raven Clan used this bow. Only one chief in each generation used it at a time. When they take it, they give away many costly coppers, canoes, slaves, and all kinds of goods, and then they give out the story where they obtained it first, and thus all the clans understand it. Some of these abalone bows were kept through four or five generations; and they changed them only when the wood was rotten, but the abalone shells were kept.

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[1] Notes, p. 835.

45. Story of Gunaxnēsemg'a'd [1]

(Printed in Boas 13, pp. 147–192.)

46. Story of the Ganha'da [2]

Once upon a time a man went out hunting in his canoe, but for three days he did not catch anything. On the fourth day he saw swimming on the sea a large raven, which was flapping its wings and diving and emerging again. Under the wings he saw many people. When he came back home, he built a house and painted on its front the sea raven (Ts!em-a'ks[3]).

47. G'it-na-gun-a'ks [4]

A long time ago a hunter and his family lived in his own town. This was soon after the Deluge. The people were all scattered over the world. So it was with this family. They made their home on an island outside of China Hat.

Once upon a time they set out to hunt sea otters, sea lions, and seal. They left their new town. There were not many people at this time, but only a few. The name of this chief was Dragging Along Shore (Dzagam-sa'gîsk). They went on many days, but they caught nothing. They were still looking for animals, but they were tired, for they had not caught anything. Therefore the head men in the canoe said, "Let us turn back to go home!" and they all decided to go back. As they were going along the channel, evening came; and when they came to the foot of a steep mountain, the steersman said, "Let us cast anchor here for the night, and stay until tomorrow morning!" They all consented, and the steersman cast his anchor-stone. Then they all went to sleep in the canoe. There were four men in the canoe. The head man slept in the bow, his two companions in the middle, and the steersman slept in the stern. They were all fast asleep.

When they were fast asleep, about midnight, the hunter in the bow of the canoe was awakened by a noise which he heard around his canoe. Therefore he looked into the water, and saw a beautiful blue cod [5] swimming around the canoe. Therefore the man, Chief Dragging Along Shore, was angry with the codfish, because he could not sleep well at night. He took her up and broke up her little fins. Then he threw her away, and said, "You disturbed my sleep tonight!" Then he went to sleep again. He wrapped his blanket over his head, and soon was fast asleep.

When the steersman had cast anchor, the anchor-stone had dropped on the roof of the house of a supernatural chief which stood at the foot of the steep cliff in the water at the bottom of the

[1] Notes, pp. 747, 835.
[2] Translated from Boas 1, p. 293.—Notes, p. 846.
[3] This is a personification of the snag.
[4] Notes, p. 846.
[5] A female slave of Na-gun-a'ks.

sea. Its name was G·it-na-gun-a′ks. Therefore the chief, Na-gun-a′ks, sent his slave to see what was the cause of the noise on his roof; and therefore his codfish slave went around the canoe, and the chief hunter broke her fins.

The poor slave-girl came back to her master's house weeping, and the chief asked her what was the matter. The poor slave replied that human beings had cast their anchor and dropped it on the roof of the house, and also that the chief had broken off both her fins. She wept bitterly.

Then the chief said to his people, "Take the canoe down into my house." Therefore they took the canoe down to the chief's house at the bottom of the sea while the men were fast asleep in their canoe.

While these four men were still sound asleep, the steersman felt a drop of water falling into his eye; so he opened his eyes, and saw that a sea anemone had fallen on them. Then he sat up, and saw that they were inside of a large house. Their canoe was on the highest platform in the rear of the house. Then he saw people sitting around the large fire in the bottom of the house. Then the steersman shook the canoe, and said in a whisper, "Alas! we are in danger." All his companions awoke, and they all began to cry. They saw a great chief sitting in the rear of the house in front of his fire.

After a while the chief said to his attendants, "Let my guests come down to the fire!" So they brought them down; and as soon as they were seated by the side of the large fire, the Mouse Woman came and touched the chief hunter. She said, "My dear, throw your ear-ornaments into the fire!" Therefore Dragging Along Shore threw his woolen ear-ornaments into the fire. Then the Mouse Woman took the scorched woolen ear-ornaments, and said, "Don't you know in whose house you are?" He replied, "No, I do not know." Then she said, "This is the house of Chief Na-gun-a′ks. You cast your anchor-stone on the roof of his house last night. Therefore he sent his female slave, because he wished to know what caused the noise up there, and you have broken her fins. She was crying when she came in. Then he sent his attendants and took you down into his house. I advise you to offer him what you have in your canoe, lest you be in danger." Thus spoke the Mouse Woman, and went away.

Chief Na-gun-a′ks said to his attendants, "Boil some seals, that I may feed my guests!" Therefore his attendants took four large boxes and four large seals. They put red-hot stones into the four boxes; and when the water began to boil, they put a seal into each box; and when the seals were done, Chief Na-gun-a′ks said, "Take one seal to each of the men!" They did so.

Again the wise Mouse Woman came, and said, "Don't be afraid when they bring you a whole seal! Just open your mouth wide, and

you shall swallow it. It will not hurt you. Tell your companions what I have said." Those three men belonged to the crest of the Killer Whale, while the steersman belonged to the Eagle crest. Then each man took up a pole. They took up a seal and brought it to the guests. One of the men who held the boiled seal at the end of his pole stepped in front of Dragging Along Shore, who opened his mouth; and the man who held the seal took it by the tail; and the chief swallowed the whole seal, beginning at the head. The second man stood in front of the next one, who opened his mouth and swallowed the whole seal. Finally the last man who had a seal in his hands at the end of the pole stood in front of the steersman, and said, "Open your mouth!" So the steersman opened his mouth and tried to swallow it; but the whole seal would not go down his throat, because he belonged to the Eagles.

(The other three men belonged to the Killer-Whale crest, therefore they could swallow the whole seal; but the steersman belonged to the Eagles.)

Now, Chief Na-gun-a'ks said to his servants, "Cut that seal to pieces, so that he may eat it easily." Then they did so.

The men had been there a whole year. Then the other supernatural being who lived on the other side of the sea would often say, "Let your guests come out!" Chief Na-gun-a'ks loved these human beings who had come to his house. So one day Chief Na-gun-a'ks said to his attendants and to his servants, "I will give a great feast to all my fellow-chiefs in the rocks. I will invite them, and will show them my human guests. After that I will send these my friends to their own home." His attendants consented, and therefore he sent messengers all over the world to invite his fellow-chiefs, the supernatural beings of the rocks.

The men did not know how long they had been there, and they never felt hungry. Before the monsters came into their host's house, Chief Na-gun-a'ks said, "Get into your canoe, and you shall see what will come to pass!" Before they went aboard their canoe, Chief Dragging Along Shore said to his host, "Shall I give you a present?" His master said, "Do so!" and he presented him with four coppers and the fat of mountain goat, and tobacco, with a box of grease and a box of crabapples and a box of cranberries, also with red ocher and eagle down. Na-gun-a'ks was very glad to have all these presents. His house was full of the things which Dragging Along Shore had presented to him. Chief Na-gun-a'ks sent them into their canoe after they had put away all the presents.

Then the chief commanded that the door of his house be opened; and when it opened, the water rushed in. The house was full of water, and the canoe was floating on the first platform of the chief's house. Then the waters subsided until the tops of the various kinds

of supernatural chiefs of the rocks were seen. Many different kinds of monsters were left dry on the floor of Chief Na-gun-a′ks's house. The chief showed his guests all these monsters who had assembled from all parts of the country. Some of them looked nice, others curious, still others ugly, and others terrible. Chief Na-gun-a′ks himself wore his own garments in the form of the body of a killer whale, but the body was set all over with horns.

Then Chief Na-gun-a′ks said to his guests, "My dear supernatural beings, I am glad that you have all come to my feast. My brother, Dragging Along Shore, and his two nephews, and his brother-in-law, Holdamia, came to my house several days ago. They brought me costly coppers and all kinds of provisions. I have kept them here for a whole year, and now I will send them to their old home as soon as possible. Therefore I have called you all. I wish to let you have what they gave me." And after he had handed his gifts to all the monsters, he said again, "I will give him my own garment covered with horns, and my principal crest, the mermaid children going up the river, and my copper canoe, the copper stern-board, and copper paddles, and also my carved house."

Then all the monsters were much pleased on account of the gifts which they received from Na-gun-a′ks. He said also, "I would advise you, supernatural chiefs in the rocks, let not one of you, my dear chiefs, frighten my brother here, because he pleased us by giving us his provisions and costly coppers; and when you see him hunting, I wish that all of you may help him, so that he may have good luck." All the monsters of the rocks agreed to what Chief Na-gun-a′ks said.

On the following day the door of Chief Na-gun-a′ks's house opened, and the water ran in rapidly, running through the open door. Again the canoe of Dragging Along Shore was floating above the first platform of the chief's house. After a while the water subsided, and a carved room appeared on each side of the inside of the house. One side room was carved with two killer whales, with their noses joined together. It was called Dash Against Each Other. The room on the other side was carved with green seaweed, and there was a copper canoe with coppers and a stern-board of copper and a copper bailer.

Then Na-gun-a′ks blessed Dragging Along Shore, and said, "You shall receive everything you need in the future in your land; but do not hurt any fish, or anything that you may see in the water, lest you be in danger. When you go hunting, offer burnt-offerings. Then you shall have good luck. Come to this place over my house and offer me something, that I may help you right along. You shall go home tomorrow."

He also said to the steersman, "I will let you have my own hat," and he gave him a large sea-apple shell with a living person in the

center with a face like that of a man, and a good-sized box inlaid with abalone shells.

After he had given his presents to these men, he said, "Now go aboard the canoe and sleep there tonight." They did as he had said. The men had always slept in the canoe ever since they had been in the house. Early the next morning the steersman awoke from his sleep, and, behold! there was a mountain of foam around the canoe. Therefore he called his companions, and said, "Alas! we are in danger." They all awoke, and the mountain of foam became less. However, the men did not know how. The foam was changing into a thick fog, so thick that the men could not see one another in the canoe. Then their hearts failed. The steersman, however, encouraged his companions, who were silent from fear; and while they were still silent, they heard a noise like the rolling of thunder. The thick fog vanished, and there was bright sunshine. They looked at one another, and they saw that the hat of the chief in the bow of the canoe was full of all kinds of seaweed, sea anemones, and sea kale (?) of all kinds, and the hats of the other men in the canoe were just like his; and the canoe itself was full of seaweeds, sea anemones, and sea kales. Then the man at the bow said, "Take up your paddles and paddle away!" They saw that they were at the foot of the high cliff where they had dropped their anchor a year before. So they took their paddles and paddled away; but their paddles also were full of seaweeds, and were very heavy because they were made of copper.

Dragging Along Shore said to his men, "Don't pull the seaweeds off from the canoe, from the paddles, and from our clothes!" Now they paddled on; and whenever the handles of their paddles touched the canoe, it sounded like a bell. The canoe went as fast as a bird flies, and at midnight they reached their own home.

Early in the morning one of Dragging Along Shore's elder sisters would come out and go to the east side of the village, wailing for her brother who had been lost the preceding winter. As soon as she came out this time, behold! there was a large monster floating on the sea in front of the village. She saw something that seemed alive on top of it, and it made a noise like a bell, boom!

She ran in and called her husband, and said, "Alas! we are in danger." Her husband arose and went out. He also saw the curious monster on the water. He inquired, and said, "Who is there?" Then they answered, "Was not a chief lost from here last winter?" They said, "Yes." Then the men in the canoe replied, "We are coming home again safe."

Then the whole village was in excitement. All the people in the village went down to the beach to welcome those who had been lost a long while. Some of the people were afraid when they saw that

their clothes were full of seaweeds, sea anemones, and sea kales, and that all kinds of shells were sticking to the canoe, to the paddles, the stern-board, and the bailer, that their root hats were covered with shells and seaweeds, and that everything in the canoe was that way.

Soon they came ashore. Then the young people wanted to take up the canoe; but they could not, because the canoe was made of copper and was very heavy; and two young men carried up their paddles, which were also made of copper; and when they had carried up everything, the four men themselves carried up the copper canoe, two men at each end.

Now Dragging Along Shore sent messengers to his tribe to invite all his people. When they were all in, he told the story of what had happened to them on their way—how they had been in the house of a chief at the bottom of the sea, and how his host had invited all his fellow-creatures when he had given him his presents, and also how his host had given him his own crest. He showed his people a killer-whale hat covered with horns, and the garment of green seaweeds, and the two rooms with carved sides, also the copper canoe and paddles; and he told how Chief Na-gun-a′ks had given his brother-in-law a real sea-apple hat and a carved box-cover set with all kinds of shells, and how they had fed them with one seal each as soon as they had been taken down.

After he had told his story, he asked his people if he should give a great feast and invite all the tribes around them. His people agreed, and he sent messengers around to invite the chiefs.

On the appointed day all the chiefs came to his feast, and a crowd of canoes covered the water in front of his house. Then the head man of the village came out and called them ashore; and when all the guests were ashore, they called them in; and when all the chiefs were in the house, Dragging Along Shore asked every chief to wear his own crest, hat, and decorated garment. Therefore all the invited chiefs wore their own crests.

When they had put on their own crests, Holdamia opened his carved box, the cover of which was inlaid with all kinds of shells, and thick fog filled Dragging Along Shore's house. Then the chiefs from all the tribes were silent. They were afraid to speak. Soon after the thick fog had come out, Holdamia closed his carved box, the fog disappeared, and the chiefs looked around the inside of the house. They saw that it was now full of seaweeds, sea anemones, and sea kales, which were hanging all around the house, and the copper canoe was on the first platform of the house; and there was a carved room on one side, with a design of the two killer whales joined together by their noses, and named Dashing Against Each Other; and on the other side of the fire a room appeared carved with green seaweeds.

Dragging Along Shore wore his killer-whale garment covered with many horns, and the guests were also covered with seaweeds.

Therefore Dragging Along Shore proclaimed that his family name would be G'it-na-gun-a'ks, and this name was to continue from him from generation to generation.

Holdamia also gave a great feast to all the chiefs around, and he showed them what he had received from Chief Na-gun-a'ks. He held in his hand a copper paddle, and wore his sea-apple hat with a living person in the center. The abalone box was filled with thick fog. He also announced Na-gun-a'ks as one of the Eagle Clan.

Now Dragging Along Shore prospered, for he was successful wherever he went hunting, and he could get many animals. His fame spread all over the world, and he was known to all the people round about his village, and he gave a great many feasts to the chiefs. He gave a feast almost every year, for he was a very successful hunter because he had the blessing of Chief Na-gun-a'ks.

Once upon a time he went out again, as usual, to hunt, and three other men were with him in his canoe. They did not know his taboos, although Chief Dragging Along Shore told them that they must not touch any fish. He obtained all the animals he wanted. He found almost all the animals already dead, and on the way home dead animals or fish would float on the water in front of the canoe. They took them into the canoe. When evening came, they went ashore to seek a place in which to camp. They made their camp there, and took the animals and fish out of the canoe.

When the young men who were with the chief carried up the goods from the canoe, they saw a large bullhead aground. They ran there together, and one of the young men took the bullhead and clubbed it; but the other said, "Leave the bullhead alone, we have plenty of good fish!" But the young man who took it first said, "No, I want to have it, for our chief said that we should take everything that we meet on the way." The two others, however, compelled him to leave it. They took it from him, and laughed at the bullhead. They cut open both sides of its mouth to enlarge it. The other man, however, was sorry, and went to tell his master what the two other men were doing. Then the chief was angry, and said, "Oh, you two! You have brought us into danger!" He told the young man to go up the hill and look down to the sea before they rounded the next point.

Then they took their canoe down, put aboard a few things, and paddled away from their camp to round the point; and the young man was sitting on top of a hill, looking down. His eyes were following the canoe. As soon as they went around the point, the young man who was sitting on top of the hill saw how a great whirlpool opened and how it swallowed the canoe.

Then the young man left. In less than half a day he reached home, and told his people what had become of their master, and how he and the two others perished in the whirlpool.

Dragging Along Shore now lived in the house of Chief Na-gun-a'ks; and the two other men who had laughed at the bullhead perished in the bottom of the great whirlpool, because they had disobeyed the commands that Chief Na-gun-a'ks had given Dragging Along Shore before he sent him home, when he commanded him not to hurt any kind of fish.

48. The Four Chiefs and Chief Grizzly Bear[1]

A long time ago, before the Deluge, while the people were living on the upper course of Skeena River, there were four brothers, all chiefs. Each of them had a house. They lived in the old village Prairie Town, and their people were very proud of their four good chiefs, who treated them well.

One hard winter, when all the food was used up, each of the four brothers made a fire in his house every morning to show the people that they were still alive, but others were starving to death. Many people were dying of starvation, and every day they made a fire to show that they had plenty to eat.

One day toward evening a thin person came down the river on the ice, and the eldest one of the chiefs sent out his attendants to call him into his house. The man came in, and they spread mats by the side of the great fire, and the thin man seated himself there. Then the eldest chief, who had invited him in, inquired, "How long is it since you left your home?" The man replied, "It is many days since I left my home."—"What have you been eating all the while along the way?" The thin man replied, "I have eaten only snow all along the way." Then the chief said, "Bring in snow in a wooden dish!" and his attendants filled the dish and put it before him. The man did not eat the snow, but arose and went out.

Another evening the thin man came round to the village again, and they told the second chief that he was coming, so he sent out his attendants to invite him in. They spread mats by the side of the fire, and the second chief asked him, "How long is it since you left home?" The thin man replied, "I left home many days ago." The chief said, "What have you been eating all along the way?"—"I ate only snow." Then the second chief ordered his attendants to bring in some snow in a wooden dish. They did so, and brought in a large wooden dish full of wet snow, and put it before him, and gave him a spoon; but the man did not eat. He arose and went out.

Another day toward evening, while the young people were playing games, the lean man came down again from the woods. They told

[1] Notes, p. 847.

the third chief that the thin man was coming down from the woods. Then the third chief sent out his attendants to invite him in, and the thin man came in. They spread the mats before him. He sat down on the mats, and the chief asked him, "Is your village very far away?" The thin man said, "Yes, it is very far away. I left there many days ago."—"And what have you been eating all the way down?" He said, "I ate nothing but snow." The third chief sent his attendants to bring in some snow. They did so in a large wooden dish, which they placed before him. The thin man did not eat, but arose and went out.

The people were still dying of starvation. Another day toward evening the thin man came down from the woods. They told the youngest of the four chiefs, and he sent his servant and one of his own nephews to invite him in; and when the man came in, they spread mats by the side of the fire, and the man sat down. As soon as he was seated on the mats, the fourth chief said, "I have heard what my three brothers have done to you, my dear, and I am very much ashamed of what they have done. They have no pity. They did not show a kind heart to a stranger who comes and visits their houses. They are bad people." Thus said the young chief.

He said to his wife, "See if a dried salmon remains in your box!" Then his wife arose, went to the empty salmon-box, and there was only one large spring salmon left in the box. She took it to the fire and roasted one half. She put aside the other half. And after she had roasted it, she put it in a dish and gave it to the thin man. After he had eaten the dried salmon, the chief's nephew soaked dried berries in water and mixed them with fresh red berries. They gave these to the thin man, and many kinds of provisions besides. After they had eaten, when it was nearly midnight, the chief said to the thin man, "When do you intend to go back home?" The man said, "I will go back home tonight." Then the chief said to his wife, "My dear, give the other half of the dried salmon to this chief, that he may eat it on his way home!" So she gave him the other half of the dried salmon, of which he had eaten one part a little while ago. He went back the same night.

Before he left he said to the chief and his wife and his nephew, "I am much pleased because you have shown me kindness, and you have given to me your last provisions in this hard season of starvation. You have taken pity on me. I have been to the houses of all your elder brothers, but they all made fun of me, and gave me nothing but snow. Therefore I will reward your kindness to me, and by tomorrow I will give you a costly crest. Early tomorrow morning, when you hear a noise yonder, take your canoe and go with your nephew and your wife. Let your three brothers come afterward. Then I will give you my present." As soon as he had said so he left.

The chief and his wife did not sleep that night; and before daybreak the young chief heard something like a song on the other side of the river. He arose, called his nephew and his wife, and said, "Let us be off!" So they crossed the river; and when they arrived on the other side, at the foot of a rock-slide, they heard a shouting above. Behold! a man was coming down wearing four crests, a grizzly-bear hat, red leggings, and a bow in his hand. Another young man was coming down wearing a mountain-goat hat, and a woman with two large dishes—one carved with live frogs, and the other one with a mountain spring. Then they sang a mourning-song. The words of their song are these:

"Ai-yu' wa hōō hī, yea, ha-ha—ha—a!"

They repeated this many times. After the two had sung their mourning-song, the one took off the grizzly-bear hat and gave it to the chief, and he took off his red leggings and gave them to the chief, also his sinew bow. The young man who wore the mountain-goat hat took it off and gave it to the chief's nephew, and the woman gave her two dishes to the chief's wife. Then they went up the rock-slide again and were transformed into three grizzly bears.

Later on the three elder brothers heard a noise on the other side. They went across quickly in their canoes, but they were too late. They met their youngest brother on his way back, but the three elder brothers paddled across in vain. They came back empty-handed.

Now the young chief became the richest among all his people. With his sinew bow he shot all kinds of animals; and while the winter famine lasted, he had plenty of meat of all kinds, fat of all kinds, and skins of all kinds. He fed all his people, also his three brothers, and all his people brought him all kinds of property as presents.

Before the winter famine ended, he invited all the people of the river, and gave away property to them, and he put on his mountain-goat hat and sang one mourning-song while he piled up his property before it was given away. And this crest went on through all generations throughout the ages.

He made another feast and invited all the different tribes, and he wore his grizzly-bear hat and his red leggings, and he carried his sinew bow and sang the two mourning-songs which he had received from the grizzly bears who rewarded him for his kindness to the Chief Bear.

Then his wife showed the guests her two carved dishes, which she also had received from the grizzly bears in return for her kindness; and the guests were delighted to see the new crests and to hear the two songs. Then the chief proclaimed that no one should use these crests and his mourning-songs, only his clan after him through all

generations. He also took his new chief's name, which the grizzly bear had given him to reward him for his kindness. This name was Nēs-nawa.

The three brothers were jealous of their younger brother, but the people of all the tribes loved and honored him, and his name was great among the people. His own tribe was very proud of their chief, who was the richest among all the chiefs.

When he was old, he went again to his hunting-ground; and while he was there, while they were encamped, in the evening, a man came to him, and the old chief invited him to eat with him. So they ate together; and while they were eating, the man said, "I will give you my mountain-pole. You shall keep it, as you did the other things which I gave you before." Then the old man's eyes opened, and he recognized him, and another song went with this pole. A small live man was seated at one end of the pole.

When the old chief went home, he gave his last feast; and when all the guests were in, he took his new crest, the pole, and he sang the song of the pole. After he had given away all his property to his guests, he said, "This is my last feast, and this is the last time I shall see your faces. I shall leave all my property to my only nephew, and also all my crests and my mourning-songs. He shall have all my power and my honor. He shall have my hunting-ground and my house, and he shall be kind as I have always been kind to my people." After that he gave his blessing to his nephew. Then he took a wooden drum, sang his mourning-song with all his relatives, and all the guests were sorry to hear his last kind words to his relatives. At the end of his song he lay down and died, and all the guests mourned over him for two days and two nights. His nephew succeeded him.

(*Another Version*)

Chief Dzēba'sa used the Prince Black Bear when he danced among the other chiefs in the winter dance. In olden times, when the people still lived on the upper part of Skeena River, in Prairie Town, there was a great famine among the people. There were six chiefs in the village, and each had a house. During the famine the smoke continued to ascend from their houses every morning, but many of their tribe died of starvation.

One morning in winter it was very cold. The Skeena River was full of ice, and snow covered the ground. Then a stranger came along on the ice. He went into the house of the oldest chief, whose attendants spread a mat by the side of the fire, and the chief ordered his attendants to put fuel on the fire. They did so. Then the chief asked the stranger, "What kind of food do you eat down river?" The stranger replied, "I ate only snow while I was coming along."

So the chief ordered his attendants to bring snow in a dish. They brought in a large wooden dish filled with snow, and placed it before the stranger. Then the stranger stood up and went out. The stranger looked very poor.

On the following morning the same stranger was seen coming along the ice. He went into the house of the second chief, whose attendants spread mats for him by the side of the fire. Then the chief ordered his attendants to put fuel on the fire, and they did so. The chief asked what kind of food the stranger had eaten when he was coming down the river. He replied, "I ate only snow when I was coming along." So the chief ordered his attendants to bring in snow in a wooden dish, and they did so. They filled a large wooden dish with snow, and placed it before the stranger. The stranger went out without touching the snow.

The third morning he was seen coming along on the ice. He went into the house of the third chief, and the same happened as before. Finally, on the sixth morning, the stranger went into the house of the sixth chief, who was a very young man. The six chiefs were brothers, and this one was the youngest of them. The stranger entered the house, and the young chief welcomed him. He said to his attendants, "Spread the mats by the side of the fire." They did so, and they put fuel on the fire. The young chief had seen the meanness of his five brothers to the poor stranger who had come to their village, and he had made up his mind to be kind to him and to comfort him. His wife arose, went to one of the boxes, opened it, and took out their last dried salmon, half of which she put back in her box. The other half she put in a wooden dish, and placed it before the stranger, who ate it. After the stranger had eaten, he said to the young chief, "Very early tomorrow morning go to the other side of the river. If you should hear anything, you might go across. I will then give you a present." The young chief did not sleep that night. Very early next morning he arose with his attendant. They crossed the river, and as soon as they came to the other side, they heard a mourning-song. Then the Prince of the Black Bears came down from the hills singing this song, and with three crests, red leggings, a mountain-goat hat, and a grizzly-bear hat, and he gave them to the chief in return for the half-salmon which he had eaten in the chief's house the day before. Then the five brothers of the young chief quarreled with their younger brother. Since that time the G·ispawadwɛ'da have the Prince of the Black Bears in their dances, with abalone shells in each ear and on each eye, and abalone shells on each tooth, and no chief besides Dzēba'sa can use Prince of the Black Bears.

49. Gau'ō[1]

(Printed in Boas 13, pp. 193–226.)

50. Story of the G'ispawadwe'da[2]

Once upon a time a man went out hunting mountain goats. He met a Black Bear, who carried him to his den. There the Bear taught him how to catch salmon and how to build canoes. Two years later the man returned home. When he arrived, all the people were afraid of him, because he looked like a bear. One man, however, caught him and carried him to the house. He was unable to speak, and did not want to eat boiled meat. Then the people rubbed him with medicine, until finally he resumed his human form. After this, whenever he was in difficulty, he went up the mountain to his friend the Bear, who would help him. In winter, when nobody was able to obtain salmon, he would catch fresh salmon for him. Then the man built a house, and painted it with a picture of the Bear. His sister wore a dancing-apron with a representation of a bear. Therefore his sister's descendants use the bear as their crest up to this day.[3]

51. Tsauda and Halus[2]

There are many different tales belonging to the time after the great Deluge, when the people were scattered all over the earth, and when they had villages at Metlakahtla.

There was a great chief who had a wife, and they had an only daughter who was very beautiful. In olden times people would love their children very much. So it was with this chief and his wife. They loved their only beautiful daughter. They did not let her go out often in the daytime, and all the princes in the village of Metlakahtla wanted to marry her; but her parents would not let her marry, because they loved her dearly. She was quite young, and her father chose the daughters of his principal men to be her friends. Ten of these were chosen. Once a month throughout the year she would take a walk with the maids on the street of her father's village, and all the young princes followed her when they saw her walking on the street.

Now, the princess came to be a woman, and she wished in her heart to marry soon, before she should be old; and she lay in bed sleepless every night, thinking about this matter. Her bed was over her parents' bed, and the beds of her maids were under hers.

One midnight she thought that she saw a vision. She saw a shining light come down through the smoke hole. It went to her, and she saw a young man in the midst of the shining light. He said

[1] Notes, p. 847. [2] Notes, p. 855. [3] Translated from Boas 1, p. 293.

to her, "Shall I marry you, my dear princess?" She said that she would tell her father, and the prince promised to come back again some other night. So he went. This prince came from heaven. His name was Tsauda, and his slave's name was Halus. This prince had a wonderful garment of shining light.

The following night he sent down his slave to talk to the young princess to ask her to marry him. So his slave Halus went down to her. He went to her bedroom, going down through the smoke hole. He stood by her side, and the young princess smiled when she saw him coming back, as he had promised a few days before, and the slave Halus staid with her. The princess told the slave that her father had consented to their marriage. The princess thought that this slave was the prince with the garment of shining light who had come to her a few days before, so she loved him very much; and Halus told her that he had a good slave, and that he wanted her father to give him a wife. The young woman said, "I have a little sister, but she is lame, and I want to take her along when you take me to your father's house."

While they were still talking, a shining light came through the smoke hole, as before. Now the young woman was afraid, and Prince Shining Light said to his slave Halus, "What have you been doing here?" but Halus remained silent. Tsauda said, "Everything that you do in the future will turn out badly, and you will be disappointed with your wife!" and Tsauda said, "I shall marry your lame sister, and she will have good fortune."

Then he went away. Halus, however, loved his beautiful wife. On the following day Tsauda came and put on his shining-light garment. He came to the chief's house, and the great chief was very kind to him. Soon after the chief had given him to eat, Tsauda said, "I wish your second daughter to be my wife." The great chief replied, "My second daughter—she is lame!" but the prince urged his suit, so at last the chief consented; and Halus's wife was laughing at Tsauda because his wife was lame. Tsauda, however, took no notice of what she said.

After many days had passed Tsauda said to his lame wife, "I shall take you up to my father's house, and I shall wash you in my wash-tub." So on the following morning very early they went. Tsauda took his lame wife under his shining wing and flew upward. Now they arrived at Tsauda's father's house, and the supernatural chief was very glad to see his daughter-in-law. The supernatural chief took her and washed her four times in his own bathtub, and the lame girl shone almost as brightly as her husband Tsauda. And Tsauda's father gave to his son a magic sling and four sling-stones like pebbles out of a brook. Then Tsauda left his supernatural father's house; and when he arrived at his father-in-law's house, the latter was very

much pleased to see them come home again. His father-in-law was glad to see his lame daughter transformed into a beautiful woman as fair as her husband. He loved Tsauda more than his elder daughter's husband.

One day his father-in-law said, "Tomorrow, when my son-in-law Halus comes home, let him bring some firewood. I intend to invite my people. I want to tell them that I am going to invite all the chiefs from every village to the marriage feast." Halus awoke early in the morning and went for wood. He came to a sandy beach and gathered the driftwood there, filled his canoe quickly, and came back early in the forenoon. The great chief sent down his young people, and they carried the wood to the chief's house.

Tsauda just blew some water from his mouth, and said, "The driftwood that Halus brought will just smoke in the house." When the young men piled up the driftwood on the fireplace. it began to smoke very much.

Halus's mother-in-law loved him, while the chief loved Tsauda better. Now the mother-in-law's eyes were full of smoke. Therefore she threw the driftwood away from the fire, and said, "Oh, that common man Halus brought this smoking driftwood!" and Halus's beautiful wife began to cry, because she was very much ashamed.

Early the next morning Tsauda went out to get wood; and when he reached a rocky place, he went up into the woods and brought down dry pitch wood. Soon he had filled his large canoe. His wife was with him. They came home during the forenoon, and many young men came down and carried up the good firewood to the chief's house. They piled it up on the fireplace, and the pitch wood burned like fat. Then the chief loved Tsauda still more, and the chief gave a great festival to all the fellow-chiefs from all the tribes because his two daughters were married.

Early in spring all the Tsimshian were ready to move to Nass River for fishing; but the north wind was still blowing hard, and when they arrived outside of Port Simpson, they could not round the long point there. All the canoes of the Tsimshian were on the south side of the long point. So Halus said, "Tsauda, let us throw our sling-stones through that rock, that our way may open!" and all the people shouted because Halus had a magic sling. Then Tsauda said, "You throw first, and I shall throw afterward!" Then Halus stood up on top of a large box and put his stone in a sling. Tsauda blew water out of his mouth, and said, "Let Halus's sling-stone pass through his mother-in-law's lip-hole."

(What I mean by lip-hole is this. The old women in our country had a queer custom, that every woman should have a hole in her lip. When a girl was able to walk and had no hole in her lip, they would call her a slave. Therefore when a girl was able to walk,

her parents made a little hole in her lip. They would call all men and women of their exogamic group, and the mother of the girl would give all she had to the husband's relatives, the aunts of the child; and when the child was grown up, they enlarged the lip-hole; and when she was full-grown, the lip-hole was larger than her mouth. The highest chieftainess had a lip-hole larger than that of any other woman. This was a sign that she was of high rank. She was the wife of a great chief or the relative of a great chief.)

Now Halus threw his sling-stone. Before he threw it, he swung his sling over his own head, and the stone slipped off from his sling and went through the lip-hole of his mother-in-law. Then all the people shouted and clapped their hands. Next Tsauda stood up and said, "Let me try to use my poor sling!" So all the people were quiet. He took up his sling and a smooth pebble out of his bag. He threw it, and there was a large hole through the rock, and the way was opened for them to pass through. All the canoes went up through it.

Before they reached their fishing-camp, the chief said, "I need that copper yonder on the top of the high mountain." Therefore all the canoes assembled at the foot of the high mountain.

(That large copper was hanging on top of that high mountain. For many years they had seen it, but they could not get it. Many daring men tried to take it, but they all perished, because no one was able to climb the slippery rock. Copper was then very expensive among the people. Therefore they tried over and over again, and they could not get it because the rocks were so slippery and the top of the mountain was very cold. Therefore all the brave men perished on that mountain.)

Now Halus was ready. He stood up in the canoe and took out his sling and a stone, ready to throw it. Then Tsauda blew out some water from his mouth, and said, "Let Halus's sling-stone go through the bow of his father-in-law's canoe!" and when Halus swung his sling, the stone slipped out and went through the bow of his father-in-law's canoe. Then all the people clapped their hands and shouted as much as they could. Now Halus had twice disappointed them. They said, "Oh, oh, you clumsy one!" Halus felt very much ashamed, and his wife cried, and also his mother-in-law was much ashamed; and Halus was angry and threw away his magic sling. Tsauda put a stone in his sling, stood up on a box, and threw a stone. It hit the large copper on the top of the high mountain: "Dammnn!" Then all the people shouted for joy, and the great copper came sliding down slowly. Then all the men and women stepped forward and blew water out of their mouths against the copper, and said, "Toward northwest!" and "Toward the rivers!" and when the men and women spoke these words, the large copper, which was sliding

down slowly, divided in the middle; and one part flew away to the northwest (Alaska), and another part flew away to the head of Copper River (the head of the rivers). This is the reason why good copper was found in Alaska long before the white people came to this country, and that good copper was also found at one of the head waters of Skeena River. Our people call this copper "living copper."

(They say that a spring salmon went up this river; and when they reached the deep water at the upper part of the river, the salmon became copper. Therefore the Indians know that there was live copper in this brook or river.)

After Tsauda had thrown the copper from the top of the high mountain, they went on until they arrived at their camping-place, and made ready for fishing; but somehow the fish were late in coming. When the time had come for the fish to arrive, the river was full, and everybody went out to fish. The men had their wives with them in the fishing-season.

(When the fish first go up the river, the Indians use wooden rakes. The man sits in the bow of the canoe, and the woman sits in the stern to keep the canoe straight, and to steer it quickly among the many canoes. They use large canoes, and in half a day they fill them with olachen. The men work day and night with the rakes. They went with the tide until eight days had passed. Then they changed their fishing-implements. They put away the rake—a wooden rake made out of dry red cedar, and pins made out of large rotten spruce branches. The inner part of the branch is very hard. They split it and sharpen it like the point of a pin. They are three fingers long. Then they change these rakes after eight days, and they use the bag net, because the olachen goes farther down in deeper water. Therefore they use the bag net. They put the bag net at the end of a pole five fathoms long, and everything thus. Two or three people are in each canoe. The man holds the net-pole, and his wife and the man's sister or mother are with them.)

Now Halus was very proud because he had a beautiful wife, and he showed her among the people on the fishing-ground. He did not care much about the fishing. When the fishing-implements were changed, the chief said to his elder daughter, "Let your husband fill one canoe for me tomorrow, and one for each of your three uncles, and Tsauda shall do the same."

The following morning they both set out. Halus went very early with his wife and mother-in-law, and Tsauda went with his wife and one female slave. Tsauda went a little later. Halus went among the canoes which were full of fish. Then Tsauda blew water from his mouth, and said, "Let Halus's bag net be filled with mud of the river, chips, and whole leaves from the trees, but let him not get any fish!" Halus took his pole with the bag net on it and went to work; but

every time he let down his bag net, it came up full of mud from the river. Tsauda, however, filled his large canoe with fishes, and they went home early. Many slaves carried up the fish to his father-in-law. As soon as they had emptied the large canoe, they went again the same day, and toward evening Tsauda came home again. Then his father-in-law's slaves carried the fish to his father-in-law. He had two large canoes full of fish, which he gave to his father-in-law. Late in the evening the chief's other son-in-law came home secretly. That was Halus. Before daylight Halus went again with his wife and his mother-in-law; but he caught nothing, only leaves and mud.

Tsauda went again with his wife and a female slave, and before noon he had filled his large canoe with fish.

Tsauda met Halus while he was going home, and Halus's bag net was full of leaves, mud, chips, and all kinds of rubbish; and when Tsauda came alongside his canoe, Halus was ashamed to see Tsauda's canoe full of fish. Now Tsauda gave his fish to his wife's elder uncle; and soon after he had eaten in the house of his wife's uncle, while the slaves were still carrying up his fish, Tsauda started again. He passed the place where Halus was, and he made fun of him. "Have you filled your canoe now with fallen leaves?" Halus felt very much distressed on account of what his master said. He cried, and his wife also was sad, and so was his mother-in-law. Tsauda went in his canoe twice in one day and filled it with fish. He gave one canoe to his wife's second uncle.

On the following morning Tsauda went early; and when he was fishing, his bag net was filled with fish. Just as before, his canoe was full again. Halus came toward him, and said, "Master, will you let me have some of your fish to take in my canoe?" Tsauda replied, "Wait until the season is over." Therefore Halus was much ashamed. He stood up and jumped out of his canoe, and said, "I shall become your snag." He was drowned. His wife also jumped out of the canoe, and said, "I shall be your codfish."

Tsauda continued to work with the bag net. Halus went to Tsauda's bag net and caught it. Tsauda's net was caught. Tsauda knew that Halus had caught his bag net. Therefore he said, "Halus, let go of that net! If you don't let go of it, I will curse you." But Halus did not want to let go. Then Tsauda cursed Halus, and he became a red cod. He told him that his head would always be downward and his tail upward, and that if he looked up, then his stomach would come out through his mouth and he would die and float on the water. That is why the red cod is this way now. As soon as it looks up, it comes up to the surface of the water, for its stomach comes out through its mouth.

Halus's beautiful wife became a codfish, a blue-side cod, which is a beautiful fish. Tsauda caught her in his bag net, and he recog-

nized his sister-in-law. As soon as he saw her among the olachen, he took her out and threw her into the water again. That is the reason why the blue-side cod is the prettiest of all the fishes, for it was a princess.

Halus's mother-in-law was very sad because she had lost her beautiful daughter. She came home full of sorrow; but, for fear of her son-in-law Tsauda, she did not dare to look angry, lest he transform her into a fish.

Now Tsauda's wife was with child, and gave birth to a beautiful daughter. Tsauda said, "This is my sister-in-law come back again through my wife;" and the girl had four holes in each ear and a hole in her lip and in the septum of the nose, as a sign of her high rank. Then they gave her a baby girl's name, Another Dear Girl (G'ik-lu-dā'ᵒlk). Tsauda gave this child to his mother-in-law, and she took comfort because her daughter had come back to her again. She loved her more than her own daughter whom she had lost.

Soon the people had finished boiling their fish, and they moved down to their village. Tsauda's father-in-law also moved; and when they arrived at home, Tsauda said to his father-in-law, "Soon I shall go away to my own home with my wife. When she has another child like herself, I will come again and give it to you, so that you may have another girl like the one you had before. You shall call her Moon."

On the following day Tsauda went away to his father's home with his wife; and when he arrived there, his own father was much pleased to see his son and his wife; and after they had been there a while, Tsauda's wife gave birth to another child, and Tsauda took the child and gave it to his mother-in-law, as he had promised before he left them.

When Tsauda and his daughter flew toward his father-in-law's home, the child was grown up to be a woman; and when Tsauda arrived there, he took her out from under his wings, and a young woman came out, whom he handed to his mother-in-law. They received the child joyfully, and named her Moon, as Tsauda had requested.

These two girls grew up to be very beautiful young women, like their lost aunts. Tsauda, however, went, and never came back again. His wife also never came back. This is a story of the Wolf family.

When the elder girl was married, she told her husband that her father, Tsauda, told her of a good copper in the Copper Creek at the head of Skeena River. Therefore the prince called his three young men to go with him to see the good copper at the head of that creek; and when they were going in their canoe up the river, they smelled sweet-smelling scents; and when they went farther up, they smelled still more fragrant odors; and they went on and on, and the

odor was sweeter than ever. Before evening they camped, and the prince went into the woods; and as he went through the valley, he saw something standing in the middle of a nice plain, moving and waving. He went near it, and he saw that it was a live tree of odors. So he ran to it and embraced it, and all the branches of the tree also embraced him, and the living tree pressed him hard and squeezed him; and before he lost consciousness, he shouted, to call his men to come to his help. They ran quickly, and saw the prince and the living tree of odors embracing each other. The prince said to his men, "Dig away the earth from the roots quickly." The men dug away the earth quickly; and when all the roots were out of the ground and the branches were dead, the prince was released from the branches. All the branches let go of his body.

This is the tree of odors, or the live tree.

This prince was very successful, because he was married to the daughter of a supernatural being. He cut the tree into short pieces, and he also cut the branches and the roots, and he gave to each of his men one root; and his men filled their bags with the soil from the place where the tree of odors had been, and when they came back home, they sold them for a high price. Then all the chiefs from all the tribes came to buy one of the short pieces at a high price, and the princes and the princesses came and bought pieces of the tree of odors, and the prince became a great chief.

Then the younger daughter of Tsauda said to her husband, "My dear, my father has told me that there is a good copper at the head of a creek;" and the husband of the younger one called his young men to go with him up there. The following day they set out and went up that creek, and night after night they camped. That young prince went walking along the bank of the river, searching for smooth copper pebbles; but he could not find any, because the time had not come yet. They traveled on many days, until they reached a place way up the river, and toward evening they camped there. There was not much water in the river, and they could not travel on by canoe, because three small brooks joined where they camped, and at this place the deep water ended. The young prince walked along the bank of the river. Then he saw many salmon. He hastened back to his men, and told them that many salmon were in the deep water there. Therefore he took his salmon-spear and went down again, while his men started to light a fire in the camp. He went down, and stood there ready. When he saw a large salmon come up, he struck it and took hold of it. He dragged it up to the shore and clubbed it. Then he took out his dart and threw the salmon backward. So the salmon struck the smooth stones of the river-bank. It sounded like copper. Then the young prince went to the place where he had thrown the salmon. He took it up again to see if anything was under

it, and, behold! the salmon was transformed into copper. So he took it up to the camp of his men and showed it to them, and they were all very happy. In the night they got ready for the next morning. They spent the whole night making a new pole and new darts to be used the next day. Before daylight they all went to sleep, and the prince took his copper and put it under his head as his pillow. Late on the following morning, when the sun was high in the sky, the steersman woke up and aroused his fellows; and when the breakfast was ready, they called the prince. Then they found that he was dead. They wept over him; but the wise man said to his fellows, "He died because the live copper killed him. Let us burn it!" Thus said the steersman.

They threw the copper into the fire to be burned, took the bark of a dried spruce tree, and started a large fire, and the live copper was melting; and when the fire had gone out, the pure copper remained in the ashes like a pole. They saw that the copper was very good and soft. They took it and put it into a bark bag, took the prince's body down to the canoe, wrapped him in a new cedar-bark mat, and carried him in their canoe down the river.

When they arrived at home, and the prince's wife saw him dead and saw the melted copper, she felt very sad. She went into the woods weeping for her husband.

While she was sitting at the foot of a large white-pine tree, she heard a noise on the tree above, and saw a shining light. There was a man who came down from the top of the white-pine tree and smiled at her, and said, "My dear daughter, what ails you?" She said, "My beloved husband is dead." And Tsauda replied, "Don't feel sorry for him! If you want him alive again, I will resuscitate him, my dear daughter!"

Now, Moon knew that her father had come down to visit her. Therefore she stopped crying, and said, "Bring him back to life for my sake!" Tsauda said, "Call out all the people, and I will bring him back to life." So she went into the house. She sent out all the people. Tsauda came in and took the cold water of life from the spring and sprinkled his face with the water. He slapped the dead man on both cheeks with the palms of his hands, and said, "Come back to life from death, son-in-law!" and the prince sat up, and his wife came to him and embraced him.

Then Tsauda said, when the young man was alive again, and when all the people had come into the house, "Be careful of the living copper of that river! Let nobody go there, but my son-in-law and his descendants! I shall teach them how to kill the live copper and how to make costly coppers. Then he shall teach his children as I taught him." Thus spoke Tsauda to the people; and when his speech was at an end, he called his son-in-law aside, and also his

youngest daughter, and told them how to kill the live copper. He said, "As soon as you catch the salmon coppers or live coppers, make a large fire and throw the salmon coppers into it, as many as you caught in one evening at your camp. You must throw them all into the fire, and the fumes will not hurt you, but it will make you richer than any chief in the whole world; but if you tell these high commands to some of your relatives or friends or to your tribe, you shall become poorer than ever, and those to whom you have told my secret shall become rich. Let nobody go with you to that river!—only you two, you and my dear daughter. She shall go with you; and if she has some children, then you shall take them with you; and whoever goes there without your consent, he shall die by the fumes of the live coppers."

After Tsauda had given this advice to them, he said to his favorite daughter, "Now, my dear, go with me to the foot of that white-pine tree!" and when they reached there, he told his daughter, "You shall eat the pitch that covers this white-pine bark as a medicine against the influence of your copper-work. You shall rub it over your hands and face before you take the live copper." As soon as Tsauda had said this, he flew up to his supernatural home.

Then the prince and his wife went up there for coppers. He did all that his father-in-law had commanded him to do, and he was the first copper-worker among the natives. He became richer than any chief round about, and his fame spread all over the country. Chiefs from all the different tribes came to buy his costly coppers with many thousands of costly animal skins, and canoes, slaves, boxes of grease, costly abalone shells, and all kinds of things. So this prince was great among all the chiefs. He gave away many times costly coppers, male and female slaves, elk skins, and all kinds of goods. At his last great feast he invited the chiefs of all the tribes, and they proclaimed that he should take his great grandfather's name, Around The Heavens, and all the chiefs said that he should be the head chief.

52. Story of the Wolf Clan[1]

There were two villages in the Strait of Metlakahtla. One was inhabited by the Eagle Clan, the other by the Wolf Clan; and they were on friendly terms, for the chief of the Eagle Clan was married to the princess of the Wolf Clan, whose name was Bidał. The chief's name was Nēs-wa-nā′°.

Once upon a time these two friendly people agreed to build a weir between the two islands, so as to catch seals and fishes at low tide. After they had finished the weir connecting the two towns, they made an agreement that whoever should awake first in the morning should go down and take something caught by the weir. The people

[1] Notes, p. 857.

of the Wolf Clan would go down first almost every morning. Therefore the chief of the Eagle Clan was angry with his brother-in-law's tribe, and war began between them.

The Eagle Clan gained the victory over their enemies, and the chief killed all his wife's relatives. Then he took the weir as his own. Therefore his people went down every morning and brought up sometimes seals or halibut or other kinds of fish.

In the other village only women and girls remained. No men were there. After a while a princess, the wife of the chief, gave birth to a girl. So the chief asked the women who nursed his wife, "What kind of a baby is it?" They told him that it was a girl, and he was glad of this. He said to his slaves, "Keep her in good health."

After a while the young woman was again with child; and when the time came, she gave birth again. The chief asked the women again, and they told him that the child was a boy. Then the chief ordered his attendants to kill his own son, and they did as he had ordered them. His wife's grief was almost too much to bear.

Again she was with child; and when the time came, and she gave birth, the chief asked again his wife's nurse, "What kind of a baby is it?" They told him that it was a boy, and he ordered them to kill him. They obeyed and killed him.

Now, the girl grew up. She looked into the sun, and her eyes became sore. Therefore her father named her Yâ°ł.

The mother was with child again; and when the time came, she gave birth. When the chief asked the nurses, they told him that the child was a boy, and he ordered them to kill him. They killed him also, and the young princess's grief was almost too great.

She was with child again; and when the time came, she called her own maid, and said to her, "When I give birth again, and the child is a boy, do not tell the chief when he asks you, but tell him that it is a girl, else he might kill him also." The maidservant promised her to do so; and when the time came and she gave birth, a boy was born.

The chief asked the princess's maidservant, "What kind of a baby is it?" and she deceived him, and said, "It is a girl." So the chief said, "Keep her in good health." The child, however, was a boy.

The princess, the chief's wife, kept her boy and trained him. The boy grew up to be a youth, and the father learned that his wife's maidservant had deceived him. Therefore he was angry with her, and one day killed her.

The boy, however, grew up. His mother was always with him, for she knew that his father sought the child's life. She told her son that his father had slain all her relatives and all her sons.

Now the chief's hatred of his wife and of his son was so great that his wife and her son fled. The young man called three youths, his friends. Every day they went and hunted birds. The young prince

was very skillful in making bows and arrows, and he gave them to his three friends. When they grew up to be young men, they were able to shoot large animals. Then the mother of the prince told her son all that his wicked father had done to her other sons, how he had killed them as soon as they were born, and she told her son how his father had killed all her brothers and uncles on account of the trap that had been built between the two villages, and she told him everything about her wicked husband.

The young man took pity on her and wept with her, and he hated his father; and one day he killed him to avenge his uncles and his mother's uncles and his own brothers, but he was afraid lest the people should laugh at him.

Then his mother told him a story about an arrow with a living reptile-head, which was in another village far away in the uttermost parts of the world, in the northwest, in the house of a chief called Gutginsa′. She said, "Many brave men have tried to gain this arrow of supernatural power, but they all failed because it is so far away." Thus spoke the woman to her son.

Then the young man left his mother. He called his four companions who had always been with him ever since his youth. He told them the story that his mother had told him, and he said to his companions that he intended to go there. They all agreed.

They made a good-sized canoe; and when they finished the canoe, the prince asked his mother to collect as much food as she could. She did as her only son said. Then they loaded their canoe with all kinds of food—grease, fat, dried berries, meat—also with coppers, eagle down, and red ocher, and set out. They went toward the northwest.

One night they camped in a certain place. Then the young man, all by himself, went into the woods to wash, in order to gain success, while his companions started the camp-fire. While he was in the brook bathing, he beheld a young man who stood by the pool where he was bathing. The young man said to him, "What have you done with my bathing-place?" The prince, who was bathing, said, "O supernatural one, take pity on me! I did not know that this pool belonged to you. I came here to bathe because I wanted to have success and take revenge on the enemy of my relatives." Then the supernatural being said to him, "What do you want to have?" The young man replied, "My mother told me that a chief in a far-away country has a live arrow. His name is Gutginsa′."

The supernatural being replied, "Yes, it is very far away from here, in the outermost part of the world, but you shall get there. I will let you have my blanket; and whenever you reach a village, you shall wear it, and you shall shout behind the houses. Then they shall tell you how many more villages there are before you reach the place

where you want to go; but you shall hide your canoe from every tribe that you pass. Don't show yourselves, lest they tell you how difficult is the way that you are to go; and you shall order your companions always to offer burnt-offerings."

After the supernatural being had said so, he handed him the skin of a sparrow and vanished from his sight.

Then the young man went to his companions, who were encamped, and told them to offer a burnt-offering. They did so.

On the following morning they went on, and toward evening they saw a village in the distance. They camped near by and hid their canoe. Early the following morning the young man put on his sparrow blanket, flew up, and alighted on the branches of a tree behind the house of the chief of the village. Then the sparrow began to sing; and an old man in the chief's house said, "O supernatural one, supernatural one! there are many more villages before you reach the place where you want to go."

They started again, and reached the next village. The prince put on his sparrow garment, alighted on the top of the chief's house, and began to sing, "*Gisguuts gut ginsai!*" An old man who heard the bird said, "O supernatural one, supernatural one! the country that you want to reach is very far away."

The prince's companion made a burnt-offering in every place where they camped.

They started again, and reached another village, and, sitting on the top of the chief's house, he began to sing, as he had done before in the villages that they had passed. The same answer came from the mouth of an old man, who said that there were many more villages before they would reach there.

They went on, and passed many villages. Finally they came to a large village; and the prince put on his sparrow blanket and began to sing, as before; and an old man in the chief's house said, "O supernatural one, supernatural one! there are only three more villages before you reach there, but it will take a month to go from one village to the next one."

They traveled on and on. A month passed, and they reached the next village, larger than the preceding one. The prince put on his sparrow blanket and began to sing, as before. Then the old man in the chief's house said, "O supernatural one! there are only two more villages before you reach there, but it takes a month to go from this village to the next one."

They started again, and at the end of a month they arrived at the next village, larger than the other two. The prince put on his sparrow blanket and alighted on the chief's house and began to sing. Then the old man in the chief's house said, "O supernatural one!

there is only one village more before you reach there, but it takes a month to go from here to that village."

They went on again, and at the end of the following month they arrived at the last village. The prince put on his sparrow garment and began to sing, seated on top of the chief's house. The old chief said, "Come down to me, supernatural one! I will give you advice as to how to obtain the life arrow. You might perish between here and Chief Gutginsa"'s village."

So the prince went in and sat down on one side of the large house. The chief asked him, "Where are your companions?" and the young man replied that they were in hiding behind the village. Then the chief ordered his attendants to bring them to the house, and they went to call them. The chief ordered his men to give food to the guests, and they did so.

After they had eaten, the chief said, "My dear prince, I have seen how patient you have been all along the way you came. I know you have met with many difficulties, and still you kept on going. Now, there is no other village besides this, and no land. This is the one corner of heaven, and there is only the air beyond. Therefore no living being can reach there, where Chief Gutginsa"'s house is. Therefore let your young men remain here in my house, and I will go with you. Wear your sparrow garment, and I shall put on my hummingbird garment. Then we will fly to the air island where Chief Gutginsa' lives, and we will borrow his life arrow until the time when your enemy shall have been destroyed. Then he shall take it back again. I received all your burnt-offerings that you made along the way."

The prince decided to follow his advice, and the chief also told his companions to continue their offerings while they were away. He said, "We shall be back tomorrow evening."

The next morning they started. Chief Hummingbird flew first, and the Sparrow behind him. They flew upward under the clouds; and when they saw the air island before them, it seemed as large as a man's finger. They came nearer, and arrived there at the same time. Then the two birds flew into the house of Chief Gutginsa'.

Now Chief Hummingbird said, "My dear, great chief! will you lend us your live, destroying arrow until this my brother has taken revenge on the enemies of his relatives? Then you shall take it back again." Chief Gutginsa' gave his destroying arrow to Chief Hummingbird. They flew back, and it was late in the evening when they came home safely, while the prince's companions were still making burnt-offerings.

Chief Hummingbird said, "Keep this arrow in good order, and let nobody see it, lest the arrow should kill some one; but if you want to

kill anything, tell your arrow the name of the enemy, of the man or of the animal you want. Don't leave it in the house, but put it in a box, and place the box on a tree, and don't go in to a woman as long as you keep the arrow. When you get home, invite some old men from every tribe, one at a time, and let them instruct you how to use it; but don't ask the old men how to use it, only ask them what employment they have had since they were youths, and each will tell you some curious story. Then stop them and send them out with some person until you find a warrior. You shall reward him amply, and he will instruct you how to use the arrow guldanī, for that is its name." Thus spoke Chief Hummingbird.

The following morning they started for home Chief Hummingbird said, "Keep the bow of your canoe toward the rising sun, but you shall not travel by canoe. Wear your sparrow garment and fly ahead of the canoe; and when you are tired, sit down on the bow of your companions' canoe. Then, after four days, you shall reach home; but if you travel in your canoe, you shall take a whole year to return."

Now they started. The Sparrow flew ahead of the canoe, and the canoe went very rapidly; and whenever the Sparrow was weary, he alighted on the bow of his companions' canoe to take a rest; and after being refreshed, they started again. Thus they went on and on, until after four days they arrived at home. Their relatives were glad to see them back safe.

The prince's father kept the tribe of the young man as slaves, and treated them badly. Sometimes he would kill people of his son's tribe, and the young man was very much displeased to see this.

The prince's house was full of skins of grizzly bears. One day he sent out his slaves to invite one of the old men of his father's tribe. When the old man came in, he spread one of the grizzly-bear skins at the side of his house. Then they gave the guest good food to eat; and after the old man had eaten, the prince went to the place where he was sitting, and said to him, "Just tell me what has been your employment since you were a young man." The old man smiled, and said, "Oh, why do you ask me? I am the man with whom every woman has been in love from my youth on." The prince replied, "That is not my desire. Go out, and take with you the grizzly-bear skin on which you are sitting." The old man went out, and took with him the grizzly-bear skin.

The following day he sent and invited an old man of another tribe; and when the old man came in, the prince spread a grizzly-bear skin on the side of the house, and the old man was made to sit on it. After he had eaten his evening meal, the prince went to the place where his guest was sitting, and said to him, "What has been your employment ever since you were young?" The old man answered, and said,

'Why do you ask me? I have done my best to meet a good-looking wife." The prince said, "That is not my desire. Go out, and take the grizzly-bear skin on which you are sitting." The old man went, taking his grizzly-bear skin along. Then another one was invited; and after this old man had eaten his meal, the prince went to him, and said, "What has been your employment ever since you were young?" The old man replied, and said, "Oh, why do you ask me? I have been married to many beautiful girls whom I have loved."

The prince said, "Stop! That is not my desire. Go out, and take the grizzly-bear skin on which you are sitting."

Long ago there were twelve tribes among the Tsimshian, and only nine remain. In each of these tribes there was one old man. Finally one very old man of the tribe of G'it-lā'n, named Wîludâł, who was blind of old age, was invited by the prince. When he came in, they led him to the grizzly-bear skin that was spread on one side of the prince's house, and they gave him as good food as they had given the others. After the meal the prince went to where he was sitting, and questioned him. "What has been your employment ever since you were young?" Then the old man said, "Bring me a bow and arrow. Gird my loins, and place the two large empty boxes yonder, that I may leap over them; then aim my arrow at a knot-hole." After he had said so, they led him to the door. "Now shout!" said he. The people in the house shouted, and the old warrior leaped about. He did not turn his face after he had shot, but ran forward and leaped backward over the big boxes that had been placed there, to the same place from which he had started. He shot right through the knot-hole. Then he said, "*Yalala!* I shoot right through the eye." Now the prince was glad to receive good instructions, and he rewarded the old man amply. He called him in day after day until he knew how to hold his weapons.

Now the young prince became rich. He invited all the chiefs of the tribes to his house, and gave away much property to his guests. Then he took his mother's eldest uncle's name, and his name was now Asagulyaan. All the chiefs received his gifts gladly. Asagulyaan was the name of the man who accompanied the young prince's father when they first built the weir between the towns, and who was killed by the prince's father. Therefore the chief who had killed the young man's relatives was ashamed, because his son loved his own relatives better than him.

Therefore the chief tried in every way to entrap his own son, intending to kill him; but his son knew his father's heart, because the supernatural being told him what his father's thoughts were.

Another time the young prince sent messengers to all the tribes, inviting all the chief's princes, chieftainesses, and princesses; and when all the head men of all the tribes were in his house, he said to

his guests before he distributed his gifts,[1] "I announce that I am taking all my grandfather's greatness. I shall be the greatest head chief." None of the chiefs replied. He said, furthermore, "I shall make my sister great among the chieftainesses. I give her the name Yâ°l, which means 'eyes blinded by the sun;' and my old mother shall keep her own name, Bîdał." Then he gave his great gifts to his guests—costly coppers, slaves, canoes, elk skins, boxes of grease, boxes of dried berries, horn spoons, raccoon skins, and all kinds of goods.

Then his father was still more angry with his son. Before he left his son's house, he said to his attendants that he would kill his own son after the feast was over. The reason why the father was angry was that he himself was the head chief among the Tsimshian at that time.

When the feast of the new chief, Asagulyaan, was over, there was no trouble among the people in all the tribes of the Tsimshian in the old towns at Metlakahtla. It was midwinter.

Then Asagulyaan took his live arrow and went over to his father's village secretly at night. He crept up to his father's house at midnight; and when he came to the smoke hole, he took up his live arrow, and said to it, "Go through the heart of the chief who killed all my relatives, then come back to me tomorrow!" Then the arrow went right into the heart of the chief, who died there, and the arrow remained there the whole night.

All the people in the house of the chief were quiet. When the sun rose up high in the sky, one of the chief's beloved wives went to call him. She took the mat off from her husband's face, and, behold! he was dead. The end of an arrow appeared over his heart. Then she cried out, "Oh, dear chief! who killed you?" Then the whole chief's tribe came in, and they saw the end of the arrow in his heart. So they took the arrow from the chief's heart and passed it around to look at it. They saw that the head of the arrow was like that of a reptile, whose eyes twinkled when any one looked at its face. They saw that the teeth of the arrow were like dogs' teeth.

After the chief's people had examined the arrow, it flew from their hands through the smoke hole, and said "*Gułdana!*" and therefore the people call the living arrow "*gułdana.*"

The chief's people went to every village and inquired who shot the chief in his house, and all the villages answered that they had nothing against the great chief. Therefore they came back home late in the evening. Then the whole tribe of the chief singed their hair with fire, as was the custom among the people when a great chief died; and the whole tribe blackened their faces with charcoal, great and small,

[1] It is the custom to lift a costly copper above the head of a great chief to confirm his words.

high and low. Before they buried the chief, they invited all the chiefs of the tribes, and every tribe took their own chief in their canoe to the dead chief's village, and a nephew of the dead chief handed his goods to all the chiefs in their canoes on the water. This was the young man who succeeded to his uncle's place. He would lift up an elk skin before each chief, and when lifting it up he would call out the chief's name.

When all the chiefs had received their presents, they remembered the young prince Asagulyaan. They called him by his nickname; and when they lifted up a small elk skin for him, the successor of the dead chief said, "The son of Bidał." Then the small elk skin was passed from one canoe to another, until finally it reached the canoe of the young new chief. Then he stood up in his canoe, threw the small elk skin into the water, and said, "Is this common elk skin given to call out the name of Son Of Bidał?" and his companions paddled away from the place.

Then the nephew of the dead chief said to his people that that slave had killed his own father. After this all the chiefs went to their own villages.

On the following morning a great multitude of people assembled in front of the house of Asagulyaan, and the whole beach was covered with people. There was a large rock in the middle of the sandy beach, and a long ladder was standing in front of the carved house reaching to the roof of Asagulyaan's house. Another ladder reached the roof from the interior. Before the young chief went forth to fight against his enemies, the people in his house were shouting, and eagle down flew upward through the smoke hole. Then the young chief came out through the smoke hole, wearing on his head a chief's headdress set with abalone shells, and wearing his dancing-garments, his dancing-aprons, leggings, and rattle. He held his bow in one hand, his rattle in the other. Then he ran down the long ladder in front of his house, and, leaping here and there, ran right down to the beach, where the people were waiting for him. He jumped over the large rock in the middle of the sandy beach, and then he let his live arrow go. He ran backward, and jumped backward over the large rock, and ran up the long ladder in front of his house. Then the live arrow went through the hearts of the people; and when the arrow was weary, it returned to its master; and the young chief took it and wiped it, and put it into his box, and the beach in front of his house was full of dead people. The stomach of the live arrow was filled with men's blood.

On the following day another multitude of people came against him. When he was ready, all the people in his house began to shout. They beat their wooden drum and clapped their hands, and the young chief

came up, bird's down rising before he appeared through the smoke hole. Then he came down from the roof of his house on the long ladder which stood in front. He leaped here and there, jumped over the rock, ran among the crowd, and let go his living arrow. Then the arrow said, "*Guldana!*" Then Asagulyaan ran back, jumped backward over the rock, and never turned his face from his foes. Then he ran up the long ladder and down through the smoke hole. His arrow killed many people. Then it returned to its master, who took it, and saw that its stomach was full of blood. He wiped it and put it back into the box. Now the new chief, Nēs-wa-mâ'k, invited all the tribes to fight against Asagulyaan; but the tribes decided to fight him by themselves, each on one day. They all agreed to do so.

On the following day one tribe set out to fight him, and they were almost all killed by the arrow of Asagulyaan. As far as the arrow went, everybody was killed, and few people escaped. Each tribe went to battle day by day, but they all failed.

Now Wîludâł told his nephews and his sons-in-law and also his grandsons and his brothers-in-law to assemble in his own house, and gave them advice. He said, "My dear men, not one of you must join these people who fight Asagulyaan, else you will be destroyed with them; for Asagulyaan is a supernatural being; he is not a man. Therefore I tell you, don't go there! His arrow is alive, and will devour every one who comes up against him."

The young men, however, would not believe what the old warrior had told them. On the following day they all went to battle as to an amusement, for some people had told them that Asagulyaan was like a bird running rapidly down on the beach. So they went with them; and while all the crowds of people were on the beach in front of his house, the shouting in the house, the beating of drums, and clapping of hands, began. Down ascended from the smoke hole, and then the young chief came up there surrounded by a mist of feathers. He ran down the long ladder right down to the beach, jumped over the rock, went down a little farther, and then he let go his arrow. He ran backward, as before, and jumped over the rock backward, climbed up his long ladder, and went down through the smoke hole. Then his arrow devoured as many people as it could.

Now all Wîludâł's relatives were killed; only one little grandson remained with him. Therefore Wîludâł's sorrow was great, and he mourned for many days. He was the one who had taught Asagulyaan how to hold his weapons in battle.

He said to his grandchild, "I will go and kill him because he has slain all my relatives." Then the strong man laughed at him, mocking him, and said, "Now this is the kind of man to kill Asagulyaan. Don't, you old blind man! Stay at home! You will only hinder the people who will fight with him." Nevertheless he said, "I shall surely shoot him." Yet they scorned him.

Now, when all the tribes were giving battle, Wîludâł said to his grandson, who led him by the hand, "Put me behind the rock over which he always leaps, and point my arrow at the center of the smoke hole. Then, when you see the mist of feathers coming out of the smoke hole, tell me, 'Now shoot!' Then I will shoot him." So his grandson watched the smoke hole. After a little while they heard shouting and beating of drums. The mist of down rose, and then the grandson said, "Now shoot!" Then the old warrior used all his strength and shot. He turned to his fellows, and said, "Ah, ah! I killed him. I hit his eye."

Some of his fellows believed what he said, and others still mocked him.

Wîludâł hit Asagulyaan through the eye. The arrow came out at the back of Asagulyaan's head, and all his brains came out. He fell off from the top of the ladder which was placed from the inside up to the smoke hole—fell to the ground, and died right there. Therefore his sister took off her brother's dancing-garment and dancing-aprons, leggings, and rattle. The headdress was broken to pieces. Therefore they took a wolf helmet of the prince, and she wore it. Then another shout went up. The mist of down rose again, and she came out through the smoke hole, ran down as quickly as her brother had done, with her brother's bow in her hand. The crowds did not know her. She leaped over the rock; and when she passed a little farther down, she let go her arrow. Then she ran, turning her face toward the house where she had come from. She did not do as her brother had done, who ran backward when he turned, and kept his face on his enemies.

On the way she became weary, and ran like a woman. Therefore the multitude knew that she was a woman; and they all shouted, and said, "Ha, a woman!" and all the people pressed on them and fell on them. A few children tried to run away, but the multitude destroyed them.

The woman wore her brother's paraphernalia, and ran away from them around the island. She took off the prince's wolf's helmet and threw it away, and it became a rock, which may be seen up to this day; and her footsteps may still be seen on the rocks where she walked, up to this day.

The people of this tribe are scattered among all the other tribes. They have not had a village since that day. The live arrow, as soon as the woman let it go, went off howling, and flew to its home, saying while it was flying, "*Guldana!*" Everybody saw it flying swiftly through the air toward the sunset. It has never returned since that time. Wîludâł was first of all the warriors of the Tsimshian, better than Asagulyaan, for he was very old, and nevertheless he hit Asagulyaan's eye. Therefore all the people honor him up to this day. This story was kept by the Wolf Clan.

53. The Prince and Prince Wolf[1]

In the time of our forefathers, animals would sometimes have a woman or a man for wife or husband.

There was a great prince, the son of a great chief, who had his home in the old town of Metlakahtla, and three young men were chosen to be his friends. He had a beautiful wife, whom he loved very much. The prince was an expert hunter. Almost every day throughout the year he went hunting with his three friends. Sometimes they would stay away a month and a half. Then he came home, and would stay two or three days in the village. Then he would go out again. He went all over the country and became rich. His father and his mother were very old, and his name spread all over the country, also all the animals knew the fame of his name. He would always go about hunting, and his wife always wore new garments of marten skin and sea-otter skin and skins of other animals. She had nothing to do or to eat (?) at home, but she wore nice clothing, and many princes were well pleased to see her, but she loved her husband most. All the princes tried in every way to seduce her; but they could not do so, for she was very proud and would not talk to any one. She always told her husband what the other princes said to her. She showed her husband a new garment that her mother-in-law had made for her. The prince loved her very much. Therefore she told him all she had in her heart.

The young prince went out again, and he told his beloved wife how many days he would be away from home. Then he went. As soon as he had gone, his wife took a walk with her girls around the lake behind the village to refresh herself; and while she was there with her maid, she said to her, "Go and pick cranberries for me! I will wait for you here." She had done so many times before.

As soon as her maid had gone, a good-looking young man came to her, and she smiled when she saw him. Then the young man smiled at her also. He came to the place where she was sitting. Now the princess was very much in love with him. Then the young man asked her, "May I sit by your side?"—"Yes, do sit down near me!" She pointed to the place by her side, and the young man went up to her. Then she embraced him, and the young man kissed her; and while they were there, the girl came back, her basket filled with cranberries. She saw her mistress embrace the good-looking young man, and said to her, "Here are the cranberries!" The princess replied, "Just put them down there and go and get some more!" The maid went away; and while she was gone, she lay with the young man. After a while the maid came back to her, and said, "I have filled this basket twice. Let us go back before dark, lest some misfortune befall us!"

[1] Notes, pp. 759, 858.

Then they walked down with the young man. He wore a garment with cloven feet and an armor with ears of wild animals. Before they arrived at the village, the young man embraced and kissed her twice, and she said, "Will you come to me tonight or some other time?"—"Yes," said the young man. "How long is your husband going to stay away?"—"He will stay away for a month."—"Then I will come every night." Now they parted and went their ways.

The same night he came to her house, and he did so several nights. The princess ordered her maid not to tell any one, and her maid promised that she would not tell any one.

Now the young prince was unlucky. He always missed when he shot, and he wanted to go back home. Therefore he went home; and before he reached the village he said to his three friends, "Let us wait here until night comes, for we have no game!" So they camped at the end of the village, waiting until night came. About midnight they went secretly along the beach in front of his father's house. He said to his friends in the canoe, "I will go up to the house alone, and I will see what has happened to my wife." So he went alone. He pushed the door-flap aside gently and went to the bed of his wife's maid. He woke her gently, and asked, "Did any one come to my wife while I was away? Don't conceal it from me! I will kill you if you don't tell me the truth! Now tell me!"

Then the maid said, "Yes, master! As soon as you left, my mistress called me to take a walk around the lake, as we used to do many times when you were gone. I left my mistress and went to pick cranberries. When I had filled my basket with berries, I went to the place where she was sitting, and I saw a young man, good-looking like you, who embraced her. She sent me to pick some more berries, and I went and filled another basket. Then when I came to her, I forced her to go home before dark. We went down, and before we went to our house the young man asked her to let him come the same night, and she agreed, and he has come every night until now."

Then the prince went back to his friends in his canoe. He told his three friends, and they went secretly into the house to his master's wife's bedroom, and killed the man who was lying in his master's bed. They cut his head off, and in the morning they saw the garment of the one they had killed. It was covered with cleft feet of deer and cleft feet of mountain sheep, and his armor was covered with long ears of reindeer and long ears of red deer, and on his hat he had a wolf's tail.

The prince kept the body of the young man, together with the head, in a box behind the house; and he took all the garments, the armor, and the hat for his crests. He was not angry with his wife, and still loved her, because he received these costly crests through her.

Then the old chief called all his wise men, and showed them these garments, the armor, and the hat. The wise men said, "The young man who has been killed is a prince of the Wolves;" and the wise men said, "Moreover, my dear prince, build a fort! Let all our young people build a strong fort, lest the cruel wolves come and devour our wives and children!"

In the same night a cry was heard at one end of the village, "Oh, my child, my child, who ate the deer whole! Only give me your brother's adultery garment, that I need! Oh, my child, my child, who ate the deer whole! Only give me your brother's garment, that I need!"

All the people in the village did not sleep that night, for they heard the mother of the man that had been killed crying through the village. Before daybreak she ceased her wail, and all the people of the village, young and old, went out to get logs, and before evening they came home bringing the logs. In the night the wail came again at the other end of the village. "Oh, my child, my child, who ate the deer whole! Only give me your brother's garment, that I need! Oh, my child, my child, who ate the deer whole! Only give me your brother's garment, that I need!" The mother of the slain one went around the village throughout the night, wailing, "Oh, my child, my child, who ate the deer whole! Only give me your brother's adultery garment, that I need! Oh, my child, my child, who ate the deer whole! Only give me your brother's garment, that I need!" Before daylight she left.

Then all the people of the village began to build a fort. They made a double wall around it. The women and children gathered stones in the fort, and they built a sidewalk over the top of the wall, and all the people moved into the fort.

As soon as evening came, they heard wolves howling in the woods behind the village, at one end of the village, and at the other end; and howling of wolves was heard on the other side. Then they came from all sides, nearer and nearer, and all the wolves stood around the double fort. Then the mother of Prince Wolf said, "Only give me your brother's garment of cleft feet, my dear, else we shall eat all of your people tonight!"

The prince replied, "I will not give you your son's garment, I will keep it myself!" and the mother said, "And where is my son's body? Give it to me!" The prince did not reply a word. She repeated, "Give me my son's body, or I will devour your people!"

All the wolves began to gnaw at the walls of the fort; and when the first wall almost fell, then the people went upon the wall and threw stones down at the wolves, and many were killed.

On the following morning all the wolves from every direction assembled, and the outer wall fell, but the second wall remained.

Again the Mother Wolf said, "Give me my child's body!" The prince replied, "No, I will not give it to you; I will keep it in good order, because I made a mistake in killing him. Therefore I will keep his body, his cleft-foot garments, his long-ear armor, and his wolf-tail hat. I will keep them all and I will give a great feast; and I will take his name, because he is my brother."

Then the Mother Wolf began to howl, and sang her own mourning-song. She sang the song of the cleft-foot garment, and the song of the long-ear armor, and the song of the wolf-tail hat. All the wolves were very quiet.

After she had sung her song, she said, "You are my son. Today I will take you; and you shall take my brother's place, because he was a great prince among the animals, and all the animals of the wood honored him. They shall honor you also, and you shall have your brother's place; and when I die, my words shall be accomplished."

Then all the wolves made a great noise, and they ran home howling.

Now the great prince gave a feast. He invited all the tribes that lived in the channel of Metlakahtla; and when all the guests were in, the great prince had much property piled up. Then he came out from the inner room, wearing his brother's adultery garment of cleft feet. He sang a song, and he went back into the inner room. Then he came out again wearing the long-ear armor, and he put on his wolf-tail hat. Then they sang the armor song and the wolf-tail hat song; and after he had given away all his property to his guests, he took his new name, the name of the prince whom he had slain the other day. His name was Ate The Whole Deer.

He was a very successful hunter in every way. The Wolf Mother always helped him when he was hunting.

One time after he had given many feasts, his father and his old mother died, and the prince was lonely. In the evening the Wolf Mother came into his house, and said, "I have come to take you to my house for a while." Then the prince went with her; and when they arrived at her home, he saw many animals in the house. The Mother Wolf said to her attendant, "Go out and call all the wild animals! I will show them my adopted son." They went, and all the wild animals came in—panthers, grizzly bears, black bears, white bears, wolverenes, and many others; and when all the wild animals were in, she said to them, "I am glad that you have all come to my feast. I will show you my adopted son, who has taken my own son's place. You shall honor him, and you shall not hurt him, and I will give my brother my two daughters to be his wives." Then she fed her guests with all kinds of meat and all kinds of tallow, and she gave them all kinds of fresh salmon to eat, and so on.

The prince loved the two girls who had become his wives, and the two girls loved him. He had not been there many days before the

Mother Wolf died; and he was very sorry, for he was alone among the animals. He always went hunting with his two wives, and obtained all kinds of animals, and his two wives were very strong. If he missed a shot, his two wives would run after the animal that he had missed and catch it. Therefore he was a great hunter, greater than the beasts of prey. Often he would give a great feast to the wild animals.

Many years had gone by, and he was thinking of his own home. Therefore one day he said to his two wives, "I must go down and visit my home." His two wives went with him. Before they reached the village he said to his wives, "Stay here for a while, until I come back to take you down!" Then he went to the village alone; and when he arrived there, he went to his father's house. He entered, and the people did not know him, for he was very hairy. He sat down at the end of the large fire, at the side toward the door.

A great chief was sitting at the head of the large fire, with his wife. He said to his young men, "Ask the man there where he comes from." Then the two young men went to him and asked where he came from. He replied that he was the son of the great chief of that house. Therefore the new chief ordered him to come and sit with him at the head of the fire. He arose and sat down at the right-hand side of his cousin the new chief. Then the new chief sent his slaves throughout the village and called all the people. He embraced his cousin and wept with him; and when all the people were in, he said to them, old and young, "This is my cousin whom we lost many years ago and whom we thought to be dead, but he is still alive, so let us have a good time with him tonight!"

He said to his old people, "I will dance for my cousin the great prince." Then all the people had a great celebration.

The prince told the chief his cousin that his two wives were staying far behind the village. He said, "I will go up and bring them down." Then he went with his other two younger cousins, and he took them down to the house. They were sitting down at their husband's sides, and they were given all kinds of food to eat. Then the new chief gave each of them a costly garment. He gave the prince a dancing-garment, a marten garment, and to the wife who was sitting on his right side a sea-otter garment, and to the one who was sitting on his left side a marten garment. Then they were all happy.

Every morning, while the people were still asleep, the two wives would be awakened by the smell of something. Then they wakened their husband and told him that they smelled some animals near the village. They caught them and brought them home, and he invited the people almost every day to give them fresh meat.

His cousin the new chief loved him very much, and all the people of the village loved him. One day he and his two wives went to

bring all their goods down to the new chief's house. They were going to have their home there. The young wives of the great prince had each two children at a time. He had many children. The elder wife gave birth to six pairs of twins, and the other wife gave birth to three pairs of twins, so that he had eighteen children in all. They were skillful hunters, the girls also.

Now the time for his end came, and he called all his children, and said to them, "If you return to your own home, do not hurt my people when you see them on the mountains; and if you marry some of these people, do not go back home!" The children promised that they would not return to their own home; and the prince's days came to an end and he died.

His eldest son was married to one of the daughters of another chief, and the rest of his children all married. The girls also married some of the princes. Only two of the children returned to their own home. Therefore the wolves are afraid of human beings up to this day.

54. The Ghost Who Fought with the Great Shaman[1]

In olden times many different things happened among the people. Some were good and others bad, and some were funny. And so it is with this story of the ghost and the great shaman.

In a village on Nass River there was a chief who had an only son. When the boy had grown up to be a youth, he had four friends who were of the same age as he. It was the custom of princes to choose some good and wise young men to be his friends; and so it was with this prince. Every day they went into the woods and built a small hut, to which they used to go every day. The prince pretended to be a shaman, and his four friends were his singers. They made a skin drum, and had a board on which to beat time; and so they went to their hut day by day. Their parents did not know what they were doing. Soon after they had had their breakfast in the morning, they went to their little hut, and played there all day until evening. At dusk they came home. They did this day by day and month by month and year by year.

Finally, when the prince was full grown, one day they went in another direction to hunt squirrels. Before evening they came home; and before they reached there, they passed by the graveyard a little behind the village, on the bank of a brook behind the town; and as they were passing by, they saw one of the coffins open.

The young prince said, "Shall I go into that open coffin there?" His friends asked him to desist; but he did not pay any attention to what they said, and jumped into the open coffin. He lay down in it; and as soon as he lay down there, he was dead. Then his four friends were very sorry. They stood around the coffin, weeping.

[1] Notes, p. 859.

Before dark one of the young men went home, and three staid there. After a while another of the young men went home, and two staid there. After a while still another one went home, and one, who loved the prince most, still remained.

When it was very dark, this young man feared that the ghosts would come and take him. Therefore he ran down to his house; and all the young men, as soon as they reached their home, forgot what had happened to them and to their prince in the graveyard.

Late at night the chief, the father of the prince, and his wife, inquired for their only son. Then the prince's friends remembered what had happened as they were passing the graveyard, and how the prince had insisted on lying down in the open coffin.

Therefore the chief ordered his great tribe to light their torches and to go to the graveyard on the same night. Therefore all the people lighted their torches of pitch wood and maple bark and torches made of olachen. They set out for the graveyard, and found the body of the prince lying in the open coffin. They took it away and carried it down to the chief's house. There were many people. They placed him on a wide board in front of the large fire in his father's house.

The prince's heart was still beating. Therefore his father asked all the shamans from the other tribes to come. He told them what had happened to his son; and he said that he wanted to have his only son come back to life, and that therefore he had called them all. Thus said the chief, and promised them a rich reward if they could restore his son to life.

So they began to dance. Each of the shamans put his charms on the dead prince; and finally, when the various charms had been put on him, he came back to life. The shamans had been working over him for four days and four nights. Then each received his reward, as the chief had promised before.

Now the prince had become a great shaman, because he was filled with the charms of the different shamans, and because he had pretended to be a shaman ever since his boyhood; and his four friends were his attendants, and always went before him.

After a short time one of his father's people died—the head man of his father's tribe. Then the prince said to his father, "I will go and restore him to life." The father said, "My son, can you do that?"

The prince put all the carved bones around his neck. He put on his crown of grizzly-bear claws and put on his dancing-apron, took his rattle in his right hand and the white eagle tail in his left. He blackened his face with charcoal, and strewed eagle down on his head. Then he went with his four attendants, and went to the house where the dead one was. All the people of the village came to the house.

In the evening the prince began his shaman's songs, and his attendants' songs followed. After the first song, he stood at the end of the large fire, and said, "This man's soul is now in the village of the Ghosts, and my supernatural helper says that I shall take his soul back again to his body from the village of the Ghosts. Bring me a new cedar-bark mat, and let all the people in this house beat time on a plank, and thus help my attendants, and let them sing as loud as they can until I come back!" Then all the people did as he had wanted them to.

Then he put on the new cedar-bark mat and started in the dark of the night. Everybody in the house was singing. They beat the skin drum and beat the boards with sticks. Now the shaman prince went to the graveyard; and when he had arrived there, he saw a quiet river, and the village of the Ghosts on the other side. There was a narrow bridge across the river. He went across, and ran as fast as he could, his supernatural power leading him toward the chief of the Ghosts.

The shaman entered the chief Ghost's house, and there he saw the soul of the dead man sitting in the rear of the house. The chief of the Ghosts was sitting by his side, and all the Ghosts were assembled in the house to see the newcomer. The shaman went right in, and saw the soul of the one who had just died sitting there. Then the shaman prince took him by the shoulders, and said, "I will take you back to your body;" and he went out of the house of the chief of the Ghosts.

The prince came back to the house in which the dead body was while all the people were singing. He entered, and said that he had taken the soul of the dead man and brought it back again. He kept his left hand closed, and rattled with the rattle which he held in his right hand. He went around the fire four times, following the course of the sun. Then he went toward the body of the dead man, and put the soul of the dead body into it. As soon as the soul went into the body, the one who had been dead sat up. He had come back to life.

Then all the people were astonished to see what the shaman prince had done. The news of the prince's success soon spread over the whole country. After some time another relative of his father died while the shaman prince was absent. When the prince came home, he saw that his father grieved. He asked him, "What makes you so sorrowful, father?" and they informed him that one of his father's nieces had died three days before.

So the prince ordered his people to assemble; and when all the people were in, the shaman prince went, as he had done before, and brought back the soul of his cousin from the town of the Ghosts. Then all the villagers round about spread the fame of the shaman prince, and of his ability to bring back the souls of dead people from

the town of the Ghosts. When any one died in some other village, they sent for him, and offered him great reward if he should bring back the souls of the dead.

He did this for a long time, and no one was dying in all the villages, because the great shaman was among the people. Therefore all the Ghost-town people hated the shaman prince, because no souls of the dead came to the Ghost town. Therefore their hatred of the prince increased greatly.

Therefore they assembled and held a council, and determined to try to kill the prince. They all agreed to cut off the ends of the bridge when the shaman prince should come again to get the soul of a dead one. As soon as the council of the Ghosts ended, they went and took the soul of a man. Two days later the man died. The shaman prince, however, knew that the Ghosts had held a council against him. His chief supernatural power had told him so; and his supernatural power had said to him, "Go and bring back the souls of your people. If you are afraid of the Ghosts' council, you shall surely die; but if you do as I order you, I will protect and guard you; but remember, if you disobey my orders, a dreadful punishment awaits you."

Then the shaman prince assembled all his people, and ordered them to wait until he should come back, and to sing all his songs while he was away. Then all his people kept on singing.

Now the shaman prince went on his way until he arrived by the bank of the river that runs in front of the Ghosts' town. He went to the bridge, and his supernatural power carried him across. He went to the house of the chief of the Ghosts, who takes the souls of the dead first. All the souls of the dead go first to the house of this great chief. Therefore the shaman prince went right to it. He went in and snatched the soul of the dead one from the cold hands of the cruel Ghosts. Then he ran out quickly, and the Ghosts pursued him over the bridge.

He had almost arrived at this end of the bridge that had been cut by the Ghosts, when both his feet went down into the water of the river, but his body fell on the dry land. He arose again, and ran down as fast as he could; but before he reached his father's house, he fell down and began to groan.

Now, the people in the house heard him groaning. They took their torches, and, behold! the shaman prince was lying there. They took him in and placed him on a wide plank in front of the fire.

Then his supernatural power came to him. The people in the house saw that part of his foot was badly scorched, and the hearts of all the people who were in the house failed them. As far as the water had reached on both of his feet when he fell at the end of the bridge of the Ghosts, his flesh was burned and scorched. The river was the

Boiling-Oil River. No one gets out of it who drops into it. The shaman had fallen into it.

His supernatural power said to him, "Arise, and run around the fire, following the course of the sun, four times. Then you will soon get better." His feet were very sore, but he tried to do what his supernatural power had told him. He ran around the fire once, and twice, and three times, and four times, and his feet were healed. Now, when his feet were healed from their burns, he had more power than before.

He went often into the Ghost town and brought back the souls of the dead; and although men or women had been dead two, three, or four days, still the shaman prince went to the Ghost town and brought their souls back.

Then the Ghosts hated him very much. They held another council, and wished to kill the shaman prince; yet they had no power, because the prince's supernatural helper told him what the Ghosts had planned in their council. The Ghost town became smaller and smaller, because not one soul of a dead person was coming into the town, for the shaman prince was always coming to the town, and often during the day some Ghost fell and dropped into the burning river; and he died there, which is the second death, and he became a fisher; and every old Ghost dropped from the bridge and became a salmon.

The chief of the Ghosts hated the shaman prince very much. Now they held another council to entrap him, and they decided to let their chief pretend to be sick and to call the shaman prince. They all agreed to this.

The following night two tall men came to the house of the chief, stood in the door, and called the shaman prince to discover what ailed the chief of the Ghosts. The prince told the two messengers that he would go to examine him the following night. The two messengers went; and the shaman invited all the people of his father's tribe into his house, and told them that the Ghosts were ready to fight with them. He said, "I shall go to see their chief, who pretends to be sick because they want to kill me. Therefore be you also ready for the battle against them tomorrow night. Let the people in every house gather urine mixed with poison, and nasty things mixed in, everything that is bad; and as soon as the evening comes, stand firm and throw the fluid behind your house, so that the Ghosts can not come down to take you away. Some of them will be killed by your mixture." Thus said the shaman prince to his people.

Then all the people did what he had said; and when they had prepared the mixture on the following evening, the shaman was ready. He went to the Ghosts' town, into the house of the chief. Then he

saw the great chief lying down in front of his large fire. He was groaning when he saw the shaman prince coming to his house. Now the prince sat down at the foot of his bed, looking into the eyes of the chief who pretended to be sick. The chief ordered his attendants to bring forward his box, and so his attendants brought up the box containing his rattles.

Now we will go back to the people of the village. As soon as the prince left them, following the invitation of the Ghosts, all the Ghosts went down to the prince's people and shot them with their arrows, and all the men of the village threw the fluid behind their houses. Then the Ghosts could not come right down to shoot them, because Ghosts are afraid of urine mixed with poison. The arrows of the Ghosts were dried nettles.

The prince, who was in the house of the chief of the Ghosts, opened the box of rattles which they had given to him. He took out the first rattle, which was a skull, and the handle was a backbone. Next he took out the dancing-apron, which was set with bones of a skeleton, which hung all round the bottom like fringe. Third, he took out the crown, which was made of dead men's ribs.

Now the prince took the dancing-apron; but before he put it on, he blew water from his mouth into the hollow of his right hand and rubbed it on his loins, then he put it on; and before he put on the crown of dead men's ribs, he blew water into the hollow of his right hand and rubbed it around his forehead. Then he put on the crown of ribs. Again, before he took the skull rattle he blew water from his mouth into the hollow of his right hand and rubbed it over his arms. Now he was ready for work.

He heard a noise outside the house. The people were saying, "All our arrows have failed! They have all come back to us!" Now the prince started; and his supernatural power said to him, "Run four times around the chief who pretends to be sick!" The shaman prince did what the supernatural power said to him. After he had run about four times, his supernatural power said to him, "Now kick the ground at the head of the chief who pretends to be sick!" He did what his supernatural power had told him; and as soon as he kicked the ground, he jumped another way. At once the earth opened and swallowed up the chief of the Ghosts. The earth swallowed him up, and this was his second death. The supernatural powers of the prince took him and dropped him into the burning river which runs in front of the Ghost town. Then the shaman prince walked down safely to his own village.

Now he had still more power than he had before. He had double what he had before.

(It was known among the people in those days that dead men were very dangerous to shamans.)

Now his fame spread all over the country, and all his companions staid with him wherever he went. He became very rich, for all the sick people whom he healed paid him. Every year he went around from place to place.

Once he came into a village, and saw a crowd of people standing on the beach weeping, and everybody looking very sad. He inquired of some one who stood near by, and the young man told him that one of the princesses was drowned in a river. Then the shaman prince said, "If you will bring the body to me, I will cure her."

This happened in the fall, when the river was flooded. This was the time when the young princess was drowned. They searched for her body, but in vain, and the father and mother whose only daughter she had been were very sad. They searched all the year round until the next spring, when they found the girl's skeleton caught by a branch at the bank of the river. The people took the bones up to the house of her father.

Now the chief who had lost his only daughter sent for the shaman prince to cure her who had been drowned the preceding fall. Therefore the shaman prince went there. He wore all the things that he had taken from the house of the Ghost chief. As soon as he came in, he saw a skeleton laid out on a mat. All his companions sat down, ready to sing. Then the shaman prince started a song; and while they were singing, the shaman prince's supernatural power said to him, "Sprinkle ashes over the skeleton four times, and it shall be transformed into flesh. After that take your eagle tail and fan her, then she shall come back to life."

The shaman prince did what his supernatural power told him. While the song was proceeding, the shaman went to the fire and sprinkled the hot ashes over the skeleton of the princess. Then all the dust stuck to the bones and gathered on the skeleton. He did so four times, as his supernatural power had told him. Then the bare bones were covered with flesh and skin, but there was no life in her. Therefore he took his eagle tail and fanned the body. Then she came back to life, and all the people were surprised to see her; and the chief, the father of the girl, paid him much property—slaves, costly coppers, canoes, and all kinds of goods.

When all his fellow-shamans perceived that he was greater than all the others, they held a secret council, intending to entrap him; for he was a great power, and able to cure any kind of disease and to revive the dead. Therefore his fellow-shamans agreed to invite him.

On the following day they assembled in one of the shaman's houses and called the shaman prince. They were trying to kill him there. One of his supernatural powers was helping him, and warned him. He went across the river and entered the house of his enemies and sat down. When the food was ready, his supernatural power spoke

to him, and said, "This is dried human flesh, nevertheless eat it." At midnight he felt sick. Then he called all his relatives, and said to them, "My relatives, I am going to die. After I have been dead for a year, I shall come back to life, provided one of you will come and stand under my coffin to catch me. If you should fail to do so, and if you should be afraid of me, none of you shall be left. Now, who will volunteer?"

Then all his relatives were speechless. Finally one of his nephews replied, "I will catch you." Thus said his nephew at the end of the shaman prince's speech.

He asked for his dancing-apron, and his crown, and his rattle, which he had taken from the house of the Ghost chief. He ran around the fire four times, following the course of the sun. At the end of the fourth time he asked for a coffin. They brought to him the square box. Then he went into it and died, wearing his apron, his crown, and rattle, which he had taken from the house of the Ghost chief.

Now they placed the box on the branch of a large tree just behind the house. His companions watched the coffin night after night. At the end of one year those who were watching the coffin heard a great noise there. Then all the relatives of the shaman prince remembered the prince's last words before he died. Therefore they assembled under the coffin. It was open, and they saw the shaman prince in the form of a queer-looking ugly owl. They all fell to the ground like dead, for they were much afraid. One of his companions, who had always been with him from the time when he first became a shaman, tried to catch him, but the owl refused to let him do so.

When all his relatives had recovered, his nephew tried to catch him, as he had promised to do before his uncle's death. He went toward the large tree; but when he looked up, he fell back, being afraid.

When the queer-looking ugly owl saw his nephew fall to the ground, and when he perceived that all his relatives were afraid of him, he spoke to them: "Not one of you will be left, nor one of the shamans that killed me. I shall take you all to the village of the Ghosts, and also all the shamans that killed me. I will make them my slaves in my house in the Ghost town, for the Ghosts took me to be their chief in their town. Only my companions who have always been with me wherever I went while I was among them, and who desired to catch me while I was sitting here, they shall succeed to all my supernatural powers. I will help them and look after them right along."

After he had spoken these words, the queer-looking ugly owl suddenly fell back into the box, and the cover of the box replaced itself.

On the following morning the people of the village went back to the burial-place, and a strong young man climbed the tree. When he came to the coffin, he opened the box, and there was nothing in it; only the box was full of eagle down. After a while the enemies of the shaman prince died one at a time, and his own relatives also died one by one in the same way. Then the shaman prince had come to be a chief in the Ghost town. He was the head chief there; and while he was there, all the souls of the shamans who had tried to kill him came to the Ghost town. He punished them in the burning river that flows in front of the Ghost town. He cast their souls into it, and they died a second death. The second death of Ghosts is their transfer into cohoes salmon.

Then the chief of the Ghosts guarded all his people, and all the souls of his relatives; but his four companions who had always been with him while he was alive among men became shamans in his place. They always went to the town of the Ghost chief, and they often talked to him, and the Ghost chief helped them whenever they wanted the souls of some one who had died or some beloved one; and the Ghost chief ordained that if a person had been dead for four days, then the shamans should have no power to put the soul back into the body. So these four shamans did what the Ghost chief told them to do, and the four shamans told the people what they had been told.

Then the people understood it, and the four men worked among the people as the Ghost chief wanted them to do. They worked many years.

Once upon a time these four shamans went to the house of a great chief whose young, beautiful son had died, and the whole tribe were mourning over the dead prince. After four days they invited these four shamans in to bring the soul of his dead son back. When the four shamans came into the house where the dead boy lay, they saw his beautiful body. They also saw how sad the parents were, and they told them that they would soon bring back the soul of the dead boy.

However, the four days had passed. They went to the graveyard, as they were accustomed to do, and came to the Ghost town. The Ghosts met them on the way and smelled of them. They said, "You have a very bad smell." They went to the chief's house. The chief was very angry with them because they had broken his orders. Therefore he said, "You shall not return to your people; you shall stay with me, for you have broken my order." Therefore the four sorcerers never came back again. They also stay in the Ghost town. Their bodies were found in the graveyard, and the people took them down and buried them. That is the end.

55. Great Shaman [1]

In olden times there were in this country a great many shamans who were like supernatural beings among the people, and who, through their magic, worked wonders among them. Everybody was afraid of their supernatural powers. They could heal the sick and punish those who did not believe in them. They would help those who paid them much, and kill those who were against them.

Now, there were three men in one tribe. They lived at K-lax-g·īls River, on the south side of the Skeena River. They talked day by day of the power of the shamans and how they obtained their power

One of these men said to his friends, "I heard of a deep pit down on this side of Skeena River, where some people went down and obtained their power from the supernatural being in the hole." Therefore they all decided one day to go down and see the pit.

One day they took a canoe, and the three went aboard. They started from K-lax-g·īls by canoe, and before dark they reached the deep pit. There they waited until the following day, and in the night they offered food to the supernatural being in the pit. Early the following day they all went up to where the great pit was. When they arrived there, they found a deep pit at the foot of a steep rock in a cave. They called the cave Cave Of Fear. Nobody except great shamans can enter it.

Now, these men did not know what to do. Therefore one of them said, "Let us take a cedar-bark rope, and we will climb down!" So they took a long cedar-bark line. They tied one man to the end of it, and two let him down gently. As they were letting him down, and when he was halfway down, the man who was tied to the end of the line shouted, "Haul me up again, haul me up again, lest I die!"

The two men who were standing at the mouth of the pit pulled as hard as they could; and when the man came up again, his body was red from the stings of insects, and he told them that when he was halfway down the pit a great swarm of insects came and stung him.

Then the second man tied a rope around his body, and they let him down the pit. When he was halfway down, the swarm of buzzing insects attacked him. They stung his body so that he cried out louder and louder, and those who were standing at the mouth of the pit hauled him up again; and when he reached the surface, behold! his body was bleeding.

Then the third man, the steersman of the canoe, tied the end of the cedar-bark line around his body. They let him down gently, and he went right down to the bottom of the dark pit. He did not feel the stings of the insects. There was thick darkness down below, and he groped along the bottom. The line was still tied to his

[1] Notes, p. 859.

body. While he was groping about there, he heard a noise like the rolling of thunder in the bottom of the great pit. It resounded again and again. Then a great door opened on the east side of the bottom of the pit, and, behold! a hairy young man stood there, who inquired of him why he had come to the pit. The man replied that he had come because they were in need of a great shaman. So the hairy man invited him in. The door which had opened looked like the sun shining through a window. The steersman went in there. Inside there were not many people, only a great chief sitting in front of a large fire. He wore his crown of grizzly-bear claws filled with eagle down. Two live rattles were on the ground on each side, and he wore his dancing-apron.

When the man came into the house, the chief did not look at him. The man went in and sat down by the side of the great fire. No one spoke to him. After a while another door opened on the east side of the house, and a young shaman came in with his crown of grizzly-bear claws on his head, his apron tied around his waist, and a rattle in his right hand, an eagle tail in his left. Then the boards for beating time ran in through the door like serpents, and each laid itself on one side of the large fire. Then weasel batons ran along behind the boards.

The young shaman began to sing his own song; and as he shook his rattle, the weasel batons began to beat of themselves, and a skin drum ran ahead and beat of itself. Then a great many shamans came out, and each took his own supernatural power out of his mouth, and put it into the mouth of the visitor. When they had all done so, the great chief who had been sitting by the fire stood up and stepped up to the man, put his hands on him, and rubbed his eyes four times. Then he went back to his place and sat down, and all the shamans were gone. The man did not see where they had gone to, but they all vanished from his sight.

Suddenly he was again in complete darkness, and he felt that the line was still tied around his body. He shook it, and shouted, and they pulled him up. Then the men went back to their own town; and when they had gone halfway, the man in the bow of the canoe fell back in a faint, but the two others poled up the river. Before they arrived at home, the man in the middle of the canoe fell back in a faint, and the man in the stern poled the canoe up to their home.

The two men who had fainted vomited blood as a sign that they had obtained supernatural power, and they became shamans. Only one of them had not obtained supernatural power, and no dream had come to him. He was still waiting. After a long while these two men went about and healed the sick.

Now, at the end of the summer the supernatural powers took the man away from home. Nobody knew where he had gone. At the

end of four days he was found lying on the floor of his house, and around him terrible whistling was heard. No one went near him. He was alone in his house singing and ready to work.

Therefore he called all the people into his house, and he told them how he had entered the house of the supernatural power in the pit; and he said, "They have given me great powers to do what nobody else can do. I will bring back to life the dead." The supernatural power had given him the name Only One.

He did wonderful work among the people, healing them, reviving the dead; and his fame spread through all the villages round about, and many sick people were anxious to see him.

Other shamans tried to kill him with their powers, but he destroyed them all; and not many people died in his time, because the diseases were afraid of him. Every day he was called into another village by rich and poor, and he came to be very wealthy. Some shamans, however, were jealous of him because his supernatural power was stronger than theirs, so they sought how they might kill him. He did all his duty among the sick people, and those who were sick loved him.

One day a canoe came in front of his house. It was sent by a chief in another village to call him, for the chief's son was very sick. Only One's supernatural power told him that the prince was not sick, but that they wanted to kill him and his supernatural power. Then the great shaman called all his attendants. They took a large canoe and went down the river; and when they arrived, all the people of the village went into the chief's house. Only One had on his crown of grizzly-bear claws and his apron; he had his live rattle in his right hand and the white eagle tail in his left. He put around his neck the ring set with bones representing various kinds of animals. He went up to the house with his attendants; and as soon as he came in, he stood over the sick one, and asked him, "How long have you been sick?" He replied, "Not many days."—"You pretended to be sick. Therefore from this time on you shall never be well again your whole life long." The chief ordered his attendants to give them to eat. Therefore they spread the mats on one side of the large fire, and they served them with food. Then the chief ordered his attendants to bring water. They were to bring water from an old rotten canoe. The young men went; and before they came in, Only One's supernatural power told him that they were bringing water mixed with urine. When the young men came in, the chief asked them to give water to the shaman first. They did as they were ordered; and when the shaman took up the bucket, he stood up and said to the young man who brought it to him, "Drink this water yourself or you will die right here. Go and drink your own urine!" Then this

young man was very much ashamed, and he died right there. Then the shaman went back to his home by canoe.

They were not very far from the village they had left when Only One said, "I will take that spring of water with me to my own house." So they went ashore to where the spring of water was—the spring of the rotten old canoe. He carried it in his grizzly-bear garment. He went down to his canoe, and the spring was dried up. He took it along up river. Before they arrived at their own town, they camped. He went up and opened his grizzly-bear garment and put the new spring there. It is still there.

Not many days passed before a large canoe came from another village, from G·it-qxā'ła. They were sent by another shaman who was very sick. Only One went there with his attendants; and when they arrived, the G·it-qxā'ła men tried to kill him; but they could not do it, for Only One's supernatural power foretold him what they were going to do to him. When they had gone up to the house of the shaman who said that he was ill, he entered, and saw a man who was very sick. The sick person was very thin. He was almost only bones. Then Only One knew what made him sick, for one of his supernatural powers had been placed in the bone of a corpse. Only One took it out from there, and the sick man's supernatural power recovered, and the sick shaman also revived. Therefore the sick shaman paid him well.

Before Only One left the village, the cannibal dancer invited him and all his attendants, and they cooked seal for them. They cut up the seal skin and blubber in a long line from the foot to the head of the seal, and they cooked it; and three cannibals took care of one box in which the seal was being cooked, but the box of which the three men took care contained the meat of dead people. They thought that when the great shaman should eat flesh of the dead people, he would also die, and all his supernatural power would flee from him. Before they brought the boiled seal to them, Only One's supernatural power came to him and told him that they were ready to give him the flesh of dead people. He said, "You shall eat it, and I will help you and take it out of your left side; and after you have eaten it, give each of them a piece."

Now they were ready. The three great men took a long pointed staff, and each had a piece of meat at the end of the staff. They placed this before Only One, and the great shaman opened his mouth and swallowed a piece at a time; and after he had eaten the three pieces, he stood up quickly, opened his left side, and rubbed it, and the end of the piece of meat of a corpse which he had eaten came out. He took the end and pulled it out. Then he went to the three men who had each given him a piece. He stood before the first one,

and said, "Now, great shaman, open your mouth and eat this!" The man opened his mouth and ate slowly. Only One pulled out the other piece and gave to the second man, saying, "Now, great shaman, eat this!" Then he pulled out the last piece and gave to the last one, and he said, "Now, great shaman, open your mouth and eat this meat of a corpse!" and after he had done so, the three men died right there. Then all the people were afraid of him.

Only One's fame was spread over all the villages. Many years passed, and he was always wandering about doing his work. One winter while he was seated in his house, one of his supernatural powers came to him and foretold that three messengers would come in the evening from another chief, Bagus,[1] whose son had been sick for a long time. "There is not a shaman who can cure him. You shall go with them, and I shall be with you and help you, but do not leave your chamber-vessel. Take it along when you go; and as often as you feel that you are almost unconscious, take some of the urine in your mouth and blow it into the air above your head, until you arrive in the house of the chief Bagus."

Late in the evening the great shaman called all his nephews, and asked them, "Who will go with me tonight when the messengers come to take me away from here?" One of the young men said, "I will go with you, uncle." When all the people of the village were asleep, about midnight, the messengers came in. Only One awoke when they came. They called him, and he went down with them. Only One saw a new canoe on the beach. They all went aboard, and Only One was ready. He wore his crown of grizzly-bear claws, and he held his live rattle in his right hand, and his root-basket chamber-vessel in his left. He also wore his apron. Then the three messengers said, "Lie down in the canoe!" but he did not do so, because his supernatural power told him to keep awake, lest he die, because these messengers were dangerous animals. Before daylight they reached the front of Chief Bagus's town. While they were on their way, and before they reached the town, Only One felt that he was losing consciousness. Then he took the urine out of the basket and blew it into the air, as his supernatural power had ordered him, and his heart became strong again; but the three men put their hands to their noses because they could not endure the smell. Twice these three men tried to make Only One unconscious, but on account of the smell they were in great fear of him. They were afraid they would die before they reached home. As soon as the canoe touched the shore, the shaman jumped ashore and walked up to the house of Chief Bagus, led by the three messengers. He entered there, and the sick prince of Bagus lay there; and an old shaman was seated by the foot of the prince, holding his rattle in his hand.

[1] Kwakiutl, Bekłus ("man of the woods"), a being supposed to take away hunters (see p. 476).

Only One stood by the sick prince's head, and he saw an arrow right between his ribs. Chief Bagus, sitting in the rear of his house, said to him, "My dear Only One, I ask you to cure my sick son." Only One went toward the sick person, took the end of the broken arrow, and pulled it out, and he rubbed the wounded side of the prince Bagus, and the prince was cured and arose.

The great chief was glad to see that his son was cured. Only One wanted to go back home in the evening, and the chief promised to send him home in the night. Only One went to the old shaman and asked him how long he had been in there. He told him that Chief Bagus had invited him when he was young, but that now he was very old, and that also part of his body had become stone, and that therefore he could not go back home. He told him that many shamans had tried to heal the prince, and that they had all failed, and that the chief had thrown them into a lake of blood, and that they were still there.

In the evening Only One went out with the Prince of Bagus; and the prince caught one child that was playing outside, and gave it to Only One to be his supernatural power. So he took it, and placed it in his long hair. He went down to the beach and boarded the same new canoe, and the same three men paddled away toward his home. As soon as the canoe touched the shore, the sun rose, and the canoe and the three men who took him home were transformed into a log of driftwood. Only One lived many years after this; and it is said that he never died, but that he was taken by the supernatural powers into their home in the deep pit.

56. Story of the Ghost[1]

Long ago there were many people in the various villages among the Indians. A large village of three rows was situated on G·its!ɛmgā'lôn River, and a great many people were in that village, who shouted when the geese were flying over the village. When they shouted, the geese would fall down to the ground and die. They were very healthy, and had a great chief and chieftainess, who had an only son, whom they loved much, and all the people of the village loved him much. The prince was called Brown Eagle. The only kind of food he ate was salmon-dip (?), and everybody in the village knew that he only ate salmon-dip; therefore in summer everybody cut out the salmon-dips and sent them to the chief's son. They did this for many years, and everybody loved him tenderly.

It came to pass, when this prince had grown up to be a young man, that he became sick. He was very ill, and it was not many days before he died. Then all the people mourned for him. His father

[1] Notes, p. 860.

and mother mourned very much for his sake. After four days had passed, they put his body in a coffin and placed it on the burial-place, and every morning his parents burned salmon-dips on his grave.[1]

After two or three months they buried him. The great chief called his great slave, and ordered him to run out and tell his tribe to move away from the old village site; therefore the great slave ran out and shouted, and said, "Move away from the village site, people!" Therefore the people moved from their old home, for they were ordered to do so by the great chief, and they built their new village.

They had been there for two years, and still the parents of the prince were in deep sorrow. One day some young women assembled, and one middle-aged woman was with them. They were going to dig fern roots, and went up to the old village and camped near the burial-place; and while they dug for fern roots, they saw a large company of young men, who had followed them, and who helped the women digging fern roots. Late in the evening the young women told the young men to dig holes and to throw in red-hot stones, on which they were going to cook the fern roots. Therefore the young men dug a large hole in the ground and burned many stones in it; and when the stones were red-hot, they took the ashes from among the hot stones, placed wet moss over them, and placed the fern roots on top in good order. Then they covered them over with more wet moss. They covered the hole with earth and ashes, which they piled up high. Then they built a large fire on top, and the young women prepared supper. First they served dried salmon with salmon-dips.

Then the young men felt very happy; and one very foolish youth said, when he found a salmon-dip, "Here! I found a salmon-dip, which was Brown Eagle's best food." Then they all shouted and laughed. "Here, here!" they said; and one of them said, "Let us see if he will not come from his grave when we call him, and we will lift the salmon-dips and feed him." Then all the young men agreed. One of them took up several salmon-dips, and said, "Brown Eagle, come down and eat these salmon-dips, which were your best food while you lived in years gone by!"

Then the middle-aged woman stopped them, and said, "Don't speak like that to the dead prince!" but all the young men repeated it. The young women were all afraid, but the young men lifted their voices and shouted, "Come down, Brown Eagle, and eat your best food!" Again the middle-aged woman said, "Don't, don't! It is improper to mock the dead."

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[1] In olden times it was the custom that when a prince or rich man, or a chieftainess or princess, or somebody who was dear to them, died, they cut the corpse and took out the bowels, stomach, heart, liver, and lungs; and when the body was empty, they put shredded red-cedar bark into it, and they kept the body for a long while. They burned the bowels, stomach, heart, liver, and lungs immediately after taking them out. Therefore they did this with the prince.—HENRY W. TATE.

While they were laughing and joking and making merry around the large fire, the middle-aged woman took her two grandchildren and said to them, "Let us hide under the fallen tree yonder, lest misfortune come upon us if we stay with these foolish young people here!" so they crept away and hid under the fallen tree.

Before they reached there, they heard a terrible noise proceeding from the old burial-ground, and a dreadful mourning voice, which said, "Let me have it!" Then the old woman took her two grandchildren, put them under the log, and spread her mats over them. She herself went back to where the young people were. Then all the young men stopped their joyous singing and shouting, and terror came into their hearts. The old woman said, "Now, young men, call him again!" but they were all silent.

Behold! the Ghost was coming—the skeleton of Brown Eagle—with arms stretched out in front, and saying, "Let me have it!" His head was just the skull, with dark, empty eye-sockets. The young women were very much frightened, and the young men as well. Now some of them ran into the large fire, and were burned there; and when the doleful sounds of the Ghost were coming nearer, the rest of the young people ran to and fro, feeling full of fear. They all tried to escape, but the Ghost took their breaths, and at last they all lay dead around their large fire. Only the old woman and her two grandchildren were saved out of the many young people.

Early the next morning the old woman arose and went to where she had hidden her two grandchildren. She called them, and went first to the large fire. There they saw many dead bodies lying around the fire. Many of them were scorched in the ashes. Then they went down to the new village and told the story to the people. Therefore the parents of all the young people went, and arrived at the place; and they saw the bodies of all the young people lying around the ashes, some of them scorched by the fire. So they all wept over them and carried them down to their new village.

The wise men said to the parents of those who were dead, "Call all the shamans, and let us hear what they have to say!" So they called them all into the house where the dead bodies lay, and they put all the bodies in good order. Then all the people of the village came in. When the shamans were working with their supernatural powers, a new shaman said, "Let us have a great war with the Ghost, because the souls of these young people are living in the house of the chief of the Ghosts! Tonight all the Ghosts will assemble in their chief's house. Therefore let us go there before that time. If we do not get them tonight, then all our young people will be dead for good."

Therefore all the shamans consented, and before dusk they put on their armor and took their weapons; and they went forth from the

house where the dead were, to go and fight with the Ghosts. They marched up to the burial-ground very quietly, while the attendants kept on singing in the house, beating the skin drums with their drumsticks.

When the shamans arrived at the burial-place, the new shaman said, "Now, my dear friends, two of you shall enter at each rear corner, and two at each front corner, of the house of the Ghost chief, and I will shout outside of the house. Then all the rest of our friends shall shake their rattles, and the bones with supernatural power which hang around your necks." Then the four shamans in the house of the Ghosts shall shake their rattles and the bones on their neck-rings, and then all of us will enter; and when all the Ghosts run out, each of us will take the soul of one of the young people."

After the new shaman had finished his speech, he walked around the grave four times, following the course of the sun. He was shouting louder and louder; and when the four shamans in the house of the Ghost heard the shouting outside, they began to shake their rattles and the bones on their neck-rings, and all the shamans who stood near the grave shook theirs also; and when the Ghosts heard the noise of the bones around the shamans' necks and their rattles, they ran out of the house, but the souls of the young people remained inside the house of the chief of the Ghosts. Then all the shamans rushed in, and each took the soul of one of these young men who had died the night before, and whose bodies were scorched in the fire. Their souls were about to run out with the Ghosts, for they were really dead.

Then the shamans went down to the house where the bodies of the young people were, while the attendants were singing and beating the skin drums. Then all the shamans came in and did their work. Then the new shaman said, "Now, friends, let us return the souls that we have to the bodies to which they belong!" and each shaman put the soul of a young person into his body, and the young people awoke, like persons who have been asleep. They went to their homes, but they were not yet like living beings. Therefore their parents paid the shamans again to take off the ghostly quality from these young people. The shamans worked over them for four days, and then life came back to them.

The people said, therefore, that no young people should go about alone, without their parents. That is the end.

57. The Man Who Bound Up His Wrinkles[1]

There was a shaman who lived on a little island outside of Inverness, at the mouth of Skeena River. He had a little house on the little island; and he used to make arrows, which he sold among the

[1] Notes, p. 860.

tribes. His arrows were very valuable because they were handsome and had pretty feathers. He was a very old man, and there were wrinkles all over his ugly face. He used to go into the chief's house, and sell his nicely feathered arrows. The old man was known to all the chiefs and all the people, who bought his arrows.

Some time in winter one of the head chief's daughters was missing, and they could not find her. Every year they missed one or two princesses in every village among the Tsimshian; and they did not know where they had gone, although they would go and search for them among the tribes.

Now, when all the princesses were gone, the last princess went with her two maidens into the woods behind her father's house. Before they had gone very far, a good-looking young man came out of the woods and met the princess. His blond hair was tied at the back of his head. He smiled at her, and the princess looked at him and also smiled. He said to her kindly, "What are you going to do, and where are you going?" She replied with her gentle voice, and said, "I am just taking a walk."—"Shall I go with you?" said he. She smiled, and said, "If you like, come." Then the young man walked by her side. He asked the princess to leave her two maidens behind, and to go with him farther on. Therefore the princess said to her two maidens, "Stay here a while until we go a little farther on!" Therefore the two maidens staid there, while they went on.

They sat down, and the good-looking young man said, "Shall I take you to my father's house?" The princess said, "Yes, if you desire to do so." They went on their way, and came to the place where his canoe lay. It was a nice little canoe, and there were many good, warm garments in it.

"Now, my dear," said the young man, "lie down in the canoe, and I will paddle along until we reach my home. Then I will wake you up." She did as he told her, and he paddled along until evening. There was a thick fog. Then the man called the princess, and she arose and saw the thick fog. She went ashore, and the young man guided her up to the house; and when she went in, she saw a nice little room full of all kinds of expensive garments, abalone ear-rings and everything that is costly.

A little later the young man came in and said, "Lie down here, my dear! I will bring you to my father's house tomorrow! I must go back to my canoe and tie up the anchor-line." Then the princess made the bed ready and lay down. After a little while the young man came in. The princess put her hands around his head and pressed it toward herself. She loved him very much.

On the following morning they slept until very late. The princess had her right hand under his head around his neck. When she awoke from her deep sleep, she opened her eyes, and saw an ugly-

looking old man on her right side. She rubbed her eyes. Then she recognized him as the wrinkled old man who always came into her father's house and sold him nice arrows. Then she began to cry.

Finally the old man woke up. He saw her weeping, and asked her, "Why are you so sad?"—"Oh," said the princess, "I was thinking of my poor father, who would be missing me!"—"Don't cry so!" said the old man, looking at her with his ugly face. "You can go back there easily. It is not very far. But lie here a little longer!" She was still crying, but he compelled her to lie down with him. She obeyed because she was afraid of him, but her heart was full of sorrow on account of her doings.

Not many days had passed when he said to her, "Go with me to that rock yonder! We will gather some nice feathers which I need for my arrows, and then I will take you back to your father's house."

On the following day he took down his little canoe. The princess went aboard first with her hand basket, which he had taken along. The old man paddled along toward the grassy rock; and when he reached there, he said to her, "Go ashore on that grassy rock!" The princess arose and jumped out of the canoe. Then the old man pushed his canoe off from the grassy rock, and said, "Now, I leave you on that bare rock, and you shall die there, you bad, common woman!" The princess screamed and asked him to take pity on her. She said, "My dear, don't leave me alone on this bare rock!" But the old man said, "No, I know that you hate me." The princess replied, "No, I love you very much, my dear husband! Come, take me off from this bare rock! Take pity on me! You shall have my body. I will let you have my father's slaves or his costly coppers. I know you are a good shaman."

The bad shaman, however, did not listen to the princess, but laughed at her and mocked her. He asked her to do various shameful things; and she did so, because she was afraid that he might leave her. In vain she did everything her husband wanted her to do. She cried very loud; and before the bad shaman left the grassy rock, he shouted to heaven.

Then the princess ceased her crying in order to hear what the old man said. He shouted four times. Then he paddled away quickly from the bare rock

The princess looked up, and she saw numerous birds coming down from above. She ran to and fro on the bare rock, crying. She went down to the beach, trying to find shelter. She found a small cave near the water and hid in there. Then all the birds of beautiful feather remained sitting on the rock a short time and flew up again to heaven; and when the princess came out again from her hiding-place in the cave, she saw the beautiful feathers of the heavenly

birds lying on the rock. She gathered them all, and she also saw bare bones on the rock and hand baskets.

Now, the princess knew that this bad old man had killed all the princesses who had been lost year after year. She wept again, sitting there all alone.

Four days passed, and early in the morning she saw a canoe coming down from the little island where the bad shaman lived. Therefore she hid in the rock on the beach, and she put some seaweed on her head. She heard the old man sing a canoe-song. He seemed very happy. He reached the place where the princess was in hiding on the beach, and tied his line firmly around the solid rock. Then he went to the top of the rock.

The princess crept out of her hiding-place, went into the canoe, cut the line with her little woman's knife, and pushed the canoe off from the rock with all her might. When the canoe was a little way off, the old ugly man looked back, and he saw his canoe on the water with the young princess in it.

Then he said, "Is that you, my dear wife? I came to take you back to your father's house. Come ashore, and take me with you! Ever since I left you I have not been able to sleep. I have always been thinking of you, my dear wife! Do come ashore and take me!" The princess replied, "No, I will not take you, for you are fooling me, and you intended to kill me. Besides, I saw all the bare bones of the princesses on the bare rock. There you have killed them, you bad shaman! I will give your flesh to the birds of the air, and your bare bones shall lie on that rock!" Then the old man cried bitterly, and said, "Take pity on me, take pity on me, my good child! Come and take me with you! I won't deceive you."

The princess in the canoe, however, said, "I will shout and call down all the birds of heaven and give them your flesh, as you did to my fellow-princesses on this bare rock!" and then she shouted as the old man had done. She shouted four times and paddled away from the rock.

When she had gone some distance and looked back, she saw that the heavens were darkened by numerous birds. They went down to the rock where the old man was and devoured him there.

She paddled away, and in the evening she arrived at her father's town. She went in and sat down by her mother's side. Her mother looked at her, and said, "Is that you, my daughter?"—"Yes, mother, I am still alive," said the princess. "Where is my father?"—"He was invited by some of his own people who wanted to comfort him, for he was in deep sorrow while you were gone."

Then some one ran and told the great chief that his daughter had come home, and all rushed out and assembled in the chief's house,

and the princess began to tell her story—what had happened to her, how she had been deceived by the old shaman. After she had told her story, she wept.

Then she said to her father, "Invite all the chiefs of all the tribes who lost their daughters." Then the father of the princess sent a messenger to all the tribes, and they all came in at the right time; and after the chief had given them to eat, he said, "The princess my daughter was lost a few days ago, and she came back last night. She shall tell you what has become of your lost children."—"They were all killed by the bad shaman who had his house on the little island outside of Sliding Mountain. He took me away from my two maidens and transformed himself into a handsome young man to deceive me. When I first met him in the woods, he told me that he would take me to his father's house. I myself, as well as my two maidens, saw that his hair was blond and tied at the back of his head. He was more beautiful than all the young men, and so I consented to let him take me with him. When we came to his canoe, I saw that it was full of costly garments, and he told me to lie down in it. I did so, and at midnight we arrived at his home. It was foggy when we went to his house. On the following morning, when I awoke from my sleep, I looked at his face, and saw that it was wrinkled. Then I recognized him, and knew that he had come from time to time to my father's house to sell his beautiful arrows. He told me his name was The Man Who Bound Up His Wrinkles At The Back Of His Head. After two or three days had passed, he said to me, 'I will take you to the grassy rock to comfort you, and you will see nice feathers there, and we shall find beautiful abalone shells.' So he took me to the grassy rock; and when I left the canoe, he took his pole and pushed his canoe from the rock, and told me that he would leave me alone on that bare rock. I screamed and cried from fear, and asked him to take me to my father, and I did everything he wanted me to do on that rock. I pleaded with him in vain. He called me a common bad woman, and last of all he shouted to heaven after he had said that he would give my body to the birds of the air. Then he shouted four times, and, behold! all the birds descended to the rock to devour me; but I hid under a rock on the beach, and he paddled away with all his might. Then the whole rock was full of birds. Soon they went up again, and I walked about the rock. There I saw all the bare bones of human beings, and hand baskets by their sides; and I wept much, for I knew that the bad man had killed all our lost princesses. After I had staid four days on the bare rock, I walked about on that rock, and saw a canoe coming down from the little island, and I saw that he was coming to gather the beautiful bird feathers. I hid on the beach and put seaweed over my head. He arrived right in front of me, and was singing his merry canoe-song. He came ashore with the

canoe-line in his hands, and tied it firmly to the rock. When he hastened to the top of the rock, I cut the line and pushed off the canoe from the rock. He looked at me, and said that he intended to come and take me home, but I paid no attention to what he said; and I shouted, as he had done. He was anxious to stop me, but I shouted four times, and I saw the birds of heaven descend to the rock when I paddled away from it."

Thus said the princess, and all the chiefs wept. On the following morning all the tribes went with the princess to go to the grassy rock. Before they reached there, the princess asked them to let her father go first. He went ashore first; and after he had gathered beautiful feathers, all the other chiefs came ashore. They picked up their daughters' hand baskets, gathered their bare bones, and took them home. On that day there was great mourning on the island by the parents of those princesses who had been lost. They saw the bare bones of the bad shaman there, and every one who passed them threw stones at them.

The father of the princess went to the little island and took from the house of The Man Who Bound Up His Wrinkles At The Back Of His Head all kinds of costly garments and all kinds of arrows and feathers, and abalone shells of all kinds; and when they came home, the chief returned to his fellow-chiefs their children's garments, and he gave them ten beautiful feathers with each garment, and the princess was honored by all the tribes on that day.

58. The Brothers Who Visited the Sky[1]

Three brothers went up the mountains to hunt. They lay down to sleep, and when they awoke they saw the stars above so near that they could touch them. They found that they were on a flat rock which had arisen high above the ground. They had nothing to eat and no water to drink. The eldest one spoke. "What shall we do? Let us cut ropes from the skins of large mountain goats and climb down to the ground!" But the youngest one replied, "No, let us wait! Perhaps he who took us up while we were asleep will take us back in our sleep." They followed his advice and lay down to sleep. Suddenly the youngest one heard a voice, saying, "Take a round pebble and hold it in your mouth!" It was the daughter of the Sun who was speaking thus. He followed her order; and when he awoke on the following morning, he saw his brothers lying there dead. In his dream he had seen that they left him and tried to climb down to the ground. Since they had not prayed, they had perished in the attempt. Then the young man prayed to the Sun, the Moon, and the Stars. He put his arrow into the crack of the rock, tied a rope to it, and climbed down. He got back safe.

[1] Translated from Boas 1, p. 290—Notes, p. 861.

59. Six Hunters [1]

Six men went out hunting. They kept their provisions in a small hut made of fir twigs. In the evening, when they came back, they found that a squirrel had stolen them. They became angry, caught the squirrel, and threw it into the fire, so that its tail was burned. Then they lay down to sleep. On the following morning they found themselves, together with their six dogs, in a deep pit, and unable to climb out of it. Since they were very hungry, they killed one of their dogs and threw it into the fire to roast it. Suddenly they saw the dog alive on top of the pit. When the men saw this, five jumped into the fire. Only one, the son of a chief, waited patiently for his death.

Suddenly he saw the others standing on the rim of the pit, and he asked them to go home and to request his friends to help him out.

In the evening he lay down to sleep. Suddenly he heard a voice, and saw a Mouse, who asked him to follow her. He arose, and the Mouse led him into a house, in which he found an old woman, the Squirrel. She said, "It is fortunate that you did not jump into the fire, else you would be dead. All your companions are dead now. When you wake up in the morning, take the narrow trail that you will see. Do not take the wide one."

The following morning, when he awoke, he found himself in the forest, and saw the bones of his companions lying on the ground. He took the narrow path, and arrived at home. When he told his adventures, the people became angry, and resolved to kill the squirrels. They caught all of them except one female, and killed them. Then the only surviving Squirrel wept, and cried, "After four days your whole town shall be burned!" and so it happened. Only the house of the young chief was spared.

60. The Land Otter [2]

When a person capsizes, the Land Otter people catch him, and he himself is transformed into a land otter.

Once upon a time there was a man who claimed that even if he should capsize, he would never yield to the Land Otters. One day when he was traveling with his sister his canoe capsized. He swam ashore, and saw a fire, which seemed to move away from him all the time. He did not follow it, but started a fire where he had gone ashore. While he was sitting there warming his back, he heard a canoe. He just turned around, and immediately looked back toward the woods. The canoe came ashore, but he did not move. The people came up to his fire. Immediately he got up, went down to the canoe, and threw all the paddles into the fire. Immediately these were trans-

[1] Translated from Boas 1, p. 304.—Notes, p. 861.
[2] Translated from Boas 1, p. 290.—Notes, p. 862.

formed into minks, which cried pitifully. The people disappeared, and their canoe took its true shape. It was an old log of driftwood.

After a while the Land Otters made another attempt to get hold of the man, but in vain.

One evening, while he was seated by the fire, he heard the voice of a woman, saying, "My dear, don't be afraid! I am your friend. Here I have food for you. Trust me!" Immediately a woman stepped up to him and gave him fish and seaweed. Although he was very hungry, he did not eat. The voice called him by name, and promised to bring him food regularly, saying, "Don't look at me, just look at the dishes!" but he looked straight in her face, and shouted, "Eat it yourself, you Land Otter!" The woman continued to ask him to accept the food, but he did not yield. Every evening he heard her voice. One day it seemed to him that the voice was like that of his sister who was drowned when his canoe was capsized. He questioned her, and she replied, "Yes, I am your sister's ghost." Then he thought, "I ought not to be afraid of my own sister," and accepted what she offered to him. The food did not do him any harm. Then he began to hunt seals, which he killed with his club. Nevertheless he continued to be on his guard, for he was afraid of the Land Otters; and he made up his mind that if a canoe should arrive, he would first burn the paddles and knock a hole in the body of the canoe, in order to make sure that the visitors were not Land Otters. Finally, after he had been away for a whole month, a real canoe came and took him home. Thus he was saved.

61. The Deluge[1]

At the end of our ancestors' time the people lived on Skeena River, as I have told in another story, in a place named Prairie Town; and most of the people were clever, good hunters, and brave warriors. One day some hunters left their home and went toward the east. They came to a great lake named Lake Of The Beginning. This was the lake of Skeena River. When the hunters reached there, the waters of the great lake began to rise, and the lake overflowed. The waters ran down the Skeena River, and almost all the villages on the river were swept by the currents. The hunters looked on, and, behold! a great whale[2] rose to the surface of the lake. The water of the Lake Of The Beginning rose because the great whale came up. It had gills like a fish, and four fins in a row along the back, like the fin of a killer whale which is near its spouting-hole. When the great whale went down, the waters subsided.

The next year two brothers of the same village started and went to the Lake Of The Beginning to get supernatural power. The elder

[1] Notes, p. 862.

[2] Hak!ulâ'q.

one went out into the water; and when the water reached above his knees, he went down to the bottom of the great lake. Then the water rose again as before, and the great whale came out. The younger brother remained on the shore. He saw the waters rising higher and higher; and the Skeena River was flooded again, for the water of the great lake rose higher than ever.

As soon as the man had gone down, he saw a large house at the bottom of the lake. He entered; and no one was in there, but a large fire was burning in the middle of the house, and he himself sat down on a mat which was spread by the side of the fire. After he had been sitting there for a while, the door opened suddenly, and, behold! a flash of lightning came in. This happened four times. Thunder was rolling four times. It was a terrible thunderclap. After it had thundered four times, it began to hail, and it was terrible hail. Soon after this a large Grizzly Bear came out from the carved screen in the middle of the rear of the house. The Grizzly Bear came toward the man who was seated on the mat by the large fire.

The Grizzly Bear stood in front of him, and said, "Open my back!" Thus spoke the Grizzly Bear to the man. The man did so, and the Bear had become a carved box. Then the Thunderbird came from behind the carved screen. The Thunderbird came up to the man, and said to him, "Take me and put me into the box!" The man took it and put it into the grizzly-bear box, and the Thunderbird became a drum, and the lightning was his red ocher. Then Living Eyes came forth from behind the carved screen; and after a while, behold! a very large animal came in at the door, which they call at this time Mouth At Each End. It came toward the man, stood in front of him, and said, "Take me and put me into the box!" A Cuttlefish also came, went toward the man, and said, "Take me and put me into the box!" The man took both of them and put them into the grizzly-bear box. At last the Living Eyes came in. It was the hail. It was a baton. It also went toward the man, and said, "Take me and put me into the box!" The man took it and put it into the carved box. Still no living person was to be seen in the house.

Then he started for home; and the live Grizzly Bear said to him, "Your name shall be Mouth At Each End."

The man came ashore with the Grizzly Bear walking by his side. The man had been in the depths of the Lake Of The Beginning quite a long while.

His brother had been waiting for him since the water began to subside, after it had risen and overflowed the banks of Lake Of The Beginning. He had been waiting there for twenty days. He was hungry, and sat down at the foot of a large spruce tree and died of starvation. Then the martens came and ate him. They ate all the

flesh of his body, and devoured it; and only his bare bones were left where he had been sitting. As soon as his brother, Mouth At Each End, came ashore from the lake, he looked, and, behold! his brother's skeleton was lying there at the foot of a large spruce tree. Then the brother who had just come from out of the water cried because he saw his brother's bare bones lying there. He went toward them and tried to restore him to life. He took up some earth and rubbed it with his hands over the bare bones of his brother, in order to restore the flesh. Soon the bare bones became covered with flesh again, but they had no skin. Therefore he took a small root to make sinews, and Mouth At Each End danced around the body with his supernatural powers. Then he took up moss and rubbed it over the flesh, and it became skin. Thus he made him alive again; and he made his brother a shaman, and gave him the name Devoured By The Martens.

Mouth At Each End caught the martens which had eaten his brother's flesh, and put the live martens into his brother, and he gave him a vessel of blood to be his supernatural power. They went home with the live Grizzly Bear, who walked down with them. As soon as they came to their house, Mouth At Each End was able to cure all kinds of diseases, and he was able to heal persons who had died suddenly.

Then all the supernatural beings in the mountains heard that Mouth At Each End had a really great supernatural helper, and tried to kill him. Mouth At Each End, however, knew about it, and was ready to fight with them. As soon as one of the supernatural powers or a shaman came secretly to kill him, the shaman Mouth At Each End sent his supernatural helpers Mouth At Each End and Cuttlefish, who killed those who tried to murder their master; or, if a shaman came through the water, Mouth At Each End and Cuttlefish would go into the water and destroy him; or, if a shaman with his supernatural helpers came overland, the Grizzly Bear would fight him and destroy him; or, if a supernatural power came up flying through the air, Thunderbird and Lightning with Hail would destroy him. Therefore the supernatural beings from all parts of the world could not kill this shaman, Mouth At Each End.

At last two great shamans came along in their canoe. We call these hermaphrodites. Two of them were in one canoe. Then Mouth At Each End sent down his supernatural helpers, Mouth At Each End and Cuttlefish, and the two shamans sent up their supernatural helper, which was Blood. Thus the supernatural helpers of Mouth At Each End were killed by the Blood; and both of them died, Mouth At Each End and Cuttlefish, and the shaman Mouth At Each End also died.

Only his brother, Devoured By Martens, remained. He sent forth his own supernatural helpers, Blood and Martens, who killed the two

shamans in the canoe; and he took his brother's grizzly-bear box and the Thunderbird drum, Lightning, and Hail.

His brother, Mouth At Each End, went home to the bottom of the lake, and Devoured By Martens was left alone. He conquered all the supernatural powers all around.

Many years had passed, and there was a great famine in the winter. Then the people of Devoured By Martens came up to him, and said, "You have really supernatural power. Try to get some provisions for us!" So this shaman lay down on one side of the fire, and asked his friends to cover him up with a cedar-bark mat, and he began his supernatural song:

> Wil q!ala-llâł hâ°n, wil q!ala-llâł hâ°n
> Ła mā°łda naxnô'xsūt ndat!āł q!ala-llâm hâ°nt.[1]
>
> Every living fish, every living fish,
> My supernatural power told me where every living fish is now.

On the following day all his relatives started. They went aboard their canoes and went down the river. They had long boards in their canoes, and tied four canoes together, putting the long boards across. The shaman lay down on these planks, which were painted red, and covered himself with a mat. These four canoes on which the shaman was lying went down first, and many canoes followed. All along the way he repeated the same words, "Every living fish, every living fish," and they went down the river. The shaman said just this one phrase, "Every living fish, every living fish." He was telling his people where every living fish was, pointing with his finger down river, until they came down to the mouth of Skeena River. Then the shaman said, "Way out at sea." They paddled along, and soon they came near Stephens Island, where there is a good place for camping on a sandy shore. The shaman said, "This is the place that my supernatural helper has pointed out to me." They all camped on the sandy shore; and the shaman said to his people, "Go and bring down crooked branches of red and yellow cedar." His people went and fetched crooked branches. Moreover, the shaman said, "Make hooks out of them," and they did so. They obeyed the shaman. "Let the women make fishing-lines out of red-cedar bark," and the women made fishing-lines. They measured off sixty fathoms for each fishing-line. Moreover, he said to them, "Go, ye women, and bring down thin spruce roots and split them!" They did as the shaman had said. Then the shaman also said to the men, "Go down when the tide is very low. Then you will find a kind of fish under the rocks, with eight legs and a round head, with

[1] It is not quite certain from Mr. Tate's MS. whether these are the words sung, or a speech made by the shaman. It seems probable, however that the words are those of the song.—F. B.

eyes on the neck. Bring it up and tie it to your wooden hooks for bait." The men did as the shaman had told them. After they had done so, the shaman told them to launch their canoes to go out fishing, so they went. The shaman was standing on the beach, and directed them. The shaman wore all the clothes of his supernatural helper. Devoured By Martens put on a bear skin for a garment. He had on his dancing-apron and his crown of bear claws. He painted his face red mixed with charcoal. He had a rattle in each hand, and eagle down scattered all over his body. Then the shaman said again, "Every living fish, every living fish;" and his people had to repeat what he said, "Every living fish, every living fish!" The shaman repeated this three or four times. Then they (the people) went, and the shaman remained standing there on the beach, pointing in the direction toward which they were to go. He said, "Go a little farther to the open sea, and you will find them." They went on, and the shaman was still standing on the beach. Then he said, "Pull up your fishing-lines!" They hauled up their lines, and all the hooks were full of halibut. The people were afraid of them because they were new to them. Finally a shaman told the people to take the halibut into their canoes. They took them ashore and cooked them, and Devoured By Martens was the first to eat of them. His supernatural helper told him that halibut is good food. So the starving people obtained the halibut. Now, they were all satisfied, for they had every living fish, as the supernatural power had told Devoured By Martens. This is the first time that the people of Skeena River reached the sea, and the first time that they learned how to catch halibut at the bottom of the sea. They built a new village there, and did not return up Skeena River.

This is Devoured By Martens' dancing-song:

1. Wōla ha, a wila ha, o o, wila ha haa.
   Hiyu wila ha, o o, wila ha
   Dem tsał na-nexno′xsīe uł sil-hahalai′dē.

2. Wī-tsamtił hił lax-ha′, ye, łat tsłełem-gā′ᵒt
   Wī-spa-nexnô′x tsłem-sīᵒ-tłāᵒ, ya.

1. My supernatural being will devour other shamans (?).

2. There was great lightning in the air, when the great supernatural being took me into the Lake Of The Beginning.

62. The Cannibal[1]

(This is a great story of which the people were much afraid. They had four dances, which were very curious and important,—the Cannibal, who ate dead persons; the Dog Eater, who ate live dogs; the Destroyers, who broke up houses, canoes, and boxes; and those who

[1] Notes, p. 863.

threw hot ashes over the heads of the people. They say that the great supernatural beings from the mountains took some one and taught him how to act.)

There was a young prince in a village of the G'it-q!ā'ᵒda whose name was Gather On The Water. One winter, when the time had come for his dance, his father called the companies of Cannibals to let his son join them. Therefore one day these people took the young man, took him around the village, knocked at every house, and, after they had been to every house, all the men shouted, and said that this young man had gone up into the air or that the supernatural power had taken him away to his home in the mountains. They deceived many common people. These dancers were chiefs and princesses, and all the head men, old and young.

They took this young man and placed him in the trunk of a large tree secretly. They put a long ladder against the tree and sent the young man up. He went up the tree and entered a small hut. Then they took the ladder away from the tree, intending to come back at the end of ten days.

The young man staid on the tree; and the first night when he was there, some one came up to his hut, and asked him, "What are you doing in there, young man?" He replied, "I am a dancer." Then the visitor laughed at him, and said, "That is not the way of your dance for the dancer to stay on a tree. Wait until I come again! I will show you the ways of a true dancer." So he went away. After he had been away a short time, he came back with a dead child; and he said to the young man who lived in the hut on the tree, "Now open your mouth and eat this dead child!" The young man was afraid. The person who held the dead child in his arms said again, "If you don't do it, I will eat you right here!" Therefore the young man opened his mouth and swallowed the dead child's body whole. The supernatural being asked him, "Do you feel satisfied now?" The young man replied, "No, I do not feel that I ate anything."—"Now come with me," said the supernatural being. They flew down to the village, and the supernatural being said to him, "Now shout and catch one of the people!" Then he shouted, "Hop, hop!" caught one of the young men, and ate him as a cat eats a mouse. Thus he did to the young men; and he acted like the supernatural being, which was glad to see that he had eaten a whole man. Then they went back to the tree; and the supernatural being said to him, "Whenever you feel hungry, take a person and eat him in front of the village." Then the being went away.

The people in the village always heard a terrible whistle on the tree behind the village, and everybody noticed that before he came down he shouted twice, and then he would fly down and kill some one in front of the village, and everybody was afraid of him. His

fame spread all over the different villages, and all the Cannibals gathered and tried to kill him.

All these companies of dancers gathered in one house; and they prepared a mixture of poisonous herbs, urine, and other bad things, and they began to sing. While they were singing, they heard a cry from the tree. Then they heard a noise on the roof of the house in which they were. He was coming right down into the house where they were assembled, and caught a person in the house. Then they threw the mixture over him and caught him. They were pouring the mixture into his mouth, and they made a heavy ring of red-cedar bark mixed with white for him, and they gave him a large grizzly-bear skin to be his garment, and they put a red band of red-cedar bark on each leg, and rings of red-cedar bark on each hand; and everybody was glad because they had tied him hand and foot.

While he was sleeping, a terrible whistling was heard in his hair, although there was nobody with him. They watched over him for four nights. Then they did not give him any more medicine, and they all went to sleep. Now the great Cannibal threw off all his cedar-bark ties around his neck, and the large grizzly-bear skin, and the cedar-bark bands that were on his feet and on his hands. Then he shouted and caught one of the men who was holding his foot-bands of red-cedar bark, and he ate him right there. Then he flew up to his house on the tree, and the noise of the whistles struck terror to those in the houses.

He came down twice every day to catch people, and he ate them, and he went everywhere to devour people.

Then the chief said, "Let all the people of the village move tomorrow!" On the following morning they moved, leaving the young man behind; and he flew to every place, caught people, and devoured them. Once he flew away, and alighted on a very high mountain on Nass River. Then he ran down, and saw a fish lying on a sandbar at low water. He started a little fire at the foot of a large tree, gathered some fuel, and roasted the fish by the fire. Then a supernatural being came to him, and asked him, "What are you doing here?" He replied, "I am roasting fish." The supernatural being said, "This fish is not fit for you to eat. Are you not ashamed of yourself? Is that the way of dancers? Fly away to yonder place on the large tree!" Then he flew back to his own place.

He continued to eat live people as well as the bodies of the dead, and all the villages were in great distress on account of him.

They held a council in order to determine how to catch him. They made a large trap of wood; and in the night, after they had finished the trap, the companies of dancers assembled. They sang and beat time on their wooden drums, and beat with sticks on planks. He came

down from the roof right into the house, and the trap shut and he was caught there. Then they all went to him, caught him, and threw the medicine over him, and they invited all the companies of their village and all the various companies assembled at the appointed time. They brought slaves to feed the dancers; and as they all came there, the dancer came forth and they gave slaves to him. He ate them all. Now his stomach was full of the flesh of many slaves, and he was satisfied. Then they put a large grizzly-bear skin on him, and a large ring of red-cedar bark on his neck and one on his head, and red-cedar bark rings on his hands and on his feet; and at the end of four days, in the morning, they beat a wooden drum and beat their sticks on the planks with thundering noise to drive away his supernatural power; and he went out alone, walking down to the beach; and at low water he sat down on a large round rock, his face toward the village, and everybody came out to see him. Then the tide rose, and the rock on which he was seated was floating on the water; and when the tide went out, the rock grounded at the same place where it had been before. When the sun set, he walked up to the house where all the people were assembled. As soon as he came in, they all ran up to him. They took a heavy pole, threw him on the ground, and put his neck under the pole, trying to kill him; but the supernatural power came and helped him and delivered him from their hands. He escaped, and he would always come down to the village; but he did not take so many people as he had done before. He just killed some one, but did not eat him. Many years passed, and he still lived on the tree. After two generations had passed, his voice ceased. That is the end.

63. Origin of the Cannibals [1]

Once upon a time there was a mountain-goat hunter. While he was hunting he met a white bear, which he pursued. Finally he came near enough to shoot, and he hit it. The bear, however, ran on, and finally disappeared in a steep rock. After a short time a man came out of the mountain, approached the hunter, and called him in. He followed, and found that there was a large house in the mountain. The person who had called him asked him to sit down on the right-hand side of the house. Then the hunter saw four companies of people in the house, and saw what they were doing. In one corner were the Mē′°la; in the second corner, the Nō′lem, who ate dogs; in a third corner, the Wī-halai′d, the Cannibals; and in the fourth one, the Sem-halai′d. The first group and the last group were very much afraid of the other two. The hunter staid in the house for three days, as he thought, but in reality he had been away for three years. Then

[1] Translated from Boas 1, p. 304.—Notes, p. 863.

the supernatural being sent him back, and ordered him to imitate all that he had seen in the mountain.

The White Bear took the hunter back to his home, and put him down on the top of a tree. There the people saw him. He slid down the tree on his back, attacked a man, and devoured him. Then he attacked another one, tore him to pieces, and ate him; and thus he killed many people. Finally the tribe succeeded in overpowering him, and they cured him by means of medicine. When he had quite recovered his senses, he taught them the dances of the four companies that he had seen in the mountain, and since that time the people have had the Cannibal dance and the Dog Eaters' dance.

64. Story of the Wolf Clan[1]

The Wolf Clan originated in Alaska. The Tahltan of the upper Stikine River had a great war. Two chiefs, Gus-xg·ain and Łagunus, were killed. Then their nephews and six brothers belonging to the Wolf Clan fled from their enemies. Two of them went across the mountains to Nass River, while four went down Stikine River by canoe.

The four brothers who went down the river arrived at a place where a large glacier obstructed the valley, and where the river ran through under the ice. Then they sang a mourning-song and entered the ice cave expecting to be drowned. They passed through safely and went right down the river. Before evening they arrived at the mouth of the river, and saw the smoke of a village. They were afraid that the people might kill them: therefore they camped there, waiting for the night to come. The villagers, however, had watchmen stationed on the river, who had seen the canoe coming down: therefore they sent their warriors in two canoes to fight the four brothers. These, however, spoke kindly to them, and they were invited into the chief's house. There they told the chief that they were fleeing from their enemies; and when they said that they belonged to the Wolf Clan and gave the names of their uncles, the chief of the Stikine said that he wanted to take that name: therefore he gave a great feast and took the name Gus-xg·ain.

Later on a war broke out among the Stikine people, and some of the Tahltan brothers fled to Tongass, where they settled.

After some time had elapsed, another war broke out, and one of them fled to the Tsimshian: therefore there are not many people of the Wolf Clan among the Tsimshian.

The two brothers who had crossed the mountains to Nass River found the people encamped above Portland Canal. The chief of the

[1] This story of the origin of the Wolf Clan was obtained after all the preceding matter was in type. It belongs to the group of stories 51–53 (pp. 297 *et seq.*). It is the last story written by Mr. Tate before his death.—Notes, p. 863.

Nass tribe took them into his house and asked them where they came from and where they were going. The two brothers told him that they had fled because their two uncles had been slain. They told him, furthermore, that they belonged to the Wolf Clan. Then the Nass chief claimed them as his relatives. He made a great feast and took the name Gus-xg·ain. He took the two young men to be his nephews.

Supplement: Three War Tales

(1) Fights between the G·i-spa-x-lâ′ºts and the G·it-dzī′ºs

In the great tales of the olden times some very sad things occurred, and some that were funny.

There were two tribes—the G·i-spa-x-lâ′ºts and the G·it-dzī′ºs—and these tribes were very expert warriors. In olden times it was customary for a great chief to take a princess from each tribe to be his wife. Some had as many as sixteen or eighteen wives.

So it was with Chief Dzēba′sa. He had many wives. His first wife's name was Ǫan-dɛ-ma′xł, a princess of the G·i-spa-x-lâ′ºts; and his second wife was called Ndzēºdz-yu-wa-xsā′ntk. She was a G·it-dzī′ºs princess. He had many other wives besides these, but the names of these two great women were perpetuated through all generations. Ǫan-dɛ-ma′xł was seated at the right-hand side of Dzēba′sa; and the other one, Ndzēºdz-yu-wa-xsā′ntk, was seated at his left-hand side; and many women were at the side of Ǫan-dɛ-ma′xł; and so it was with the other princess, Ndzēºdz-yū-wa-xsā′ntk.

The first wife of Chief Dzēba′sa had three children. Her eldest son's name was Hats!ɛks-n!ē′ºx; the second son's name was Xbī-yē′lk; and her daughters' names were Nēs-pdī′ºks, Wī-n!ē′ºx, Lu-xsmâks.

The eldest son of Dzēba′sa's second wife was Gainâ; her second son was Gagayam n!ē′ºx; her third son, Gaugā′ºł; and her youngest son, Wī-gwinā′ºt; and they had one daughter, whose names were Bɛlham n!ē′ºx (Abalone Fin), Wa-nagâ, and Dzī′ek.

When these children were grown up to be men and women, the old chief Nēs-balas of the G·i-spa-x-lâ′ºts died; and the elder son of Dzēba′sa's first wife, Ǫan-dɛ-ma′xł, succeeded his great old grandfather, whose name was Nēs-balas. Before he became the new chief of the G·i-spa-x-lâ′ºts, his father made him great among his fellow-chiefs as well as among all his brothers and sisters of his house. Therefore all the tribes of the Tsimshian honored him, and his name was famous all along the coast. Then when his own tribe took him, they held all kinds of dances and gave many feasts every year. He was greatly honored by the Tsimshian. He had many costly coppers, many slaves, and many large canoes from different tribes, expensive garments, dance-garments, garments made of sea otter, black fox,

marten, and wolverene; and his wife had many kinds of provisions. His own brother, Xbī-yē'lk, still loved him.

The eldest son of Dzēba'sa's second wife succeeded to his uncle's name, Txa-dzī'°kik; and before he went to his own tribe his father the great chief made dances in his honor, but two less than for his eldest son, because the great chief said that he was his second son. Therefore the young man was angry with his father; so he left his father and went to his own tribe, who gladly received him. He invited his own brave men to his house, and he said to them, "I want to let you know what is in my mind. I will slay Nēs-balas because he is highly honored by all the Tsimshian tribes; and my father the great chief also honors and loves him most. He called me his second son."

Then all the people were silent; and one of the wise men said, "No, if you slay him, then all the tribes will be against us, and our tribe will be destroyed in war," and all the brave men said the same. Nevertheless this young man was not friendly to his brother. Therefore he made a great feast, to which he invited all the Tsimshian tribes; and he said to all his guests that he would be the first to be called at every chief's great feast; and he gave away many costly coppers, slaves, canoes, elk skins, and all kinds of property.

After he had given this great feast in midwinter, his great father made a greater feast, and invited all the tribes, also the neighbors of the Tsimshian; and he gave away much property, expensive coppers, large canoes, slaves, elk skins, a great number of oil-boxes, pairs of abalone ear-ornaments, and a great many horn spoons; and the great chief announced that his name should be the first to be called in the chief's feasts; and he took one of his expensive coppers, and some one lifted Nēs-balas, and they took the copper from him and placed it before him.

Then his younger brother, Chief Txa-dzī'°kik, ran out during the feast, where all the chiefs of the Tsimshian and of the other tribes were assembled. These were the G·it!ama't, G·it-lâ'°p, and the Bellabella tribes and others. When they had all received their presents from the great chief Dzēba'sa, every chief of the tribe was glad to have his valuable presents.

Only one chief, Txa-dzī'°kik, had run out full of wrath. His people took his canoe, and they went back to his own house. Now they were ready to fight with his elder brother. Therefore, when all the tribes were returning to their own homes, Txa-dzī'°kik sent his two canoes full of warriors, and lay in wait at a little bay on the way; and while the other canoes were passing by, these two large canoes lay hiding in the little bay. After all the other canoes had passed, and they had waited for a long time, at last two large canoes loaded with all kinds of property came along slowly. The people were

singing as they were coming along. At that time a chief would always be ready to put on his armor. The chief was seated on a box in the center of his large canoe, and he was looking all around; and as soon as he saw the two canoes coming toward them, Nēs-balas took up his bow and arrow. When he saw his brother standing in one of the large canoes, he asked him, "What do you mean that you are coming against me?" Txa-dzī'°kik answered, "I come against you in order to kill you right here."—"For what reason?"—"Because my father has honored you more than me, therefore I will slay you." As he was saying this, Nēs-balas shot his arrow, and the arrow entered Txa-dzī'°kik's left eye, so that he fell back in his canoe; and all Nēs-balas's warriors did their best shooting the warriors of Txa-dzī'°kik. The people in one of the latter's large canoes were all killed, and many of his men were wounded. One of Nēs-balas's first wives was killed. Txa-dzī'°kik's men fled.

This was the beginning of the war between these two brothers, the sons of one man. One year after the fight, on their way home, Txa-dzī'°kik died, and his younger brother, Gainâ, succeeded him and took his name.

He invited all the chiefs of all the tribes, and he made a great feast in order to make himself great; but the Tsimshian chiefs would not come to his great feast because he had not invited Nēs-balas first. Therefore all the Tsimshian chiefs were not present at this great feast. This made him even more sad; for the chiefs of all the Tsimshian tribes loved Nēs-balas more than him, because Nēs-balas used to give great feasts and was very kind to all his fellow-chiefs and to everybody. Therefore they loved him. They said that he was a real prince because he loved the poor and honored his fellow-chiefs. Every day some of the hunters of the Tsimshian tribes would bring him fresh meat, and in return the chief gave them valuable garments. He was also often invited by the chiefs of the various tribes. Therefore he was much favored in the eyes of all the people.

One day a canoe arrived in front of Nēs-balas's village with a message from Txa-dzī'°kik, who invited Nēs-balas. The latter sent out one of his warriors to say that he would not go to their master's feast unless he would send to every Tsimshian tribe and strew feathers on every chief's head. Therefore Txa-dzī'°kik's men went and told their master what Chief Nēs-balas had said. They went back and told him what his elder brother had said. Then Txa-dzī'°kik said that he would kill him. So they set out secretly at night to ambush him. At midnight they arrived at the village.

The same night hunters who had been out in two canoes were in Nēs-balas's house; and late at night, while those who were waiting to kill the chief were at the foot of the ladder leading up to the chief's

house, the hunters caught them. They took hold of the young man, Chief Txa-dzī′°kik. They asked the new chief what he was doing there, and he told them that he intended to slay the great Nēs-balas. Therefore they took him into the house of their chief, and they told Nēs-balas what he had said. Then the great chief told them to take the men outside and to bring in their heads. The hunters obeyed. They slew them outside and brought in their heads. Then they put each body on a pole, and hung their heads in the smoke hole. They took their canoe and put it up stern downward.

Then all the tribes learned that the men who sought the life of the great chief Nēs-balas had been killed, and war broke out between them. The G'i-spa-x-lâ′°ts killed the three brothers, Gagayam n!ē′°x, Gainâ′, and Gaugā′°ł. Only one boy remained alive. His name was Wi-gwinā′°t.

At this time the great chief Dzēba′sa had died in his old age, and Ạan-dE-ma′xł also died, and Dzēba′sa's nephew succeeded to his place. Nēs-balas's sister took her mother's name, Ạan-dE-ma′xł, and the youngest brother of the three princes that were slain succeeded Txa-dzī′°kik.

Then Chief Nēs-balas made a great feast for the chiefs of all the Tsimshian tribes, and announced that his sister would take her mother's name.

She was a great dancer, and had a new song. These are the words of her song:

Good weather is following a hard frost, heavy rains and storms.

This meant that they would not have any more fighting between the brothers; and they invited all the noble women; and the mother of the three brothers who had been killed was present at the feast. She heard the words of the song, and took a little comfort because she knew now that her last son would not be slain.

After some time the young chief went with four companions in his canoe to hunt ducks around the Island of Metlakahtla. This young man was Txa-dzī′°kik. He intended to kill Nēs-balas; but he could not do it, because Nēs-balas had many friends who watched over him and protected him. The boy's heart was not right toward him.

After a while Nēs-balas became sick, and it was not many days before he died. Then all the Tsimshian tribes lamented, but the tribe of Txa-dzī′°kik was happy. Their young chief invited the young men to have a game in his house every night, and they had a good time, shouting and laughing because the great chief Nēs-balas had died. Many days had passed after the mourning of the tribes. The younger brother of Nēs-balas, Xbī-yē′lk, succeeded to his place. He also took the name Nēs-balas, gave a great feast, and invited all the chiefs of every tribe.

Before all the chiefs had come to his feast, some one told the new chief Nēs-balas that Txa-dzī′ᵒkik's tribe were making merry in his house, and that they were full of joy every night, and that they mocked the great chief Nēs-balas; and all the wise men of Nēs-balas assembled, and decided to kill the young chief while they were feasting. Others, however, said that they would kill him after the feast, in order to avoid an uproar if this should be done while all the people were assembled at the feast. Therefore they waited until the feast was over.

The new chief Nēs-balas was kind, like his elder brother, and soon all the chiefs were very friendly toward him. The day after the feast, when all the chiefs had gone home, a large canoe was seen passing through the Straits of Metlakahtla. The people in the canoe were singing, and stopped in front of Nēs-balas's village in order to invite him to Txa-dzī′ᵒkik's house. Then the whole tribe of the G·i-spa-x-lâ′ᵒts went. Txa-dzī′ᵒkik mocked the new chief when he was coming to the feast.

After this feast to Nēs-balas and his people, the chief Guł-qā′q of the G·it!andâ′ invited Txa-dzī′ᵒkik and also Nēs-balas to his house. Nēs-balas came as soon as he could, and they waited a long while. Then Nēs-balas said to his nephew, "I will go home," and they went out just when Txa-dzī′ᵒkik's canoe was coming. Nēs-balas's people were going back, and they met near Ghost Island (Lax-ha-l!i-tlā′ bɛbā′lx); and Txa-dzī′ᵒkik's men said to Nēs-balas, "Did you come against us, you coward chief?" and not a word was said by Nēs-balas's men. They went away laughing. Then Nēs-balas's warriors took six canoes and went back the same night to lie in wait for Txa-dzī′ᵒkik near Ghost Island. When it was nearly midnight and the moon was shining, a canoe-song was heard proceeding from the village of Guł-qā′q, and some words in their song were "coward chief;" and as they passed the place where the G·i-spa-x-lâ′ᵒts were waiting, Chief Txa-dzī′ᵒkik being seated on a large box in his canoe, one of Nēs-balas's warriors shot him through the temple, and he fell back into the water. Then the six canoes pursued them on the way back to their home. Nēs-balas's men cut off the head of Txa-dzī′ᵒkik, and they hung his body on a tree.

On the following morning a great number of canoes of Txa-dzī′ᵒkik's tribe came to make war, because their master's head was in Nēs-balas's house; and there was a great battle on that day between the tribes of these two brothers, and Txa-dzī′ᵒkik's people were driven to flight that day. There was a great slaughter of Txa-dzī′ᵒkik's men.

Txa-dzī′ᵒkik's old mother was weeping, walking along the street; and she said, "My son, my only son left to me, made a mistake, for they said in their song that good weather would follow the dark

storm-clouds;" and as she was weeping bitterly, she died of a broken heart, because her three sons had been slain, and her last son's head was in the house of Nēs-balas.

Many years passed, and the two chiefs still hated each other. Many chiefs who had these two names did the same; but I do not want to talk too long. I will make it short. Now, this will be the last dreadful war.

The new Dzēba'sa had five sons and three daughters. The eldest son was Hats!ɛks-n!ē'ᵒx; the second, Wowō'lk; the third, Bɛlha'; the fourth, Xbī-yē'lk; the fifth, Hāis. The girls' names were as follows: the eldest was Mâxs; the second, Wī-n!ē'ᵒx; the third, Pdâ'lɛm ha'yêtsk. These princes and princesses were honored by all the tribes of the Tsimshian.

There were other princes and a princess, the children of Chief Sāᵒks[1] and of his wife Ndzēᵒdz-ha'utk, the sister of Ndzēᵒdz-yu-wa-xsā'ntk. She had three sons and one daughter. The name of her eldest son was Haimas; the second, Wī-hā'ᵒ; the third, Wī-gwinā'ᵒt; and the name of her daughter was Dzagam-txa-n!ē'ᵒx. They were of the same rank as Dzēba'sa's children, and Hats!ɛks-n!ē'ᵒx succeeded to Nēs-balas; and Haimas succeeded Txa-dzī'ᵒkik, but he did not take his name, because his head was in the house of another clan. Therefore his father gave him the name Haimas.

He assembled all the members of the Raven Clan from all the Tsimshian tribes while his father the great chief Sā'ᵒks was still alive, and they settled on the island Lax-gaya'un, and they gave the name Wuts!enā'luk to the new village which was given to him by his father.

There are many wonderful stories about this chief Haimas, but I will make it short. All the people of Wuts!ɛn-ā'luk were very brave—men, women, and children—for their chiefs were very brave men; so they taught their people to be brave, as they themselves were. So it was with Nēs-balas and all his brothers. His people were also brave, and they continued to hate one another. Haimas tried to beat Nēs-balas in every way and to be above him; but he could not succeed, because Nēs-balas was very kind to all the Tsimshian tribes, and they loved him much. Nēs-balas had many slaves,—men, women, and children,—costly coppers, and elk skins, and all kinds of expensive garments. He had many wives. He had also many brave warriors.

Haimas was married to a young woman, the elder daughter of Nēs-y!aga-nē't, the niece of Nēs-balas; and the elder daughter of Mâxs, the sister of Nēs-balas. Haimas loved this princess, his wife, very much, but he continued to hate his wife's uncle. Haimas had many slaves,—men, women, and children,—expensive coppers, large

[1] A G·ispawadwɛ'da.

canoes, and many expensive garments, and also expensive things. He had many large boxes full of war-knives with handles inlaid with abalone shell and handles carved with crests; and he always went to the Tlingit country to make war, and he took many captives and destroyed a great amount of property of different tribes all around the Tsimshians. His fame was spread all over the country round about; and his heart was proud, because he always vanquished all his enemies.

Yet he clung to his purpose to take revenge on the enemy of his dead relatives.

One time, when the people were ready to move to Nass River, Nēs-balas moved first, according to their old custom. He had two large canoes loaded with all kinds of provisions, and many men slaves. The great chief took a good-sized canoe. Four warriors accompanied him, and six slaves paddled. They camped at a certain camping-ground, and built a special house for the chief's camp. They put up his large beam which they carried in the large canoe, put boards against it, and covered them with red-cedar bark. After the house was finished, he invited the chiefs, and they came to his camp.

Haimas and all the people camped a little behind Nēs-balas's camp; and the latter sent a message to him to invite him and all his people. They came as soon as possible; and when they were all in, Haimas looked around, and noticed how large the beam of Nēs-balas's camp was, and he was envious when he saw it.

After this they went up to Nass River. Haimas's canoe was faster than Nēs-balas's canoe, and he camped first at K-numā′s. His men put up his camping-hut; and when Nēs-balas arrived, Haimas sent his men to invite him as well as all the other tribes. Nēs-balas looked around in Haimas's house, and he saw that the beam was thicker than his own beam. After Haimas had danced his welcome dance, the food was served; and Nēs-balas's slaves built their master's camping-hut, and Nēs-balas's beam was longer than Haimas's.

On the following morning Haimas moved, for he was ashamed because his beam was shorter than Nēs-balas's beam. Nēs-balas moved on the same day. His men took down the long beam and put it on top of the load in the canoe. Haimas took down his beam and put it on top of the load in his large canoe; and as soon as they started out to sea, the heavy timber rolled down on one side of the canoe, and the canoe capsized, and Chief Haimas's wives were almost drowned. Then Haimas was much ashamed because Nēs-balas had seen how his canoe was capsized by his own beam.

Nēs-balas next camped at K-wâms. There he had his men cut down a thick tall young spruce tree to build his camping-house. They put on the boards and the bark roof, and on the following morning he moved. He left his new green spruce beam. Soon Chief Haimas arrived at the same place. They took his boards up

first and tried to put them across the place, but they were entirely too short.

Then he thought that he would kill Nēs-balas during the fishing-season; and when all the people had arrived at Nass River, and while during the fishing-season they were using their fish rakes to catch fish, Haimas's sister, Dzagam-txa-n!ē′°x, was very ill. She was a beautiful woman, and one of the Tlingit chiefs had married her. She had left him because he had many wives, and they had bewitched her. Therefore her digestion was disturbed. Therefore Haimas put her alone in one place. In the night four men who had been out in a canoe came secretly and looked through a knot-hole; and they saw that Dzagam-txa-n!ē′°x's bowels were disturbed, and the young men were laughing. They went away secretly in their canoe, went among those who were raking in fish; and while they were there one of them said, "Oh, Dzagam-txa-n!ē′°x's bowels are disturbed!" So all those who were raking fish shouted, "Oh, Dzagam-txa-n!ē′°x's bowels are disturbed!"

Then the proud chief was very much ashamed. He wanted to find out who had started to mock his sister, Dzagam-txa-n!ē′°x. They said that Nēs-balas's people had done so. Therefore he invited his whole tribe—men, women, and children. He made a very large fire; and he said to his attendants, "Dress my sister nicely. Take my best dancing-blanket and my costly headdress set with abalone shells!" and all his attendants did what he had said. Then he said, "Now take one of my good wide boards and let her sit on it!" and his attendants did as he had asked them to do. They took the plank on which the princess was sitting, and burned her alive in the large fire. Then he said, "Nobody shall weep for her." And when the princess was consumed, he spat into the fire, and said, "As I destroyed my poor sister, thus I will destroy Nēs-balas and all his warriors and all his brothers." Then all his people agreed.

On the following day they dug a long wide deep ditch inside the door of his house, right across it; and when they had finished the ditch, they sent a messenger to Nēs-balas and to his warriors and all the princes. Before it was dark, in the evening, Nēs-balas came with all his people and his brothers and the princes of his tribe. They arrived in front of Haimas's large square house; and before they came ashore, the people of Wuts!En-ā′luk went forth and had a dance on the seashore. Each of the warriors of the Wuts!En-ā′luk had a war-knife in his right hand. After they had danced a while, they called them ashore; and the brother-in-law of Nēs-wa-mâ′k, the second chief of the G·i-spa-x-lâ′°ts, came down and called this man to his own house, in order to protect him against harm.

The people in the house were singing, beating drums, blowing whistles, and there was an uproar in the chief's house. Two grizzly-

bear skins were hung up at the door—one outside, and the other one inside. Two of Haimas's warriors stood outside of the door, and two others inside. The two men outside would lift the grizzly-bear skin, and those who stood inside had each a war-club in his hand; and when the great chief Nēs-balas came in first, these two men who lifted the grizzly-bear skin outside shouted, "Now the great chief goes in!" Then, as he went in, they dropped the grizzly-bear skin behind him, and those who stood inside lifted the other skin which was hung up inside; and as the great chief's head passed through the door, they clubbed him, killed him, and threw his body into the deep ditch which they had prepared. This was done to all the princes and warriors; and when the ditch was full of dead bodies of Nēs-balas and his princes and his warriors, the last man, whose name was Gik, heard groans through the uproar that was in the house. He ran away, and arrived among Gul-qā'q's remaining people. They took their canoe and went to Nēs-balas's people to bring the news. He said that he had come from Haimas's feast, that he had shut the door of his feasting-house, and that he had destroyed all the chief's princes and warriors. He said, "I am the only one who has escaped."

Therefore all the tribes assembled—the G'i-spa-x-lâ'°ts, G'it!andâ', G'id-wul-ksɛ-bā'°, and the G'i-lu-dzā'r. And they went against the Wuts!ɛn-ā'luk, and there was a great battle on that day; but the people from up the river fled before the tribe of Wuts!ɛn-ā'luk, because no warrior was left among them, and they had no chief to command them in battle. Few of the Wuts!ɛn-ā'luk were killed, but many of the people from up river were slain, and many were wounded. The battle raged for many days.

Then all the people of the G'i-spa-x-lâ'°ts were in mourning because they had no chief, only Nēs-wa-mâ'k. Nobody would go to him, because he had not rescued any of Nēs-balas's family. Therefore the G'i-spa-x-lâ'°ts would not go to him.

Three days after the battle Chief Haimas came with four large canoes loaded with his warriors. They stopped in front of Nēs-balas's fishing-camp, singing in their canoes, and happy because they had gained a great victory over their enemies. Therefore they mocked them; and as they arrived in front of Nēs-balas's camp, they stopped there; and one of Haimas's men said, "Who will come to my great chief, Chief Haimas, for he has won a great victory over his ancestors' enemy? Who will stand up against him? All the tribes that made war against him are his slaves and in his power."

Then one of Nēs-balas's nephews, the eldest son of Wī-n!ē'°x, the chief wife of the new Dzēba'sa, the boy named Hats!ɛks-n!ē'°x, who was about ten years of age, was lifted up by one of Nēs-balas's warriors, and said, "I shall stand up against Haimas. Don't speak proudly before me!" Then Haimas laughed at the little boy, and his

men took ten of the late Nēs-balas's people who were captured in the battle a few days before, and cut off their heads right before the enemies' eyes. Then they threw them into the water. Therefore Haimas's people were shouting; and Haimas took one of his costly coppers and threw it on the water, shouting, "Now, child, come, and let us throw away valuable coppers!"

Then all the Tsimshian tribes assembled at this place to see who would win. Therefore the remaining G'i-spa-x-lâ'°ts shouted, and one strong man represented the young prince. He took down a very large expensive copper and threw it down on the beach, and said, "It costs four small Tlingit coppers." Then the people in the canoe shouted, and Haimas took a copper much larger than that of Prince Hats!ɛks-n!ē'°x. He threw it on the water, and said, "This copper is larger than yours;" and while the G'i-spa-x-lâ'°ts were waiting a while, all the Tsimshians were shouting and laughing and clapping their hands, and they said, "Haimas's valuable copper is swimming on the water! Behold, that wooden copper is floating on the water!"

Then the young prince threw away another valuable copper, and said, "It is worth many mountains full of wooden coppers." He said this in order to mock the great chief Haimas. Then all the Tsimshian were glad to see that Prince Hats!ɛks-n!ē'°x had beaten Haimas. The value of two great coppers were not paid back by the Wuts!ɛn-ā'luk to the G'i-spa-x-lâ'°ts until this day. Therefore the chiefs of all the Tsimshian tribes encouraged the G'i-spa-x-lâ'°ts.

Now, Haimas was wandering about in the country to hide somewhere, because he was afraid of his enemies, and because he was ashamed that his wooden copper that was like a copper was floating on the water in front of the G'i-spa-x-lâ'°ts's camp on Nass River. The whole tribe of Wuts!ɛn-ā'luk went with their proud master.

In the following winter the G'i-spa-x-lâ'°ts gathered together all the princes and princesses of the family of Nēs-balas—three boys and two girls, the children of the great chief Dzēba'sa; and two boys, the children of Nēs-lō'°s, the great chief of the G'idzɛxłā'°ł tribe; and also two girls. Other princes were the children of the great chief Gâdunahā'° of Tongass, three boys, and three girls, very beautiful princesses; and six boys and three girls, the children of the great chief Nēs-y!aga-nē't, the uncle of Chief Haimas. This was the father of Nēs-balas's niece, the wife of Chief Haimas; and many others were the children of several chiefs from all the tribes.

In that winter, while the G'i-spa-x-lâ'°ts gave a great feast to all the tribes, they took all their princes and princesses and gave them all the princes' and princesses' names. The eldest son of Dzēba'sa, Hats!ɛks-n!ē'°x, succeeded Nēs-balas, and the fathers of these princes and princesses helped in the great feast given in honor of their children. This feast ended after fourteen days. Many cop-

pers were given away, many slaves, and many large canoes, and all kinds of valuable things.

After this feast the great chief Dzēba'sa gave a great feast for his son Nēs-balas, and so did the fathers of all the other princes and princesses. Then all the Tsimshian tribes were glad because the G·i-spa-x-lâ'°ts had new chiefs.

Many years had passed by. Haimas had not come back once. Since he had slain all the chiefs of the G·i-spa-x-lâ'°ts in his house, he had never shown himself among the Tsimshian chiefs, and no chief remembered him in any feast.

Now, after many years had passed, before the people were moving to Nass River, Haimas made a village at the mouth of Nass River, at G·în-gō'li, to prevent the Tsimshian from going up Nass River to fish; and the Tsimshian, therefore, did not move to Nass River.

The new chief Nēs-balas invited all the tribes to make war against the Wuts!EN-ā'luk on Nass River. All the chiefs agreed to do so. The G·it-dzī'°s moved, and the G·it-qxā'la, and they camped at K-quma'wut; and the G·it-dzī'°s went right on and camped at K-łgu-sgan-mâ'lks. This was above Haimas's new village.

On the following day one of Haimas's brothers-in-law, a G·it-qxā'la prince named Wâtk, went across to G·în-gō'li to visit his sister, one of the great chief Haimas's wives. Six young men accompanied him; and when he arrived at G·în-gō'li, at Haimas's village, they were invited in. So they went in.

These men were very much afraid. They were asked to sit down on a wide thick board. Wâtk had his small dagger hanging around his neck; and Haimas pointed at the small dagger that was hanging around his brother-in-law's neck, and he said to one of the men, "Let me have a look at my brother-in-law's dagger!" Then his brother-in-law took off the small dagger from his neck and handed it to the young man, who gave it to Haimas. The great chief took it, and said, "Oh, my brother-in-law is a warrior!—Are you going to kill any one with this dagger?" The chief was laughing when he saw the dagger, and he said to one of his warriors, calling him by name, "Take this dagger and throw it into the fire!" So his attendant threw the small dagger into the fire. He said, "I will give daggers to my brother-in-law and his men;" and he called one of his first warriors by name, and said, "Come and show me your dagger!" and he who was called came to him. He gave him his war-knife, saying, "This is it, sir!" The chief replied, "No; that is not the one. Let the warriors show me their knives." So these men lifted up their daggers, and the chief looked at them. He said also, "Go and see if you can find any in that box!" They opened the box, and showed that it was full of daggers; and he said, "Open another box!" They opened it, and showed him every dagger. The great chief Haimas

had ten boxes full of daggers. They took out ten from the last box they had opened, and placed them in front of Haimas. The chief took one of them by the handle and threw it at his brother-in-law, who was sitting in front of the large fire. He threw them one by one, and the dagger-points entered the edge of the board on which his brother-in-law was sitting. The great chief said, "Bring me six more daggers!" They did so; and he took one and threw it at the first man, and hit the board close to his toes. Then he did the same to the other men. After this they served the food. Thus he showed his brother-in-law how many daggers he had, and how many bundles of spears, which stood in the corners of his large square house. On the other side of his house were piles of boxes of arrows and spears, and many boxes of war-clubs, stone and bone clubs, and some boxes of stone tomahawks, and boxes with sling-stones, and all kinds of armor and helmets. After he had shown these to his brother-in-law, he sent him away.

On the following day they told him that his uncle, Nēs-y!aga-nē′t, was camped above his village, with all his people. The great chief Haimas said, "Bring them down here, for I long to see him." So the Wuts!EN-ā′luk took a large canoe, and a number of young men went up to bring down the old chief, Nēs-y!aga-nē′t, and all his property, and his people, to Haimas's village. After this the Wuts!EN-ā′luk built a house for Nēs-y!aga-nē′t; and Haimas invited him to come to his house, together with some of his warriors. When they came, Haimas danced the welcome dance for his uncle, who was his father-in-law. They served food for the guests.

While they were eating, Haimas asked his uncle to tell him what all the Tsimshian had been doing during his long absence. He asked, "Has there been any chief among the G·i-spa-x-lâ°ts since I killed their chief years ago?" His uncle replied, "Ha, ha! what kind of a question is that? You should see the new chiefs of the G·i-spa-x-lâ′°ts. They are as numerous as gambling-sticks. Those whom you slew years ago are not as good as the new chiefs."

Then Haimas hung his head; and after a while he inquired, "Who is the chief who is first called in the feasts?" His uncle replied, "They honor me."—"And do any of the chiefs remember me?"—"No, nobody remembers you at all."—"And how about Chief Dzēba′sa, does he remember me when he gives feasts?"—"No," replied his uncle. "What song does he sing?"—"His song is, 'I will make thee the highest one,'" replied his uncle. "Oh!" said Chief Haimas, "that means that I am your slave."—"No," said Nēs-y!aga-nē′t, "he says, 'I make thee the highest one.'" Then Haimas asked, "And what is his next song?"—"His next song is, 'Ah, great Firewood!'"

Then Haimas said, "Now, stop at once! They use my name in their song." Nēs-y!aga-nē'ṭ replied, "No, that is not so." Now Haimas was very angry, and he did not say a word.

After they had eaten, Nēs-y!aga-nē'ṭ went out supported on each side on the shoulders of a slave; and as they were leading the old chief down the beach, Haimas sent down one of his attendants, and ordered him to kill Nēs-y!aga-nē'ṭ. Then one of his attendants went down and killed him. He struck him on his woven hat, saying, "Now, sir, lie down!" and the old chief fell down on the beach. Haimas was looking out of the house, and it seemed to him as though his uncle was not dead yet. Therefore he shouted to his officer, and said, "He is not dead! Strike him once more!" His attendant said, "I will do so, he is not my uncle;" and he struck him twice, until he lay there dead.

As he was lying there, Haimas ran down, took a valuable copper, and shouted, "Alas, my uncle!" He lifted up the head of the dead man, and put the copper under it. Then Haimas and all his warriors went to take his uncle's Raven headdress; but before they entered, one of Nēs-y!aga-nē'ṭ's warriors' wives, whose name was Qtsī°ł, had taken the headdress and put it into an old fish basket, which she had put down at the door. Then all the men of the Wuts!ɛn-ā'luk opened Nēs-y!aga-nē'ṭ's boxes, searching for his headdress, but they could not find it.

The G·it-dzī'°s moved up Nass River, taking along the body of their chief; and Chief Haimas also moved up Nass River with his own people.

Four days after he had arrived at his camping-ground where he had killed Nēs-balas and his warriors, all the Tsimshian went up to their camping-ground. The G·i-spa-x-lâ'°ts also went to their camping-ground on the other side of the river. As soon as all the tribes were there, Haimas sent his messengers. They launched two large canoes, and they were singing in the canoes. The words of their song were as follows:

> I am cutting the heads of my enemies in front of the mocking child-chief!

When the two canoes arrived in front of the camp of the new chiefs, they stopped for a while, and one of the new chief's warriors said, "What does this mean? Are you coming again to destroy us?" One of Haimas's warriors replied, "Yes; I will put the body of your new chief among the decayed fish, as we did your former proud chief and all his men." Then one of the G·i-spa-x-lâ'°ts replied, "Tomorrow I shall come to destroy you, your brothers, and your people." One of Haimas's men replied, "Do come! We are ready with another ditch to throw in the body of your new chief, as we did with your former chief."

Now, Haimas's wife, the daughter of Nēs-y!aga-nē′t, went up to her father's house, to the place were the G·it-dzī′ºs were encamped. Nēs-y!aga-nē′t's warriors advised her to take some excrement and put it on her husband's pillow, and then to come back again. They said, "If they come to kill you, we shall slay them to avenge your father." Therefore the woman went down again. She took some excrement and put it on the pillow of her husband, the chief Haimas. Then she went back to her father's house.

Then the chief went into his house and saw the excrement on his pillow, and he asked all his wives whether they had done it. His wives did not know who had done it. Finally they said that his chief wife, Dīºks, had done it. Then he called his two brothers, Wī-hā′º and Gwinā′ºt, and asked them to go to the camp of the G·it-dzī′ºs, and to bring Dīºks back. He said, "I will give her this excrement to eat."

The two princes went up to the camp of the G·it-dzī′ºs, and came to a place where a man was making a new canoe. They stood behind him, and said, "Your new canoe shall be ours." The man replied, "Yes; this new canoe that I am making shall be yours, but I will sell it."

While these princes were talking to the man who was making the canoe, some of Nēs-y!aga-nē′t's warriors were ready to slay both of them. One man was sitting on the roof of the chief's large house, holding a long spear; and two others were in hiding on each side of the door, each holding a war-club.

Before the two princes went in, they asked Am-dzī′ºsk, the man who was making the canoe, "Is Dīºks, the wife of Haimas, in the house?"—"Oh, yes!" they replied, "she is in there. What do you want of her?"—"She put some excrement on her husband's pillow, and we come to take her back by order of our brother the chief." They went in; and as Wī-hā′º entered and stood in the doorway, he asked, "Where is Dīºks?" The princess was seated in front of her late father's coffin. She said, "Here I am! What do you want?" At that moment the man who was on the roof of the house thrust his spear into Wī-hā′º's back just between the shoulders, piercing his backbone; and when Wī-gwinā′ºt saw his elder brother fall, he ran out. The two men at the door tried to kill him with their clubs, but they missed him, and he ran as fast as he could right down the beach and on the ice towards his own village.

Haimas was looking towards the camp of the G·it-dzī′ºs, and he saw a person being pursued on the ice, and said to one of his men, "Look here! Wī-hā′º is driving the G·it-dzī′ºs before him on the ice." At that time the man who was making the canoe took his tomahawk and threw it at Wī-gwinā′ºt's feet and struck him in the bend of the knee, so that he fell down on the ice; and all Nēs-y!aga-

nē′t's warriors came down and thrust their spears into his body. Then they sang as their war-song the mourning-song of their master who had been killed a few days before. These were the words of the song:

As he was walking along to see the body, he brought his own blood on his own head.

Then a youth, the son of Chief Haimas, ran home and told his father that Haimas's two brothers had been killed by the G·it-dzī′ᵒs. He said, "The G·it-dzī′ᵒs killed your brothers to avenge my grandfather, whom you killed a few days ago." Then he questioned his father, and asked, "Is this the great battle today?" His father replied, "No, not now, my child; but you will see a greater battle than this." Thus spoke the great-hearted man.

Very early the following morning all the people from up the river went to attack them. There was a great number of war-canoes, and they arrived in front of Haimas's camp. The battle began on the beach, and there was a great battle on that day. The Wuts!En-ā′luk fought valiantly, but they were weakening.

Now the battle became fiercer, and many of the warriors of the Wuts!En-ā′luk were killed. Again the young child asked, "Father, is this the great battle today?"—"Yes," said he.

Then the G·i-spa-x-lâ′ᵒts rushed against the Wuts!En-ā′luk, and there was a great battle that day. All the people from up the river went, and they took the village of the Wuts!En-ā′luk house by house. Before they took Haimas's house, he escaped with a few of his men, three women, and a few children. The G·i-spa-x-lâ′ᵒts burned their houses and destroyed their property; and before midnight the shouting of the warriors was heard on the mountains near Red Bluff Gulf (Gwagabā′lga dzâ′). It was a long shout, ending like the hooting of an owl. The war-cry of the G·i-spa-x-lâ′ᵒts was like the hooting of an owl.

Then the people up the river were glad to have gained the victory over the Wuts!En-ā′luk.

Haimas made his escape to the Nass River people, and they saved him. Haimas's few people went back to the Tsimshian and scattered among all the Tsimshian tribes. The Tsimshian would not allow the Wuts!En-ā′luk to have a town of their own again. Therefore Haimas's people are scattered among all the tribes. Haimas made his home among the Nass River people, together with the three women who escaped with him. They married Nass chiefs.

After many years, when Haimas was very old, a new Nēs-balas and his people heard that he was making his home on Nass River: therefore they took many canoes and went up to the Nass people. Finally they arrived at the place where Haimas was living. The canoes stopped in front of the village, and they wanted Haimas to

atone for those whom he had slain in his house years ago. Then he made atonement for each of the princes and warriors whom he had killed in his house.

Then a G'id-wul-ksE-bā'° man said to Haimas, "You shall atone also for my brother whom you have slain;" and the great old chief Haimas said, "Is thy brother's name Wī-hā'° or Wī-gwinā'°t? I am not full of fear because I have done this. Come and look into my heart!" Thus said the big-hearted man, stretching out his hands; and as he stretched out his hands, he fell back and died. That was the end of his life.

There are many things in his life about which I have not written. I have only told about his enmity against Nēs-balas and his people.

(2) WAR BETWEEN THE TSIMSHIAN AND THE TLINGIT

A long time ago, after the Deluge had covered the whole earth, the people increased in numbers.

Three or four generations before the white man arrived on this coast there were many wars. The Tlingit gained many victories; and last of all they subdued all the Tsimshian, who fled before them. The Tlingit pursued them everywhere, wherever they went to hide on the mountains. Therefore all the Tsimshian went up Skeena River, so that the Tlingit could not follow them. Nevertheless they kept watch over them. Then the Tsimshian were safe on Skeena River. They remembered that this river had belonged to their ancestors before the Deluge. Therefore they went there, but they did not go up to the place where their ancestors had lived. One tribe lived at G'its!alā'sEr; another one, at G'its!Emgā'lôn; another one, at K-lax-g'ils River; one at KsEdâ's; one at KsEm-dzilxs; one at K-xadzuks; one at Kiyaks. One lived on the other side of Skeena River at Ginadâ'°xs and K-t!ād and Ksdâl. These rivers on both sides of Skeena River belong to all the Tsimshian tribes.

Not one tribe remained at the old town of Metlakahtla or anywhere on the seashore. This whole country was taken away by the Tlingit as far as the mouth of Skeena River.

At one time war broke out again. There was a great chief of the Eagle Clan, who was married to a princess of the G'ispawadwE'da. They built a strong fort, and named it Beaver Fort. The Eagle Clan assembled there to defend it against their enemies. The fort was built near the mouth of Skeena River, just above K-xadzuks River. When the fort was finished, all the men practiced once a day. These people were the G'id-wul-g'â'dz.

One time a young man came to them, a relative of the chief's wife, who loved his sister,[1] the only daughter of the chief, very much. It

[1] Meaning his mother's sister's daughter. It would seem here as though the young man had married a girl of his own clan.—F. B.

was not many years before the Tlingit attacked these people, and those who lived in the fortress were ready for them. Then the chief said to the young man, "My son, take my only daughter and flee with her." Therefore the young man took her to a place above the creek K-tlād.

As soon as these two young people had left the fort, it was attacked, and there was a great battle. Again the Tlingit were victorious; and not one man escaped, only these two young people who had left before the battle. The Tlingit were stronger than all the other tribes, and they took the Tsimshian villages, fishing-grounds, and hunting-grounds as far as Nass River and Skeena River, although these two rivers belonged to the Tsimshian.

The Tlingit made villages on Dundas Island; and whenever they saw smoke ascending on the mainland, they went with many canoes and attacked the people, and all the Tsimshian were in great distress.

Many years passed that way. None of the Tsimshian could go up to Nass River, because they were too much afraid of the Tlingit.

Now, let us turn to the two young people who had fled from Beaver Fort many years ago. As soon as they arrived at the lake of K-tlād, the young man married the girl, and they had a good home on the lake. They lived there many years, and had ten children, all boys. Their father taught them how to use their weapons, how to be successful, and how to keep themselves clean, and how to do things in the right way. Thus the ten young men became healthy and strong. They were very good-looking.

When the young men were full-grown, their father moved down to the mouth of K-tlād Creek, and they camped there. The father was named Aksk; and as they were in camp there, he said to his sons, "Now, children, I want to take revenge on those who burned your grandfathers' Beaver Fort. Therefore go up and cut down fresh fir trees, and bring all the pitch that you can find, and bring fine dry sand."

Then the young men went and brought what their father had asked for. He made a great heavy gate of the fresh fir wood. He cut the trees the right length, joined and nailed them together. After he had done so, he covered them with pitch and threw the dry sand over it. Then they cut some more fir trees and nailed them over the other ones, and covered the whole with pitch and sand. He gave it four coats. This gate was so heavy that not one of the young men was able to lift it by the corner. Only the four eldest of the young men were able to lift it.

One day they launched two canoes and moved down to K-xīen, one of their deserted villages. There they built a large square house; and they put around it a stockade of fresh firs, making a double wall. Then they made a floor high up in the house. A little stream of

water ran through one corner of the square house. They hung the heavy gate at the doorway. Then they carved human forms of decayed wood and spread garments over them, and put them down so that they looked like men lying in bed. In some beds there were two people. Then they took fresh large kelp and put it down from the second floor, and they made noise through it, as though the people that were lying on the ground were snoring. When everything was ready, they took down pitch wood and split it up, and scattered it all over the house.

Very early the following morning they made a large smudge, so that the Tlingit should see them. As soon as the smoke ascended and the Tlingit saw it, all their tribes assembled to come out and fight them. That very day many canoes went up from the mainland and came across to Dundas Island. Late in the evening they arrived at the south end of Metlakahtla Strait, and all the Tlingit canoes came secretly. When they saw the large square house, they all came ashore in front of it, but the brave young men in the house did not care about these people who came to fight with them. They had their door covered with old mats, and they had made a large fire. They took their wooden drum, and the father of the young men sang to show their enemies that they were not afraid of them.

Late in the night one of the young men from the square house took his pail and went to fetch water. When he was doing so, he saw all the people round about. He went back to his brothers and told them that their enemies were about. In the evening, after they finished singing, they all went secretly up to the upper floor, ready to fight their enemies; and when the fire in the house had died down, all these brave young men blew into the kelps, and it sounded as though the wooden figures were snoring.

Then the enemies came one by one secretly toward the sleepers; and when all were in, the leader of the warriors gave his order, and said with a loud voice, "Go ahead!" and all the Tlingit stabbed the wooden images with their knives. They could not get them out again, and could not remove their hands, because the knife-handles were tied to their wrists. Now, all the enemies were in the house; and when the people pressed in at the door, the heavy gate of fir wood slid down and pressed the people down, and none of them could escape.

Then the ten brave men took their spears and killed everybody, stabbing them from the upper floor. After they had killed them, they went out.

A few canoes full of people had made their escape. The Tsimshian men took one canoe and pursued them. The canoes of the Tlingit went towards Dundas Island. They shot them with arrows, and those in one canoe were all killed by these ten brave men. They con-

tinued to pursue them; and when they were near Dundas Island, only one canoe succeeded in making its escape.

Then the young men came back, cut off the heads of those they had slain in the canoes, and their father cut off the heads of those slain in the house; and when the ten young men came back from their pursuit, they had four poles put up in their canoe, and many heads were hanging from those poles. They sang a song of victory, which they had learned the night when their enemies came into their house. Their father also sang a song of victory; and the young men took the bodies of those they had slain and threw them on the beach, which was full of bodies. They took their scalps; and after they had done so, they took all the skulls and threw them into the creek that ran by the side of the fort. They took all the canoes, crest helmets, decorated daggers, decorated armor, coppers, and elk skins of their enemies.

Now, the father of the ten brave young men wanted to invite the chiefs of the Tsimshian. Therefore five of them went as his messengers. They went up the Skeena River as far as G·its!alā′ser. Then all the Tsimshian chiefs came down the river. They all came on the same day; and when they arrived in front of the house and all the canoes of the chiefs were there on the water, the ten young men sang their song of victory, wearing their garments and scalps. After they had danced on the beach, they called each chief's canoe one by one, and the chief saw the bodies of the slain enemies on the beach, and they also saw the skulls in the creek.

When they had entered, they were surprised to see the strong fort that they had built. The eldest son gave a great feast. He gave canoes to each chief, which they had taken from those who had been slain, and he gave everything that they had taken; and he took the name Wī-hō′ᵒm (Great Bountiful One). After he had given his presents to each chief, he said, "Chiefs, I want you to tell your warriors to come with me to Dundas Island to find the people who oppressed us for so many years."

Then all the chiefs consented, and ten canoes went to make war upon the Tlingit. They searched their hiding-places on the island, but only a few men remained. There were only women and children. They took these as captives and came back after a few days.

In winter all the tribes of the Tsimshian moved down to Metlakahtla, each tribe going to its own old village. Then they took back the country from the Nass to the Skeena River, and the Tsimshian did not allow any Tlingit on this side.

Wī-hō′ᵒm gave many feasts and came to be a great chief. In the last feast that he gave they carved his picture on a rock at Laxkspaxł. Now all the Tsimshian were able again to move from

Metlakahtla to Nass River for fishing olachen, and from Nass River to Skeena River for salmon fishing and for berrying.

Some of the Tlingit remained in their hiding-places. They made a village at the mouth of some creeks at K-dōn and Lax-maxł and K-tsłem-adī'°n and at other places in the channel. Some of the people found hunting-grounds at various places along the coast, between Nass and Skeena Rivers. One tribe, the G·it-dzī'°s, took a creek north of Skeena River called Kiyaks, and they made a village there for the summer.

They had homes in three places. Metlakahtla was their winter home; Nass River was their spring home, for olachen fishing; and Skeena River was their summer home, for salmon fishing; and their hunting-grounds for the fall were on the creeks.

A tribe of the G·it-dzī'°s lived at the village Lax-łgu-sbō'il. In olden times the people were expert gamblers, and so it was with one man of the G·it-dzī'°s. He was a head man in that tribe. His position was near that of the great chief named Ǫalksak. This man was called Lax-anī's (On The Branch). He belonged to the Wolf Clan.

In the winter this man's wife died. They had a son about twelve years old. The man kept him, and they were living at Lax-łgu-sbō'il. One day early in the fall he gambled with another man, and he lost all he had. There was nothing left to him who was living with his son. Some of his relatives gave him and his son a little food. Therefore Lax-anī's took his little canoe and went down the river with his son. They camped at the mouth of Kiyaks, and took the little canoe up into the woods. They went inland to look for some beavers in the lake on the other side of Kiyaks Valley. They went to the first lake, and did not find any beavers, but they found some fresh footprints of people. They went to the second lake, and they did not find any. Here the man said to his son, "Maybe some strange people killed off all the beavers in these two lakes." He continued, "Let us go on!" So they went down the stream that runs out of the last lake, and soon came to a small trail that led down along the river. When they were going down, Lax-anī's heard the noise of some one chopping wood. Therefore they climbed a hill on the side of the valley, because they were afraid. When they reached the top of the hill, he said to his son, "My dear, stay here alone! Do not be afraid, and do not cry, lest some misfortune befall us! Wait for me until I come back! I want to go down and see who is chopping wood there. Do not make any noise while I am away."

Then the man went down secretly toward the noise, and he saw a tall man who was making a canoe. He was using a copper hammer and copper wedges to take chips out of the canoe that he was making. He had tied his hair in a knot on top of his head. Before sunset the

tall man put his hammer and his wedges under the log and went down.

Lax-anī's went back to where his son was, and said to him, "Let us stay here over night!" They remained there; and early the next morning, when he woke up, he saw a small village below, and many small canoes at the mouth of another creek on the north side of the little village. When all the little canoes had gone, he said to his son, "Stay here! I will go down and see who lives in that village." There was nobody outside the houses. He ran down and entered the first house. There he saw women and children, who were covered with mats of red cedar. He went to another house, and there it was the same.

Then Lax-anī's went back secretly to where he had left his son. Then he went down to the place where the man was making a canoe, and took the three copper wedges and the copper hammer.

Then they went down quickly, and soon he reached his own canoe, went back, and on the same day they arrived at their village. Another man was making a canoe there. His name was Wa-di-dāx. He was working at a narrow strait, Lu-tgi-na-baulkwa. He also belonged to the tribe of the G·it-dzī'°s. This man invited all the people of his tribe into his house. After the food had been served, he told them that he wished the young people to help him take down his new canoe from the woods. Then Lax-anī's said in the same house, "I want to speak to the wise men."

After the young men had gone out, he said, "I discovered a little village on the other side of Kiyaks Valley, on the seashore, not very far from the lake. A trail leads from the lake to the seashore. I have discovered that camp, and it is very easy to overcome the enemies." Thus said Lax-anī's, and all the wise men of the G·it-dzī'°s agreed to go and fight them on the following day.

They started, and Lax-anī's guided them through the valley of Kiyaks. They camped on top of the hill where Lax-anī's and his son had been in camp before; and very early the following morning, before the sun rose, they saw many little canoes. One by one they went to the north side of the village. Lax-anī's counted the canoes, as he had done before; and when they were all gone, the brave men came down to the village and took all the women and children captive. Some of the G·it-dzī'°s took them over the trail, and many remained in the village waiting for the Tlingit to come home. When it was nearly sunset, the canoes came back filled with seals. When the canoe men came back to the house, the G·it-dzī'°s killed them; and when another canoe came in, they killed these also, when they came to the house. They cut off their heads. Then all the other canoes came in one by one. Last of all one canoe came in with four men. Before they went ashore one of them shouted in his own

language, in Tlingit; and, since no one answered, they fled in their hunting-canoe. Thus the G·it-dzī'°s gained a victory over the Tlingit. They took two large canoes and pursued the four men, but the small canoe was faster than the large ones.

Therefore the two large canoes went into the next bay, and as they went farther in they saw smoke rising in front of them. In the evening they went ashore on the beach, and they found there a camp consisting of six houses.

The chief sent two scouts. These went there secretly, and they found nobody in. Fires were lighted, and everything was left in the houses; and all the houses were full of garments and vessels and coppers, which the Tlingit had thrown away in their haste, for they had fled from their camp. The four men in the little canoe had come to the camp and told them to flee before their enemies. Therefore these people had gone and crossed the mountains. When they arrived on the other side of the mountain, they found some Tlingit camping at K-tsłem-adī'°n Creek, fishing salmon and hunting. They also took to their canoes, which they loaded with dried salmon, mountain-goat meat, tallow, and dried seal, and they moved away to Alaska.

Therefore the Tsimshian now owned the whole country, because they had gained a victory over the Tlingit. Many times the Tlingit tried to regain this side, but they could not do it.

The last war with the Tlingit was when the Tsimshian were coming back from Nass River. This was in the generation of my grandmother and my grandfather, the second year after the white men arrived on this coast. They knew then how to use guns. The Tlingit were the first to meet white men at Old Tongass. Therefore they knew how to use guns at that time.

When the Tsimshian were going down from Nass River, and they were halfway down, a hunting-canoe came to meet them, and shouted that Tlingit warriors were coming along to fight the Tsimshian. Then the Tsimshian warriors took twenty good-sized canoes and went ahead of all the other canoes that were coming down from Nass River. They joined in battle on the shore at K-łip-g·anłin, halfway between Nass and Skeena Rivers. Then one of the Tlingit warriors came forward from a Tlingit camp, and said to the Tsimshian, "Who will come and fight with me? Let him come forward to fight with me before the battle is to begin!" The name of this man was Lax-duxāt. Then one man of Łeg·ā'°x's tribe said, "I will meet you. If you kill me, then you will have won the victory over the Tsimshian. If I kill you, then we shall have won the victory over your people." Therefore the Tlingit ran forward against the man who had spoken to him, and said while he was running, "I will take off your head today." He had tied his dagger to his left wrist, and held his gun in his right hand. He wore a red shirt,

and a helmet of white weasels on his head. He ran over a fallen log; and when he came to the middle of it, his enemy came to meet him. His name was Hadaǫem l!ī′; and Lax-dūxāt fired his gun, but Hadaǫem l!ī′ shot him right in the forehead, and he fell down dead. Then the noise of the discharge of guns was heard. The Tlingit were vanquished on that day, and they fled before the Tsimshian, and the Tsimshian pursued them. Very few canoes returned to their home in the north. Many were killed that day, and their heads were cut off by the Tsimshian. This was the last great battle between the Tsimshian and the Tlingit.

Our grandfathers and grandmothers have never forgotten this war, when the warriors of the Tlingit were coming up to fight against the Tsimshian, on their way from Nass River. My grandmother's uncle was killed in this war.

Two years later the Tlingit sent a message to Chief Leg·ē′°x, asking to make peace between them. Leg·ē′°x replied to them that there should be peace: therefore the Tlingit came south when the Tsimshian were in camp on Nass River. One day a great number of canoes covered the water on Nass River. They stopped in front of the camp of the great chief Leg·ē′°x. Then Leg·ē′°x's tribe assembled in the chief's house. The people shouted, and the Tlingit also were shouting in their canoes. This was to show that peace was made between them. Then Leg·ē′°x's people came out and went down the beach with elk skins, which were held at each corner by one man. They went toward the canoes, and one of the great princes put on all his crests. He wore his uncle's dancing-blanket over his crests, and a headdress. Then the people from the chief's house lifted him up. They placed him on the elk skin, and shouted "*Wo!*" while they were lifting him. Thus they carried him back to the chief's house. Two men from the canoes followed the high prince into the house. They seated him by the side of Chief Leg·ē′°x in the rear of the house. Thus all the Tlingit came up to the chief's house. Then the Tsimshian came in from all sides of Nass River, where all the tribes were scattered. Two great princes were seated one on each side of the great chief Leg·ē′°x. His own nephew was on his right-hand side, and the great Tlingit prince on his left-hand side; and the Tlingit stood there shouting, and they all went to the rear of the house, toward the seat of the great prince, Leg·ē′°x's nephew; and they lifted him up on an elk skin and carried him to their side, and seated him at the right-hand side of their own chief. They were shouting while they carried Leg·ē′°x's nephew on the elk skin.

These two great princes represented the two tribes which were making peace.

Now the Tlingit danced first. Theirs was a sorrowful dance. They lifted their faces toward heaven, and they lifted both hands

while they were singing a mourning-song. During the song they were crying, thinking of the relatives that had been killed during the past war. The Tlingit danced twice. Then the Tsimshian began to shout. They took up the great prince of the Tlingit, lifted him up, and placed him on the right side of the great chief Leg·ē′ᵒx. Then they danced like the dance of the Tlingit.

At the end of the dances the food was served; but before this was done, two young girls brought new wooden dishes, poured water into the dishes, and one of the girls washed the right hand of the great Tlingit prince, and the other one washed his left hand. One of them wiped his hands with soft shredded cedar bark. Then two other girls came forward and washed the face of the great prince, and another one wiped his face with shredded cedar bark.

Next a princess stepped forward wearing her costly abalone ear-ornaments, which cost each one slave, a nose-ornament of abalone shell, and brass bracelets on both arms. She wore also a dancing-blanket. She took the food and gave it to the great Tlingit prince. They, on their part, did the same to Leg·ē′ᵒx's nephew.

After eating, the Tlingit began to dance again. They were followed by the Tsimshian. Four days they staid in the chief's house. They danced three times a day, and all these customs of making peace have been followed ever since.

The morning after this the Tlingit were ready to go home. After breakfast they shouted, and lifted the elk skin on which Leg·ē′ᵒx's nephew was seated. They took him down to their canoe, and placed him on a carved box. He was wearing his crests and his uncle's dancing-blanket and a headdress. Two of his friends followed him, because he was to be away from home for nearly a year.

Then the Tlingit went home, while Leg·ē′ᵒx kept the prince of the Tlingit in his house, and also the two men who followed him when he was first taken to the house. The great prince continued to dance three times a day, and the princess continued to give him food, while the other girls washed him. These two great princes represented the two great tribes that had made peace from that time on, forever.

A month later the great prince of the Tlingit asked Chief Leg·ē′ᵒx, "What Gowagani[1] will you give me to be my name?" Then Leg·ē′ᵒx assembled all his wise men among the Tsimshian and questioned them: "What Gowagani do you want to call this great prince?" Then each wise man named some kind of strong animal, but he refused them all. Finally Chief Leg·ē′ᵒx named him Nass Gowagani; and he accepted this, because Nass River is a great thing among all

[1] This is obviously the Tlingit term *gōwakā′n*, meaning "deer." Swanton (4, p. 451; 5, p. 128) says that one man is elected and called the "deer" or the "sun deer" or "fort deer," who performs the ceremony here described.

the tribes speaking all the different languages on all parts of the coast; so they called him Nass Gowagani.

In the same way it was with Chief Leg·ē′°x's nephew. He asked the Tlingit chief Gâdunahā′°, "What name will you call my Gowagani?" Then the great chief Gâdunahā′° called all the wise men of the Tlingit, and asked them, "What name shall we call this great Tsimshian prince?" So the wise men called him Fine Weather, or Sun, or Moon, or Stars Of Heaven, and everything that is good and kind; but he declined all these names. Finally the great chief Gâdunahā′° named him Summer Gowagani. Then the prince accepted this, and he was very glad when they called him this name. Gowagani is the name of the peace dance.

The princes continued to live with these great chiefs. In the fall of the year the Tlingit came back to the village of Metlakahtla, and all the Tsimshian tribes were invited by Leg·ē′°x. Chief Leg·ē′°x's nephew was head dancer of the Tlingit. At this time they performed dances of happiness. The dancers had their heads covered with down, and they had puffin-beak rattles in the right hand and eagle down in the left hand. The old women held carved canes in their right hands and down in their left hands; and when the last song was sung, each dancer looked up; and when the words of the song were pronounced, they put the left hand over the mouth and blew up the down from the palms of their left hands, so that the down flew about in the house, and the heads of the Tsimshian were covered with it.

Then the great chief Gâdunahā′° called the name of Leg·ē′°x's nephew: "Great Prince Summer Gowagani, come with your cane!" and Summer Gowagani came forward with a copper in each hand. The great prince Summer Gowagani spoke the Tlingit language, and he placed those two coppers before his uncle, who was seated in the rear of the house; and the two young men who had followed the great prince from Nass River to the Tlingit country were like his slaves. The young princess who gave the great prince to eat came forward, and was given to the chief to be his wife; and many valuable things were given to the chief to atone for those slain in war during past years.

(Now, the name Summer Gowagani means that no one shall be in sorrow in summer, when the birds are singing on the trees, and berries are ripe, and everything is good, when the weather is fine and the people are happy.)

Then the people of the other side had dances, and Nass Gowagani was the head dancer of the Tsimshian. The Tsimshian had white eagle tails in their right hands, and bags with red ocher were held in their left hands; and all the young women held down in their right hands, and tallow of mountain sheep in the left.

(In these days they used fat and tallow a great deal. It was boiled, and the scum was taken off the melted tallow. Then cold water was put into a wooden vessel, and the melted fat was poured into the water. Then the cold water would draw all impurities down, and the pure fat would harden on top. This was used for anointing the faces of girls and young men.)

This the young women of the Tsimshian held in their left hands; and after the last song of the dance, the young women came forward and scattered the down over the heads of the Tlingit. The princess who had given to eat to Nass Gowagani went to the great chief Gâdunahā′° and rubbed fat over his face and put red ocher on it. All the young women rubbed the faces of the Tlingit with fat and red ocher.

Soon after the dance the great chief Leg·ē′°x called, "Nass Gowagani, come forward!" and he came, carrying two coppers on his back and a cane in each hand, with representations of two canoes on the cane. There were ten people in each canoe. That meant ten slaves in each canoe; and Nass Gowagani spoke the Tsimshian language. He went toward his uncle, Gâdunahā′°, and put the coppers before him, and also the two canoes with twenty slaves in them, and many valuable things besides. The two companions who had followed him in the beginning called also each one man with a cane and a canoe, and they put them down before the chief.

(The meaning of Nass Gowagani is that when the people from all the places are hungry—men, birds, water animals—all come up to Nass River, because plenty of food is there in the springtime, which makes people happy, so that no one remembers the hardships of winter, and they all enjoy taking the olachen which arrives, and all are satisfied. Therefore the great prince of the Tlingit wanted this to be his name.)

This is the end of the Tlingit and Tsimshian wars, which lasted for many years. Since that time they have never been at war again, until now they are very friendly and brothers in Christ.

(3) WAR BETWEEN THE HAIDA AND THE G·I-SPA-X-LÂ′°TS

In former times there were many wars. After a great war between the Tsimshian and the Tlingit, when the Tsimshian moved down from Nass River, the G·i-spa-x-lâ°ts were the last tribe to move from Nass River; and when they had reached a place called Lax-a′us (Sandy Shore), they camped there. This is between Rose Point and Metlakahtla. Early on the following morning, when the tide was very low, a voice was heard from below, warning the sleepers that their enemies were coming: therefore all the chief's warriors awoke from their sleep and were ready. Then a crowd of war-canoes arrived in

front of the camp, and a great battle was fought that day. There were more Haida than Tsimshian: therefore the G·ī-spa-x-lā′ᵒts were vanquished by them. Many of them were killed, and many taken away as captives. Chief Leg·ē′ᵒx's sister (Wī-n!ē′ᵒx) and her eldest son (Hats!ɛks-n!ē′ᵒx) were taken captive with the other men and women and children. Half of Leg·ē′ᵒx's tribe were killed off by the Haida, who took them to Queen Charlotte Islands. The other half of the tribe moved up Skeena River in order to dry salmon and other winter provisions. They camped below the canyon at G·at-aus (Sandy Camp). They staid there the whole summer, drying salmon and other provisions; and early in the fall they moved their village a little farther down, to Ts!uwā′nxlɛm gal-ts!a′p (Cape Town), where they used to live in the fall.

All the people of the village were sorry on account of those members of their families who had been taken captive. Chief Leg·ē′ᵒx never spoke a word; but he was still crying for his sister and her son, who had been taken away into captivity with the rest of the people.

One day a great warrior came to the house of Chief Leg·ē′ᵒx, and said to the chief, "My dear chief, why don't you say anything about your beloved sister and your nephew, who have been taken captive? Call all the tribes, and say that they shall go to Queen Charlotte Islands to make war on the Haida."

Therefore the great chief arose from his bed, and said, "Run to all the houses in the village and call all the warriors!" Then the young men ran from house to house to call all the people to the house of the great chief; and when all had come in, Leg·ē′ᵒx said to his people, "I want to go to Queen Charlotte Islands on account of my sister and my nephew and my people's wives and children, and on account of some of my people." He ordered his young men to take one box of oil to the front of the fire. They did so; and the chief said, "Who will be the first to bring back my sister and my nephew, who have been carried into captivity? Let him come forward and dip his fourth finger into the oil, lick it off, and take a vow!"

Then a warrior came into the chief's house. He stepped forward, dipped his fourth finger into the oil, and put it into his mouth, to show the others that he would be the first to die at the great chief's command in battle, and that he would not break his vow. His name was Qanās.

Then the chief said again, "Who will be the next brave man to come forward?" Then two men came forward, and they also took the vow before all the people that they would be second in battle; and so did all the other people of the great chief. They dipped their fingers into the oil, licked it off, until the large box was empty. The last two men broke the empty box and threw it into the fire.

They said, "I will take the vow that I will burn the empty village as I burn this empty box." Then all the people uttered their war-cries four times. This was the custom before they went to war.

Then the chief said again, "I invite the people of the canyon to go to war with us." Therefore he sent a messenger to the G·its!alā′ser, whose chief was Nēs-dzakāguł, and who belonged to the same clan. This chief went with all his warriors to the village of Chief Leg·ē′ºx, who told him that he wanted him to accompany them to Queen Charlotte Islands. The other chief agreed, and Chief Leg·ē′ºx ordered a box of oil to be brought out, and they followed the old custom. They opened the box of oil; and Nēs-dzakāguł came forward to where the box of oil was, and he said to his own people, "Who will come forward first and be the first to die for the sake of our sister Wī-n!ē′ºx and of her son Hats!eks-n!ē′ºx and all the rest of our people?" Then one man of the Eagle Clan named Yâas said, "I will be first to open the bows of the Haida. I will give my life for the sake of my master's sister and his nephew." He dipped his fourth finger into the oil. Then two more came forward, and all the rest of the people; last of all, two young men, who took their clubs, and said that they would break the houses as they were breaking the oil-box, and that they would burn the village. After all the warriors had taken the vow, they shouted four times; and after four days had passed, they were ready to start.

The great Leg·ē′ºx sent one of his friends to the G·inax'ang·ī′ºk, and he promised to pay him a certain amount if they should come back safe. This man went with them secretly, for he was afraid of his people. His name was Anamik. He belonged to the Raven Clan. He was their guide across the sea to Queen Charlotte Islands.

Then they started down Skeena River. They passed all the villages of the Tsimshian along the river, and the Tsimshian encouraged the great chief; and when they passed the last village of the G·id-wul-g·â′dz, they said when Leg·ē′ºx's many canoes passed in front of their village, "What are you doing?" They replied, "Oh, yes!" but the people of this village made fun of them, and said, "Don't kill Wī-sūqâns! Take him alive, and we will pay you when you come back!" The warriors, however, did not reply anything, and their guide led them directly to Queen Charlotte Islands.

Now I will turn back to the Haida who had taken the Tsimshian at Sandy Shore. When they arrived on Dundas Island, at the point Lax-gulwał, they camped there; and before they began to eat, they tied their captives hand and foot. Then all the men went around the fire, and Wī-n!ē′ºx sang her brother Leg·ē′ºx's mourning-song with all her strength.

Sdī'łda,[1] one of the Haida chiefs, recognized the tune while he was eating. He threw his wooden spoon into his dish, spit into the fire, and called one of his two warriors. "Go to my canoe and bring my copper!" They did so, and he said, "Bring the woman that sang the mourning-song from the canoe of Chief Wī-hā'°!" The two men went down, untied the shackles of Leg·ē'°x's sister, and Chief Sdī'łda asked her through an interpreter what her name was and to what clan she belonged. She said, "My name is Wī-n!ē'°x and Nēs-pdī'°ks. I am the sister of the great chief Leg·ē'°x, and the head wife of the great chief Dzēba'sa." Then all the people were silent when the great princess had spoken. She said, "This is Dzēba'sa's young son."

Then Chief Sdī'łda said, "I want to buy my sister from Wī-hā'°, the great chief;" and two of his men lifted one of his coppers and took two slaves and many valuable things; and Wī-hā'° said, "Leave her son with me!" but Sdī'łda said, "I do not want my nephew to be captive in another clan's house. I shall return them to my brother Leg·ē'°x. I should be ashamed if you should keep the boy in your house. Give him to me!" Therefore Wī-hā'° gave the boy to Sdī'łda, and also one slave, who accompanied the boy. They then left Dundas Island and went to Queen Charlotte Islands.

When they reached their home, the great chief Wī-hā'° invited all the Haida chiefs, and spoke to them, saying, "I will go to the tribe of Chief Leg·ē'°x and atone for the people whom I have killed; and I will return the people whom we have captured, because I do not want to have war with him, but I want to make war on Sā°ks." Therefore all the Haida chiefs agreed to do so in the following summer.

One day one of the nephews of the old Haida chief Wī-hā'° wanted to marry Wī-n!ē'°x. This prince was to succeed Wī-hā'° when he should die; and the G·ispawadwe'da went to Sdī'łda and gave him a wedding present. Then Chief Sdī'łda allowed him to take her, together with many elk skins, sea-otter garments, and many kinds of provisions.

In the same summer all the relatives of Wī-n!ē'°x's husband moved to the north side of Lax-wau (Sandbar?), to a brook that runs down in the middle of the bar. At that time salmon were in the rivers. Many people were camping there, and the young chief loved Wī-n!ē'°x very much. All the Haida were scattered away from the village.

Now let us turn again to those people of Leg·ē'°x's tribe who had gone to make war against the Haida, and who staid at the point Lax-gulwał. Every morning Anamīk went out and looked at the sky to observe the wind, and looked at the clouds. One day after he had looked at the clouds, he said to the chief, "Arise! There will be good weather today." Then all the warriors were ready; and

[1] Swanton 2, p. 275: Stē'tta, chief of the T'ōłkła Eagles.

their guide said, "Let every one put on his spruce-root hat; and if any one has no such spruce-root hat, let him close his eyes as long as we are passing through the sea, else he will become blind."

Then they started. The sea was calm; and late in the evening they reached the south side of a sandbar near a point, and they built a fort there. On the following day they finished the fort, and all the old men were kept inside. When the sun had nearly set, all the young warriors went to search for the Haida village. They walked about in the woods. One man named Qanās was among these young men; and when the sun set in the west, they heard the noise of a stone ax in front of them. One of the warriors said to his fellows, "Let us wait here! I will go on alone." They staid there, and the man went on alone to see where the noise came from.

When he came near the village, he heard the Haida speaking very loud. The warrior concealed himself in the bushes, and saw a tall man striking his slave with a piece of wood, and the poor slave lay there almost dead. The Haida man took up a larger piece of wood and struck him again. Then the warrior shot him with his arrow, and he fell down dead. He went to the place where the slave lay half dead, and asked him, "How are you?" The slave opened his eyes and saw the man of his own tribe. He arose, and said, "This was my master." Then the other one said, "Go down to the village and tell all our people—men, women, and children—not to sleep tonight, because we are going to burn the village before daybreak. Where is Princess Wī-n!ē′ᵒx? Is she here?" The other one replied, "Yes; she is married to the nephew of the great chief Wī-hā′ᵒ."—"And where is the boy Hats!ɛks-n!ē′ᵒx?"—"A chief of the Eagle Clan, Sdī′łda, is keeping him in his house as a free boy, but Chief Sdī′łda is not here. He has gone to his own camping-ground."

After this conversation the slave went down to the village. His name was Sa-g·ibā′yuk. He was one of Lɛg·ē′ᵒx's people. He whispered into the ears of all the captives that Lɛg·ē′ᵒx's warriors had come to burn the village before daybreak.

Wī-n!ē′ᵒx heard this also, and she was ready to leave. At midnight the G·i-spa-x-lâ′ᵒts warriors came up and killed many Haida, and some of the Haida came out and fought against them, and there was a hot battle. Then all the captives ran away to their people, and the battle was being fought the whole day.

The men in the fort looked into the distance along the sandbar, and, behold! the battle was being fought on the beach of the sandbar. Then another group of warriors came out of the fort. They ran toward the Haida and shot them with their arrows, made of *g·am* wood. These arrows can not be broken.

One great man, Qanās by name, the first one who had licked the oil from his fourth finger in Leg·ē′ºx's house in the war feast, was a strong warrior. His arrow passed through two men when he shot.

Now the Haida were subdued by the G·i-spa-x-lâ′ºts, and one of the brothers of the chief who had married Wī-n!ē′ºx was shot by the enemy. He ran to his brother, who was seated in his house with his wife Wī-n!ē′ºx. The chief tried to break the arrow of *giam* wood, but he could not do it: therefore he called his wife, and asked her, "What kind of an arrow is this?" Wī-n!ē′ºx replied, "This tree grows neither here nor in my home in Metlakahtla. It grows only way up Skeena River. It is the tree of the people who live in the mountains far away. They are people who are able to run very fast. Tell your people to run away and save themselves."

Therefore the young chief ordered his men to flee; but before they left, the chief put his own dancing-blanket on his wife, Wī-n!ē′ºx, and gave her four of his coppers. He put the four coppers around her to defend her against the weapons of the enemy, and the chief escaped.

When the G·i-spa-x-lâ′ºts entered the houses, they saw Wī-n!ē′ºx sitting between four valuable coppers, and two men-slaves by her side. She said to her people, "Take these four valuable coppers, and give them to my brother." The men did so, and they destroyed everything, and made many Haida women and children captive. They captured also a great old chief named Wī-sūqâns.

On the following day they were ready to start home. They had many heads in their canoes. They broke up the new canoes of the Haida and burned the village. The great chief Leg·ē′ºx gave each man a slave. He had nine coppers, and gave two coppers to his fellow-chief Nēs-dzakāgul; and Chief Leg·ē′ºx gave forty elk skins to their guide Anamīk. So they started across the sea; and when all the canoes approached Dundas Island, the man who served as the guide of the canoes said, "Shout to all the canoes, that they may keep close together, because there is going to be a strong wind." Therefore they kept together and they paddled hard. Then a southerly gale began to blow, and they came ashore at the point Lax-gulwal. There they camped for a few days and started again. They arrived at the mouth of Skeena River, and began to sing their war-songs. They put up many heads on poles; and as they passed the village of the G·id-wul-gâ′dz, the people of the village shouted to them, railing at them, and said, "People of G·i-spa-x-lâ′ºts, what village have you destroyed?" They replied, "Git-lēlguin." The people told them that they had taken Wī-sūqâns alive. Then the people in the village raised their war-cry; and their chief, Lās, took a copper under his right arm, broke it, and threw it down on the beach.

Then all the war-canoes stopped in front of the village and uttered their war-cry. Chief Leg·ē′ºx broke one of his coppers and threw it

into the water against that village. Then the people ashore shouted again. Their chief brought down another copper, broke it, and threw it down on the beach. Then they shouted in the canoes, and another chief broke another copper. The people on shore took up the shout, and their chief came out with the stern-board of a canoe under his arm. He threw it down on the beach, and said, "I am going to buy the copper next summer for the Haida." Then Leg·ē′°x's warriors shouted again. The great chief broke another copper, and now they were silent in the village.

Therefore Nēs-dzakāgul's canoe paddled away from the place in front of Lās's village, and they sang a mocking song: "O Lās! verily, you are ashamed! You are named Lās! for you threw away in front of your village a copper stern-board of a canoe."

Then the war-canoes took up the song one by one and paddled away. The men in one of the last war-canoes sang while throwing the dripping water off from each paddle, "You shall be the last one among all the chiefs, because you are not able to throw away coppers as the high chief has done."

Then all the warriors went away, and passed the town of the G·it-dzī′°s. The noise of drums was heard, and some of Nēs-y!aga-nē′t's men stood on shore to call the great chief Leg·ē′°x. He thanked Chief Nēs-y!aga-nē′t for his kindness; and he added, "Wait until I come down again to accept your invitation. I will come from my own house to your house, and I will stay several days with you." Then the great chief Leg·ē′°x took one of his male slaves and presented him to Chief Nēs-y!aga-nē′t, and so they left there.

Then they arrived at G·inax'ang·ī′°k, and the noise of drums was heard. Some men came down to the beach to call Chief Leg·ē′°x to Chief Sā°ks's house to welcome him because he had come back safe. Then Chief Leg·ē′°x thanked Chief Sā°ks for his kindness, and he promised to come down some day to have a good time.

They went on, and arrived at the village of the G·it!andâ′, whose chief was Gul-qā′q, Leg·ē′°x's own nephew. He sent down his own son to invite the great Chief Leg·ē′°x to his own house to welcome him after his safe return.

Chief Leg·ē′°x ordered all his companions to go to his nephew's house, and the warriors went up. After Gul-qā′q's welcome dance two of his men lifted a copper, and said, "These are the feathers, chief; these are the feathers, chief; these are the feathers." Then they laid the copper down before Leg·ē′°x to welcome him; and this was the first good meal that the warriors had had since they had left their home; and they drank as much water as they could, for since they had left home they had eaten only a little food twice a day and had taken water only twice a day throughout the whole time.

They spent one day in the village of Leg·ē′ᵒx's nephew. The captive chief Wī-sūqâns had come up with Chief Leg·ē′ᵒx, and they placed him on one side of Gul-qā′q's house. They ate together out of one dish, and Nēs-dzakāguł was seated on one side with his own people. Chief Leg·ē′ᵒx took Anamīk up with him to his home.

On the following day they went on, and arrived at the village of the G·it-lā′n. Their drums were heard, and some of the men came down to the shore to invite Chief Leg·ē′ᵒx to Nēs-łagunus's house. The chiefs thanked him kindly, and promised to come down later on and spend some time with him. So they went on again, after he had given presents to Chief Nēs-łagunus, as he did with all the tribes that invited him.

They went on, and arrived at their own house, singing their war-songs; and as they came ashore, Chief Wī-sūqâns died of the wounds that he had received in battle. Chief Leg·ē′ᵒx's head wife, however, Ksem-g·a′mk, paid those who buried the captive chief Wī-sūqâns, because he belonged to her clan, the G·ispawadwe′da.

Leg·ē′ᵒx fulfilled his promise to his fellow-chiefs who had invited him after his return from the war on the Haida.

There are many things connected with this; but I am not writing those here, only about the time when Chief Sdī′łda sent back Prince Hats!eks-n!ē′ᵒx. He came up when the Tsimshian were on Nass River, fishing. The following spring Sdī′łda had taken one canoe, in which he came with all his nephews; and he gave one large canoe to Prince Hats!eks-n!ē′ᵒx, with ten male slaves. These two canoes came across the sea from Queen Charlotte Islands.

Before they arrived at the mouth of Nass River, they stopped at the foot of the high mountain Katsân; and Chief Sdī′łda said to Hats!eks-n!ē′ᵒx, "Don't let your uncle cut off my head to be given to another clan!" Then the prince's heart was full of sorrow on account of what Sdī′łda had said; and Sdī′łda said again, "O nephew Hats!eks-n!ē′ᵒx! don't let your uncle cut off my head and give it to another clan, lest they mock me." And after he had said so three times, Prince Hats!eks-n!ē′ᵒx said, "I shall not allow him to do so." So they went up.

The people were learning one of Leg·ē′ᵒx's songs in his house. Many men and women were practicing, for the great Chief Leg·ē′ᵒx was about to invite all the tribes and their chiefs to remove the stain of captivity from his sister.

While they were all singing the new song, some one came rushing in at the door, and said, "Listen to me! Two large canoes full of people are lying outside." Then all the people in the house stopped singing, and some one said that the people in the canoe spoke Haida. Then Wī-n!ē′ᵒx said to her brother Leg·ē′ᵒx, "Sdī′łda has come to bring my son." Then the great chief said, "Beat the drum and

invite my brother Sdī'łda!" So they beat the drum; and two men ran down to the beach, and said, "Come in and warm yourself, chief!" They repeated these words twice. Then the two canoes came ashore, and Leg·ē'ºx said, "Let all my people run down and take off my brother Sdī'łda's cargo!" This was in accordance with the old customs among chiefs. So all the young men ran down, took the two canoes while the strangers were still aboard, lifted them up, and put them down outside of the great chief's house, so that the two great canoes broke to pieces. The Haida were afraid, and all went in. They were placed on one side of the great fire, and their whole cargo was broken up according to the commands of the great chief. When everything had been brought in, the great chief wore his dancing-blanket and his headdress and a rattle, and he danced the welcome dance for his relatives who had brought back his nephew from captivity. After they had danced, they lifted one copper, ten boxes of grease, and two large Bellabella canoes, and two bundles of carved paddles, and other expensive things. They served food; and after the meal, Sdī'łda also danced.

After he had danced, one of the Haida lifted two large coppers and ten slaves, and put them down before Leg·ē'ºx's seat; and Chief Sdī'łda said, "You shall have one of my names, Sanāxat."

On the following day Sdī'łda was ready to go home; and Chief Leg·ē'ºx said to his tribe, "Let each man give one box of grease to my brother chief!" So all of Leg·ē'ºx's men gave one box of grease to Sdī'łda, and they loaded two large canoes with grease. The number of boxes given to Sdī'łda by the G·i-spa-x-lâºts tribe were seven score and ten. There were only five Haida men in each large canoe. Wī-n!ē'ºx sent down five of her own slaves, and five more slaves were given to Sdī'łda by one of Leg·ē'ºx's nephews, five by Leg·ē'ºx's mother, Ǫan-dE-ma'xł, a high chieftainess, the wife of old Dzēba'śa. Ten more slaves were given by Chief Guł-qā'q of the G·it!andâ', and ten more were given by the new Dzēba'sa, the father of Hats!ɛks-n!ē'ºx, who had married Wī-n!ē'ºx. There were in all thirty-five slaves; and many elk skins and valuable robes, dried berries, and soapberries were given to them; and they went down from Nass River, and two canoes followed them to protect them against danger.

They went across the Haida Sea; and when they saw the point of Sandbar, Leg·ē'ºx's two canoes returned to Nass River.

Many times the Haida of Masset tried to make war against the Tsimshian, but they failed for many years.

The last time[1] of all was when the Hudson Bay Company put up a post at Rose Island (Lax-łgu-galā'ms). When they had finished the fort and they had made a garden around it, a white man named

[1] See a Haida version of the following in Swanton, Haida Texts and Myths, p. 384.

Mr. Kennedy or Dr. Kennedy, an officer of the Hudson Bay Company, was married to Chief Leg·ē′ᵒx's eldest daughter, named Su-dā′ᵒl. Not many Tsimshian made their home in Port Simpson. They were still living in the old town Metlakahtla. Only the great chief Leg·ē′ᵒx himself was camping at the fort with all his people. They used to camp there on their way from Nass to Skeena River and from Metlakahtla to Nass River. In olden times the people cleared their land with stone axes.

When the Hudson Bay Company first came, they built the fort at White Point (Mâ′ksgum ts!uwa′nqł) on Nass River, the point that we call Crabapple-Tree Point (K-łgu-sgan-mâ′lks). In the same year when the fort was finished on Nass River, Mr. Kennedy was married to Chief Leg·ē′ᵒx's eldest daughter. They lived there nearly two years. It is very cold on that point in winter. Sometimes they lacked fresh water, and some of their workmen froze to death: therefore Mr. Kennedy asked his wife to speak to her father. When the season of olachen fishing came, and all the people had come up from Metlakahtla to Nass River, Mrs. Kennedy invited her father into the fort, and said to him, "Father, give a small piece of land to Mr. Kennedy, for I almost freeze to death here. Some men were frozen to death last winter." Then the great chief was speechless. He said, "I am afraid lest my child be frozen here next winter."

Then Chief Leg·ē′ᵒx said, "My dear child, I have no land. This land belongs to all the tribes of the Tsimshian. Only my camping-place on Rose Island, where there are a few houses besides my own large house—I can lend this to your husband for some time."

So she told her husband what her father had said; and the white man said, "Yes; I do not want to take land, but we will trade on it for a short time." Thus spoke Mr. Kennedy.

They moved down the same summer, and in the fall of the year they moved all their property down. A year after they had finished the fort and the fences for the garden, they brought down the body of Simpson, who had died at Crabapple-Tree Point. This was in the spring or summer.

When all the Tsimshian moved down from Nass River for olachen fishing, they assembled at Rose Island Camp.

Now we will return to our enemies, the Haida. One day early in the summer the Haida came over to trade with the Tsimshian and with the Hudson Bay Company. Many hundreds of canoes came, and they camped in front of the Hudson Bay Company's potato fence on the seashore. The Haida built their little huts on the sand on the shore; and the Tsimshian were encamped on the other side, westward, and all around Rose Island. A Haida woman was trading with a Tsimshian woman, exchanging olachen oil for dried halibut. She was to give five pieces of dried halibut for one measure of oil.

All the Tsimshian and Haida women were busy trading. One of the daughters-in-law of the great chief Leg·ē′°x was trading with a Haida woman; and the chief's daughter-in-law said to the woman who was buying her oil, "These pieces are too small. Exchange them for larger pieces." The Haida woman was angry, and the princess filled her measure again. The Haida woman took another small piece and gave it to the princess; and the princess again said, "I want to exchange it for a larger one." Then the Haida woman snatched the halibut from her hand and threw it in her face. Thereupon the chief's daughter-in-law left her fish oil and walked back to her home full of sorrow. Her father-in-law lay sick in the rear of his large house. He saw his daughter-in-law coming in weeping. She went right to her bed. Therefore the great chief said, "What ails you, my daughter-in-law?" She was weeping when she entered the house. He told one of his men, "Go and ask her what has happened." One of the head men went and asked her what ailed her; and she told him that a Haida woman had struck her face with dried halibut.

Then the man told the chief that one of the Haida women had struck her face with dried halibut. Therefore the great chief said to his head man, "Run out and tell all the Tsimshian tribes that I want them to shoot the Haida with their guns." So the man ran out and said, "The great chief wants all the Tsimshian tribes to shoot the Haida!" and all the Tsimshian people shot the people in the Haida camp in front of the Hudson Bay Company's fences. The Haida also shot the Tsimshian. Many Haida were killed, and some of the Tsimshian were wounded. The battle lasted for two days and a half and two whole nights. During the battle of the last night the Haida dug up the ground in their own camp and piled the bodies of their dead around it; and they all gathered on one side—men, women, and children—to defend themselves. Their bullets and powder were all spent, so they sheltered themselves behind the wall of dead bodies. On the third morning, very early, the shooting of the Tsimshian sounded like the rolling of thunder. They had surrounded the Haida camp. Their canoes were on the water, and their warriors were on the hills on all sides.

Now we will return to Mr. Kennedy. He said to his wife, "Go and tell your father, bring him my words: tell him that many Haida have been slain, and I want my workmen to bury those who have been slain." Therefore Mrs. Kennedy walked over the sidewalk of the fort and waited. She saw a young man pass by, and said to him, "Go and tell my father that the Haida are almost gone. Many have been killed; and Mr. Kennedy says that they shall be buried before they decay."

The young man ran to Chief Leg·ē′°x's house, and said, "O chief! your daughter is standing on the fort, and she says that nearly all the

Haida have been killed. She wants to stop your people and not to shoot any more; and Mr. Kennedy wants to bury them before they decay."

Then the great chief said to the young man, "Go out and tell all the Tsimshian tribes to stop shooting!" So the young man ran out and said, "O people of all the Tsimshian tribes, stop shooting! This is what the great chief Leg·ē′ᵒx has said."

So all the Tsimshian stopped shooting; and the people from the fort came out, and first dug out a ditch inside the potato fence to serve as a graveyard; and after they had finished digging two long ditches, they carried the bodies of the Haida and buried them, and they kept the Haida from further harm. They worked one-half of the whole summer day just throwing them into the ditch. They filled both ditches with the bodies of men, women, and children, and they covered them over. Only a few of the Haida remained.

Therefore some of the Haida chiefs sent word to Leg·ē′ᵒx, the great chief, that they wanted to make peace; and the chief asked all the Tsimshian tribes, and the people consented to make peace with the Haida. Then the chiefs also agreed to make peace, and Leg·ē′ᵒx sent word to the Haida chiefs, and told them that all the Tsimshian chiefs had agreed to make peace between the Tsimshian and Haida. The Haida went down, they took bird's down and blew it up toward Chief Leg·ē′ᵒx's village as a sign of peace; and the people in Leg·ē′ᵒx's house were shouting, and went out. They took one of K!unā's nephews and carried him on an elk skin into the chief's house. Then the Haida shouted and entered Leg·ē′ᵒx's house. They took up one of Leg·ē′ᵒx's nephews and took him to their own camp; and one of the Tsimshian chiefs, Saxsā′ᵒxt, invited the Haida to his house, because he was very friendly to them. On the following morning a few of the Haida took down their canoes to go to Saxsā′ᵒxt's house for a peace dance. The great chief K!unā took down his large canoe, and they shouted as they lifted Leg·ē′ᵒx's nephew on an elk skin. They took him down to their canoe, as the old peace customs required. Two other men went with Leg·ē′ᵒx's nephew in the Haida canoe.

Then the Haida became suspicious and talked among themselves. First one canoe went away, then another one, and still another one, and they went out toward the sea. Then some one began to shoot again at one point, and another one began, and all the Tsimshian were shooting at the men in those canoes.

A large canoe, in which Leg·ē′ᵒx's nephew was, went out toward a rock just out of the village. They shouted and lifted the elk skin on which the prince was sitting and put him on that rock, and his two friends jumped into the water and swam ashore. So the Tsimshian took their canoes and pursued them. All of the people in one of the large canoes were slain; and they pursued them to Dundas Island;

and many canoes were left on the way, and a great many were slain in the canoes.

Chief Leg·ē′ᵒx still kept one of the Haida princes and two other men who had followed him. He treated him according to the peace customs. At the end of three months he sent him home with a copper and a large canoe and much property, four slaves, and many boxes of grease.

When the Haida came home, the woman who had struck the face of the Tsimshian princess was in the last canoe. Then all the Haida came to kill her; but when they were ready to kill her, a great chief, her uncle, arose, and spoke kindly to all those who had lost many of their relatives in that great war. He said, "I will atone for the relatives you have lost as long as I live; and if I should not be able to pay for one of your relatives, then you may kill her and her whole father's (?) house." Therefore the Haida did not touch her.

On the following day the great chief called all the people to his house, and he gave to each chief a copper. He gave one copper to his nephew; and the woman who had struck the face of Chief Leg·ē′ᵒx's daughter-in-law was given to K!unā's nephew to be his slave-wife in that family. Then all the relatives of the great chief who atoned for the loss the others had sustained in the war helped him to pay for those who had been slain; and some of the women's sisters were given to each chief with a copper, and the great chief paid for every man. Therefore he became a head chief among the people, but it was not many years before he died.

This was the last great war between the Tsimshian and Haida. The wars between the Tsimshian and Haida started a long time before the white man came to this coast. Two villages of the Haida were killed off in this great battle at Rose Island. They were all slain in this battle; and so they did not come again, because there were very few.

II. DESCRIPTION OF THE TSIMSHIAN, BASED ON THEIR MYTHOLOGY

Introductory

In the following chapter I give a description of the mode of life, customs, and ideas of the Tsimshian, so far as these are expressed in the myths contained in the first part of this work, and in the Nass River tales collected by me (Boas 7).[1] It is obvious that in the tales of a people those incidents of the everyday life that are of importance to them will appear either incidentally or as the basis of a plot. Most of the references to the mode of life of the people will be an accurate reflection of their habits. The development of the plot of the story, furthermore, will, on the whole, exhibit clearly what is considered right and what wrong.

From these points of view it seemed worth while to review connectedly those ideas which are either implied or described in detail. Material of this kind does not represent a systematic description of the ethnology of the people, but it has the merit of bringing out those points which are of interest to the people themselves. They present in a way an autobiography of the tribe.

In order to preserve this intact, I have not added to the descriptions given in this chapter any of the data that are known from other sources. I have, however, placed in footnotes those incidental remarks which the narrator considered important for the purpose of illustrating the meaning of a tale, and which were obviously not mentioned when the tale was related in olden times among the people themselves. I have added in the same form a few notes on Tsimshian games. It seems likely that there is a distinction between the way in which the stories were told to the older generation, that followed the old way of living, and the manner in which they are related to white people or to the younger generation that has forgotten many of the old ways. It is not unlikely that some explanatory matter has been included in the tales that in olden times would not have been present. On the whole, however, my impression is that only a slight amount of descriptive material has been introduced in this way.

Since many of these tales deal with the supernatural or with unusual events, it might be considered that some of the actions mentioned do not conform to what is customary. However, in almost all cases our knowledge of the people will indicate clearly whether a

[1] The tales published in the present work are indicated by page number: those published in Boas 13, by 1; those from Boas 4, by 5; those from Boas 7, by N—each followed by the page number referred to (see p. 566).

certain custom belongs to this class or not. In a few cases of this kind that have been included in the following description, I have stated that they do not seem to conform to the ordinary ideas of the people.

Towns, Houses, Household Goods, and Manufactures

Towns.—The towns are located either on large rivers or on the coast. The permanent winter towns of most of the Tsimshian tribes were near together in the channel of Metlakahtla (166, 267, 272, 275, 297, 306, 317, 1.119, 1.169), in the middle of the Tsimshian country (1.223). Among the Metlakahtla towns, Q!adū′ (166), Xīen (161, 179), Lax-mes-ô′l (=Red Bear Village), the town of the G·i-spa-x-lâ′°ts (214), are mentioned, and also a Raven-clan town at Metlakahtla (272). The town of the G·id-wul-g·â′dz lies between Metlakahtla and Port Simpson, "where there is a sandbar in front of Kumałgo" (225, 272). The ancestress of a G·id-wul-g·â′dz family derives her origin from the Haida town Dzī′gwa (260). G·inadâ′°xs is on Skeena River (1.143); a lake is near the town. The G·inax'ang·ī′°k town occurs in 1.115; their temporary camp at Kse-ma′ksen, in 1.119. The summer village of the G·idzexłā′°ł is at the creek Ksdâl (272, 1.147); their olachen camp, on Nass River at *Ałgusauxs*[1] (275). The town of the G·i-lu-dzā′r occurs on 100. Some of the towns of the other tribes are located on tributaries of Skeena River. The story 192 is localized at the two G·its!alā′ser towns G·it-xts!ā′xł and G·i-lax-ts!â′ks (see also 1.71). The story of Part Summer (278) and a ghost story (336) are placed at G·its!emgā′lôn and at the lake above it (278). The G·ispawadwe′da and Eagle Clan of G·its!emgā′lôn are the subject of the story on 253. Lax-alā′n, the town of the G·it-qxā′ła, and their olachen camp Spe-se-re′det on Nass River, are mentioned in 1.121, 123. This tribe is told about also on 238. In 1.193 and N 220 two towns on Nass River opposite each other are found. The towns of G·its!alā′ser and the Wolf and Eagle towns at Metlakahtla (306) are similarly located.

Prairie Town (T!em-lax-ā′m), the original home of the Tsimshian, occurs in the animal tales (106, 131); in the story of the heavenly plume (125); in the story of Prince Mouse (232); of the four chiefs and Chief Grizzly Bear (292); and in the Deluge legends (346 and 1.243). The home of the G·it-q!ā′°da is also placed in T!em-lax-ā′m (250; see also 246).

The home of the Raven is said to have been at *Kungalas*, near the southern point of Queen Charlotte Islands (58).

We hear that there was a great river at the end of a town, and a trail leading up the river (N 146). Lakes are near many of the towns (154), and a trail leads up to the lake or into the woods (155, N 146).

[1] Native names printed in italics are in the spelling of Mr. Tate.

Sometimes an open area behind the town or near the town is mentioned, which serves as a playground for the children (N 94). The rivers were sometimes bridged (N 234). Some of the large villages consisted of four rows of houses, one over another (181). The three-row town of G·ts!ɛmgā'lôn is mentioned (278); but ordinarily no mention is made of the rows of the town, while the general description gives evidence that the arrangement of the houses is side by side, fronting the water, on a street stretching in front of the houses, parallel with the beach.

The chief's house is located in the middle (194); in a town of several rows, in the middle of the first row (181). While it is often stated that the town belongs to one particular clan, it is mentioned expressly in one place (234) that the chief's wife's brothers had their houses on each side of the chief's house. This of course would imply the presence of house owners of the wife's clan in the village. In one case the chief's house is described as located on a sandy beach (116).

Houses.—There is no detailed description of the permanent houses. The house is carved on the outside, and has carved timbers inside (100–101). Carved houses of chiefs are mentioned several times (see p. 430). Houses with many platforms and a pole in front of them are not often referred to. One of these occurs in N 230 (see also 1.189). The doorway is covered by a skin flap, although other types of doors must also have existed, since we hear of a chief barring the door, which, I presume, implies a wooden door. In N 224 the doorway is described as ornamented with skulls. The floors of many houses must have been simply smooth and leveled ground, because the cleaning of the house is described in such a manner as to imply the absence of wooden floors (61, N 230). In a few cases there is an obvious reference to houses erected on piles on the beach. This is particularly clear in 214, 1.99, and 1.113, where a privy-hole is described between the door and the fireplace, like those that were found in recent times in the houses of the Bellacoola and some of the other northern tribes. Platforms were arranged in the framework of the house, and some of these served as bedrooms for the children. The bed of the parents was on the lower platform which runs around the walls of the houses, while a ladder led up from these to a bedroom under the roof (58). These beds were used for both boys and girls, in order to enable the parents to keep watch over their children. The beds of servants were placed at the foot of the ladder leading to the upper bedroom. In the houses were kept stores of winter provisions, such as salmon (78, 86) and halibut (87). These were preserved in boxes, and the most valuable provisions were kept in smaller boxes that were placed in the larger boxes (193). Slaves (N 182) and poor people (1.167) lived in the corners of the chief's house.

In the roof was the smoke hole (N 116); and under it, in the center of the house, the fire. The seat of honor was in the rear of the house, behind the fire; while guests were placed at the side of the fire, probably most frequently on the right-hand side (see p. 437). Old people would enjoy sitting near the fire, warming their backs (162, 234). In one tale the Southwest Wind is described as sitting near the fire with the back to the door of the house (80); but this arrangement is probably due only to the particular plot of the story, which required this position. In N 146 we hear of a princess sleeping in the rear of the house, while a poor boy sleeps near the fire.

Firewood.—Getting of firewood was one of the occupations that required a great deal of time and attention. This work was done by the men. The material used for firewood was pitch wood (299), spruce (119), or driftwood (299). Rotten cedar was considered a very poor kind of fuel (119), which was collected only by inexperienced men. In one tale we learn that the Bear's wife collected fuel and started the fire in the house (1.153). This is undoubtedly contrary to the custom. Bad fuel produces disagreeable smoke in the house (299). When food was to be boiled, a very large fire was built in the middle of the house, and stones were put on; these were thrown into steaming-boxes as soon as they were red-hot (N 131), and used also for steaming meat in pits (1.103).

Torches.—For any work to be done outside of the house during the night, torches made of pitch wood, maple bark, or of olachen were used (193–194, 208, 323).

Underground House.—There is a peculiar reference in 1.181, in which it is said that a slave of the Killer Whales falls down from a ladder with his bucket. He throws the water into the fire, and thus creates thick steam in the house, which enables a visitor to escape. It is quite obvious that this incident can not refer to the ordinary square houses of the Indians, but that here the underground lodges of the interior are referred to, in which a ladder leads from the roof right down to the fireplace. It is remarkable that this incident has been preserved wherever the story is told on the coast. In this connection may be mentioned the visit of a man to the house of sea lions, into which he descends along a ladder (1.129).

Storehouses.—When provisions were plentiful, special storehouses were built. Thus we hear in N 158 of four houses full of provisions—one for salmon; one for bullheads; one for seals, porpoises, sea lions; and one for whales. In the same way we learn (242, N 176) of houses filled with provisions—one for porpoise meat, one in which seal blubber was kept in boxes. A storage-hut behind the house is mentioned on 175.

Smoke-Houses.—Fish was prepared in smoke-houses (77, 159, 251). Rotten hemlock was considered the best wood for smoking salmon (89).

Canoe-Building.—Red cedar was used for canoe-building (84). The canoe-builder would leave early in the morning, take his meal along, and come back in the evening (84). He continued his work until the canoe was finished. Princes are described as good canoe-builders (251).

Household Furniture and Utensils.—Household furniture consisted of large and small boxes, which were used for holding provisions (193). Valuable property was kept in the small boxes, which were placed in larger ones (193). Square carved dishes, wooden spoons, spoons carved from horns of mountain goat and of bighorn sheep, were used. The food was placed in the dishes, taken out with the spoons, and then eaten (183, 251, 277).

Mats were spread near the fire for the people to sit on (see p. 437). When the people were asleep, the face was covered with a mat (313). Various kinds of baskets are spoken of. Berries were gathered in baskets (240) provided with carrying-straps (1.147). Water-tight baskets were used for boiling (251) and for drinking water (211).

Among the utensils used by the woman, the fish-knife was particularly important (215, N 119). Knives were made of shell (125).

Fire was made with a strike-a-light, pitch wood, and tinder (N 118). Wedges for splitting wood (N 133) were cut out of small trees (N 148). The large heavy stone hammers were fastened to handles by means of thongs (N 133). They were used for driving in wedges and for splitting wood (N 148). Wood was also cut with stone axes (N 119). Stone axes were also attached to handles (N 147). Axes were sharpened on whetstones (N 148). When splitting a tree, wedges and spreading-sticks were used (89, N 133, N 148). Red-hot stones used for cooking were taken out of the fire by means of tongs made of cedar wood a fathom and a half long (66).

Mats, boxes, and baskets were used for berrying (240, 1.147).

Weaving and Netting.—Mountain goats were hunted not only for their meat, but also for their wool. The wool was washed, spun, dyed, and woven into dancing-blankets (152).

Nettles are used for making nets. They are gathered, tied into bundles, and taken to the house, where they are spread out. Afterward they are split with a sharp piece of wood, dried in the sun, and peeled. After this, the drying-process is continued, and then the outer bark is peeled off with implements made of ribs of mountain goats. Then the fiber is spun on the right thigh with the thick of the thumb, while the loose fibers are held with the first three fingers of the left hand. They are twisted together by rolling them toward the knee (159).

The fiber thread is used for making nets. These are made over mesh-sticks of hard wood, four fingers wide and as long as the palm of the hand. The net used in salmon fishing is made twenty

fathoms long and twenty meshes wide. The top of the net is provided with a cedar-bark line twisted of three cords forty-six fathoms long. Carved floats made of dried red-cedar wood are attached to the top line. There is no bottom line (159).

Occupations of Various Tribes.—On 274 a list is given of products that various tribes have to furnish for a potlatch, indicating the lines of their activities. The G·it-lā'n make carved wooden dishes; the G·inax'ang·ī'°k, carved wooden boxes; the G·i-spa-x-lâ'°ts, carved wooden spoons; the G·id-wul-gâ'dz, deep, carved wooden dishes; the G·it-dzī'°s, carved horn spoons; the G·inadâ'°xs prepare dried mountain-goat meat and tallow; the G·i-lu-dzą'r preserve cranberries and crabapples mixed with grease; the G·id-wul-ksE-bā'° make cakes of hemlock sap; the G·its!alā'sEr dry blueberries and soapberries, and prepare cranberries mixed with grease; the G·its!Emgā'lôn make mats and dry salmon; the G·it-qxā'la shred bark of the red cedar, and have eagle down and tobacco; the G·it-q!ā'°da make blankets of yellow cedar and prepare burnt clamshells.

Dress and Ornament

Only few parts of the dress and few ornaments are described. Blankets were worn. Rich people wore sea-otter and marten blankets (193, 266). In one place a blanket of weasel skins set with abalone shell is mentioned (N 199). In ceremonies dancing-blankets woven of mountain-goat wool were used (265). Elk skins are mentioned very often as valuable property (266), but their use as garments is nowhere described. The woman's apron is described[1] (140).

A man who goes out fishing wears a valuable hat (260). Men wore their hair in a top-knot (N 234), while that of the women was worn in two braids ornamented with white shells (181).

Among the ornaments, we hear about copper bracelets (1.151), ear-ornaments of abalone shell and whale teeth (72, 1.195), ear-ornaments made of bone (178) and wool (109, 160), nose-ornaments made of bone (178), and labrets (299, 303).

Fishing, Hunting, and Food-Gathering

Seasons and Months.—The year is divided into four seasons (115)—spring, summer, autumn, and winter. There are twelve months, named as follows:

Between October and November, "Falling-Leaf Month."
Between November and December, "Taboo Month."
Between December and January, "The Intervening Month."
Between January and February, "Spring-Salmon Month."

[1] In a note it is said at this point that men as well as women used to wear a small piece of leather as an apron. Soft leather of good quality, of the width of the palm of the hand, was used. The ends were fastened to a belt in front and behind. No shirts or trousers were worn.

Between February and March, "Month When Olachen Is Eaten."
Between March and April, "Month When Olachen Is Cooked."
Between April and May(?).
Between May and June, "Egg Month."
Between June and July, "Salmon Month."
Between July and August, "Humpback-Salmon Month."
Between August and September(?).
Between September and October, "Spinning-Top Month."

Seasonal Occupations.—Before entering into a description of the methods of fishing and hunting, the seasonal occupations of the people may be described. Toward the end of winter, before the ice of the rivers breaks up, the olachen go up Nass River. At this season all the tribes—men, women, and children—move there (172, 227, 238, 275, 299, 300, 1.119, 1.189), not only the Tsimshian, but also tribes like the G·it-qxā'la (1.121). Each tribe has its own camping-place.

The olachen fishing in Nass River is referred to in the Raven legend (62), and the early moving of the tribes to Nass River is mentioned frequently in the tales (173, 178, 238). Sometimes, when the olachen were late in coming, there would be a famine on Nass River (228, 1.121). After the olachen fishing the Tsimshian returned to Metlakahtla (231, 303, 1.119, 1.123), where they staid until the salmon-run. Then they moved to their villages on Skeena River for salmon fishing (173). Here the towns KsE-ma'ksEn (244, 1.119) of the G·inax'ang·ī'ᵒk, and Ksdâl (252, 272, 1.147) of the G·idzExlā'ᵒl, are mentioned (see p. 394). In the fall the men would go to their hunting-grounds (244) accompanied by their wives [1] (141, 152, 244). Winter hunting is mentioned on 152 and 239. The people moved back to their hunting-ground in midwinter. The bulk of the tribes, however, lived during the winter season in the permanent villages; the Tsimshian, in Metlakahtla. They returned there late in the fall (239). Sometimes a single family remained behind (239), but generally the whole tribe moved. In N 200 we hear of a hunter going to his hunting-hut in midwinter. Late in winter, when the stores of fish were consumed, there was often starvation. In fact, this is the ever-recurring theme of Tsimshian tales (158, 239, 242, 250, 292, 1.71, 1.167, N 171, N 178, N 200, N 225). During a famine the rich people would leave the poor; and widows, old people, and orphans would die of hunger (158). Starving people built little sheds for themselves (N 185).

Fishing.—Salmon were caught through a hole cut in the ice, a bag net being held under the ice (250). After the first salmon had been caught in this way, all the people began fishing in this manner (250).

[1] In an explanatory remark (174) it is said that the people used to hunt in the fall, but also in the spring, when the fur of the animals was thick.

In small brooks salmon were caught with spears with detachable bone points (N 117).

Trout were caught with a two-pronged fish-spear (260). In the fall, while the people staid in their summer camps on the small tributaries of Skeena River, salmon were also caught with spears with detachable points (246, N 117). Poor people would wait for the salmon to go up small brooks. Then they caught and clubbed them (158). When the salmon were late in arriving, these people were in great need. A trip of a prince and his friends, who go up the river every, spring to catch trout, is described (260). It is also told that the fishermen go up the river in their canoes as far as the depth of the water permits (304). The salmon, after being secured by means of the spear are clubbed, the dart is taken out, and the salmon are then thrust back on the bank (304). While the fishermen were out in camp obtaining salmon in this manner, they would make new darts and spear-handles for fishing whenever required (305).

Fish were also caught in traps. People traveling along the river are described as camping near a shallow brook and making fish traps of red-cedar wood, which were placed in the water (251). These fish traps were also used with weirs, two traps being placed at the ends of one weir (251). A weir with trap is also mentioned in N 208.

On the seacoast, weirs were erected across narrow channels, in which seals and fish were caught at low tide (306).

During the early part of the salmon-run, on the upper part of the river, the fishermen would fish with bag nets, which were attached to long poles. They would stand on a platform (199), evidently in the same way as is done by the Salish Indians on Fraser River. According to this passage, which is not quite clear, it might seem that the fish were directed toward the sides of the river by means of a weir or a net stretched across, which left an opening only at the sides.

The olachen were very plentiful, for a canoe could be filled in half a day (302).[1] The fisherman's wife and his mother-in-law, in another case his wife and a female slave, are mentioned as accompanying him in the canoe (301). The olachen taboos and the preparation of the olachen will be found described on p. 450.

Halibut are caught with hooks made of crooked branches of red or yellow cedar, attached to fishing-lines made of red-cedar bark sixty fathoms long. The halibut hook is tied to the fishing-line with split spruce roots. Devilfish is used as bait. The fishing-lines are taken out

[1] In 301 a rather full note tells about the olachen fishing. When the fish arrive, they swim very near the surface, and are caught with long wooden rakes. These are made of red cedar, and the teeth of the rakes are made of the knotty branches of rotten spruce. These are three finger-widths long. The man sits in the bow of the canoe; the woman, in the stern, where she steers. They work day and night, going up and down the river with the tide, for about eight days. After about eight days, the fish swim in deeper water, and then they are caught in bag nets, which are attached to poles five fathoms long. At this time there are generally one man and several women in the canoe; the wife steering, the others sitting in the middle to help him in the handling of the bag net.

by the fishermen in their canoes and thrown overboard. After a while they are pulled up again (350). After the halibut hooks have been taken up, the fish are killed by clubbing (92). Then the hooks are thrown back into the water. At this place it is said that there were two fishermen in the canoe, who distinguished the halibut they had caught by placing them with the head toward the owner. The fisherman had his knees covered with a mat (92). The halibut fisherman, when going home, will go ashore to take a rest (93).

In N 111 a supernatural being is described who caught halibut in his hands by jumping into the water and clubbing them.

Fish are strung up on ropes made of cedar twigs; eels (177), salmon (N 117), halibut (N 111), are thus treated.

Hunting.—The outfit of the hunter consisted of a spear, bow and arrows, quiver, hunting-hat, a small root basket, a mat blanket for protection against rain, a hunting-staff,[1] and snowshoes (244, 245, 1.89). In N 201 only spear and snowshoes are specifically mentioned.

When traveling on the snow of the mountains, the snowshoes were provided with four points of goat horn on each side, which were intended to enable the hunter to climb (282). Snowshoes were also used for traveling over soft snow (251), over the ice of a lake (252), and by hunters for sliding down over the snow of mountain-sides (142, 145, 1.95). The hunters had dogs that recognized their masters and wagged their tails (282). The hunters had hunting-grounds which were their personal property. A hunting-ground for raccoons is mentioned (138), also another one which is the personal property of a man (152, 295). One hunter owned four valleys (108). It is said that a man possessed a hunting-ground for all kinds of animals (244), and that this hunting-ground was inherited by the man's son. Sometimes the hunting-ground is spoken of as belonging to the people of a town. Thus the Gits!Emgā'lôn had their hunting and berry-picking ground on the shores of a lake (278). On the hunting-ground the hunter had a hunting-hut (108, 139, 245). On 108 one hunter is said to have had a hut in each of four valleys owned by him. Sometimes they would make long trips and discover new hunting-grounds (245).

When the hunters went to their hunting-grounds, they took along their woodworking tools, traps, and snares (152). Traps were made for foxes, martens, black bears, and grizzly bears (174), but evidently also for other animals. They would live in their hunting-huts during the whole hunting-season. After all the meat and skins had been properly dried, the skins being tied in bundles of ten (159, note), the hunters returned to the winter village (151).

[1] In an explanatory note it is stated that the hunting-staffs were from seven to eight feet long and provided with a tip of mountain-goat horn at one end, and that they were used for walking over sliding snow (282).

The occupation of the hunter while in the hunting-camp is described as follows: A man would go out early in the morning setting his traps (139). He would return late in the evening (139); and two days later he would go out again to look after his traps. He cut up the game and carried it home to the camp (139, 1.79). When he was very tired from carrying his load, he would whistle (153). When he had obtained small game, like raccoons, the animals were skinned on the following day, and the meat was dried. After this work was done, he would go out again and look after his traps or go hunting. When he had caught a great many animals, his wife or other women of the family would help him carry the game home (139, N 119). After an arduous expedition the hunter would take a rest (99).

Sometimes the hunter's family would continue to live in the winter village, and the hunter would be absent for as much as six weeks at a time, and would return home only for two or three days (317).

In the fall some hunters would also go up the mountains to hunt mountain sheep (152) and mountain goats. It would seem that the hunting was not always confined to a man's own hunting-ground, but that the family would roam over long distances and visit unknown parts of the country. Thus in 141 the journey of ten brothers and their wives is described.

In spring, when the hunters were moving from Skeena River to Nass River, they would sometimes start from their camps to go hunting on the mountains (174).

Porcupines were killed with a club of yew wood (108, 145). Then the hind legs were tied together, and the game was hung on a tree, to be gathered when the hunter went back home. It is said that formerly porcupines were smoked out of their dens (108), but that this is forbidden now. Marmots were hunted on the mountains (1.193). Mountain-goat hunting was evidently considered a particularly noble and dangerous occupation (1.117). The hunter used spear, bow and arrows, a mountain staff, and snowshoes, and wore a hat and raincoat (see p. 398). In climbing, he chopped steps in the glacier with his ax (N 201). Dogs were used to drive the goats (1.143). Generally the hunter is said to have two dogs (150, N 201). Mountain sheep were hunted in the same way (245). After the goats, sheep, or other game were killed, the hunter let them slide down over the snow of the mountains (98, 283, 1.95). The fat of the goats, sometimes the meat also (95), was taken home (132, 1.93). It was carried wrapped around the mountain staff (96, N 231). Bears were smoked out of their dens and either suffocated (283) or killed with the spear (244, 1.119). Otters were also smoked out of their dens and clubbed (168). Dogs were used to find the bear dens (N 201). Sometimes the mice would eat the bait out of the traps (174).

Hunters, while out on the hunting-ground, would make arrows and darts as required (95). Arrows were of such value that children were asked to search for one that had missed its mark (247).

When a question arises as to whether game has been killed by a certain arrow, the people smell of it and decide whether it smells of fat (247) or exhibits other evidences of having hit the animal (N 144).

The skillful hunter was much admired and renowned among all the tribes (245, 1.83, 1.189). He was even known to the animals (245, 317). By selling skins and dried meat he became wealthy (174, 242, 1.81). His wife wore beautiful garments (317). The hunter must be fleet, like a flying bird (1.85).

The grizzly bear is the most dangerous animal. Hunters were attacked by them (150, N 201). They are particularly dangerous in spring (111). On account of the dangerous character of the grizzly bear, his habits are often described. He catches fish (1.153, N 208), and gets salmon for winter food (111), which he eats before his winter sleep (246). When he gets wet in his den, he comes out and is very angry (1.237).

Dangers that beset the mountain-goat hunter are fogs (1.91) or the danger of falling off of steep precipices or being unable to turn (1.91, 1.145). Beaver hunters were endangered by the falling of the dams (1.193).

Sea Hunting.—The sea hunter required a training quite different from that of the mountain hunter. For this reason it is considered remarkable that a man from up the river who settles among the island tribes becomes their best sea hunter (1.123). It is of course only a mythical incident if he used snowshoes on the slippery sea-lion rocks. Sea hunters go out in a hunting-canoe manned by four men, the harpooneer in the bow of the canoe (260, N 134); the steersman, in the stern (261). When one of the men expected to go off by himself, there was a crew of four besides him, a fifth man to take charge of the bow of the canoe during his absence (1.173). Sometimes there are five hunters in the canoe (1.167).

Sea lions and seals were harpooned (N 134). Successful seal hunters come home with a canoe loaded so high that the seal flippers may be seen from a distance (1.169). The sea-lion hunter jumps on the rock on which the animals are basking and kills them there with his harpoon darts [1] (1.125). Often the hunter would ask his friends a day in advance to go hunting with him (284). Sea-otter hunting was an important occupation on account of the value of the furs for garments. Princes are described as expert sea-otter hunters (256). The people who have lost their relatives almost forget their grief when they get many sea otters (222), which are plentiful on two

[1] The harpoon used in sea-lion hunting was provided with a cedar-bark line for retrieving it (N 110, note).

islands (221). When shooting a white sea otter, the hunter tries to avoid spilling blood on the fur (1.171).

The canoe of returning hunters or travelers was carried up the beach by the young people of the town (290).

Eagles.—Eagles were caught in traps consisting of pits in which a man would hide. The pit was covered with brush on which a bait was placed. Then the hunter would grasp the eagle by its feet and club it (203). The feathers were used for winging arrows (340). It is also said that when the eagles are fat, their feathers drop off. They are then gathered (225). Feathers are gathered on islands frequented by birds (340).

There is a reference on 253 and 255 to a tame eagle kept by a chief.

Food-Gathering.—Gathering food, such as shellfish, roots, and berries, is often referred to. Women and young men go out clam-digging (170); boys gather cockles on the beach (N 122). For getting clams, digging-sticks[1] are used (210). The custom of placing hemlock branches on the beach for herrings to spawn on is implied (205) when such branches are put into a knot-hole of the house of the dancing herrings and come out full of spawn. Women go digging fern roots (166, 169, 337). Hemlock bark is scraped off by men and women, but it is considered a kind of food that is important only when salmon gives out (193). Crabapples were picked by the women (240). The young men assisted in this work. The apples were gathered in mats, boxes, and baskets. Women go out jointly by canoe or walking in the woods to gather berries (238, 267, 1.147).

Food

The following references to food and preparation of food are found in the tales. Among the fish caught in rivers, the various kinds of salmon are by far the most important. Spring salmon seems to have been the staple food for winter (182, 192 *et seq.*). Humpback salmon was also dried in great quantities (225). Trout is often spoken of (251). Olachen is of very great importance on account of its oil (66). Among sea food, halibut is particularly important (88, 167, N 158, etc.). Red cod and other kinds of fish (168), devilfish and crabs (168), eels (177), sea eggs (63), chitons (166), are also used. Seals, sea lions, and the meat of stranded whales, are considered particularly valuable food (184, N 176, *et seq.*). Blubber of stranded whales was chopped with stone axes (N 179). Among land animals, grizzly-bear meat and fat (182), fat of mountain goats (88, 182), porcupine meat and fat (108), are often referred to. There is only one reference to deer meat (89).

Among vegetable products, crabapples are mentioned with great frequency (240). Various kinds of berries were used extensively (182, 251, etc.). Fern roots were also gathered and eaten (337).

[1] In a note at this place a digging-stick is described as a pole sharp at each end, three or four feet long. Sometimes digging-sticks were used also as spears in war.

Preparation of Food.—Much of this food was boiled fresh. We hear of boiled fresh halibut (167), of fresh salmon which is split and roasted (N 155), of fresh boiled spring salmon (250), boiled fresh deer meat (89), boiled trout (251), fresh grizzly-bear meat (247), fresh seal (N 135). Dried salmon was roasted by the fire (293).

Winter Provisions.—The preparation of winter provisions plays an exceedingly important part in the life of the people. Salmon are split, dried, and roasted (N 174); they are also smoked in smoke-houses (159); eels also are smoked (177).[1] Halibut is dried (N 158). The meat of mammals is also dried. Thus we hear about dried seal meat (N 176), dried porcupine meat and fat (108), dried meat and fat of mountain goat (88). Grizzly-bear meat kept for a considerable length of time is mentioned (247). Berries are dried in summer (251). Crabapples are boiled and kept for winter use (240).

Boiling with Stones.—Most of the food was boiled by means of stones, either in square boxes (183, 240) or in root baskets (251). The vessel was partially filled with water, which was brought to a boil by throwing red-hot stones into it. Then the material to be cooked was thrown in, and the vessel was covered with a mat. On 250 we are told that fresh spring salmon steamed in a box are spread by means of small sticks pushed through the fish a finger-width apart.

Steaming.—Another method of cooking is in an underground oven. A hole is dug in the ground. A large fire is built, in which flat stones are heated. These are thrown into the hole. They are covered over with leaves of the skunk-cabbage. Then the food to be cooked—as salmon cut lengthwise, fern roots, deer meat—is placed on top of the leaves (68). These are covered with another layer of leaves (68). Earth is piled over the whole, and then water is poured in, and finally a fire is built on top of the whole. In a description of the cooking of fern root in an oven, wet moss is used in place of skunk-cabbage leaves, and the cover is made of ashes and soil (337).

Cooking Olachen.—In the Raven story a detailed account is given of the way to cook olachen. When the olachen have been carried ashore, a large fire is built, in which stones are heated. When they are hot, four pails of water are poured into a large cedar box. The red-hot stones are taken out of the fire with tongs and thrown into the box; and when the water begins to boil, five baskets of olachen are thrown in. Meanwhile more stones are placed in the fire. When the stones in the box are cooling off, they are taken out by means of a large ladle made of alder wood, and more water is poured into the box. Then other red-hot stones are thrown in, and the contents of the box are again brought to a boil. After this has been done two or three times, the fish is done. The oil is then skimmed off (66).

[1] The dried salmon is tied up in bundles of forty (159).

The method of roasting olachen and of treating the first salmon is obviously a ceremony intended to secure good luck; it will be found described on pp. 449–450.

Berries put up in sea-lion bladders, and meat put up in bags (94), are used as provisions on journeys on foot.

Rich and Poor Food.—Very commonly an enumeration occurs of what is called rich food. For instance, whale, sea lion, seal, halibut, and other kinds of fish (184); fresh spring salmon, berries, mountain-goat meat and fat, and grizzly-bear fat (182); meat and tallow of all kinds of animals (244); dried salmon and berries mixed with grease, elderberries, currants; and others of a similar kind. Hemlock sap (193) and salmon backs (N 189) were considered poor food.

Meals.—Meals consist generally of two courses. In great feasts more courses are mentioned. Generally the first course is dried spring salmon (73, 91, 94, 179, 293, N 190). The dried salmon is roasted, cut, or broken in pieces, and placed in a wooden dish (85–86). Generally oil is served with the salmon, and it is eaten by dipping the piece of salmon into the oil (90). Sometimes the first course consists of fresh boiled salmon (182, 183), also of meat and soup (183). After the salmon has been eaten, water is passed about, and the people drink (86). This custom is explained in the story of the visit of the prince to the Salmon chief (195). The second course consists generally of fruits and oil. Preserved crabapples and oil are mentioned (73, 86, N 190), blueberries and other berries (183), soaked dried berries mixed with fresh berries (293), fresh salmonberries and grizzly-bear fat (183). In a feast described on 179, fat meat of mountain goats and various kinds of fresh berries are given last. Other dishes served as a second course are seal blubber with oil (90), boiled dried meat (94), salmon eggs (91). Fruits and salmon eggs are eaten with wooden spoons (91) or horn spoons (86).

In a few cases the number of courses is described as greater. Thus on 179 the order of the courses is dried spring salmon, mountain-goat meat, fresh berries; on 94, roasted dried spring salmon, boiled dried meat, fresh meat steamed in a hole in the ground; in N 193 it is said that visitors were given crabapples and oil, various kinds of berries, and meat and fat, and last of all soapberries.

People when out hunting sometimes seem to have eaten only a single course. In N 135 a seal feast is described without any particular mention of other courses.

The meal was prepared either by the slaves (85) or by the wife of the house owner. The woman prepared ordinary meals for her husband (78). In feasts the young men of the chief's clan served the food (276).

Travel

Canoe Travel.—We hear of journeys to distant countries by sea and river. The inland tribes were visited on trading-trips made by canoe (N 194); and legendary tales report of canoe trips to the confines of the world (308). According to the purpose and length of the journey, the canoe was loaded with traveling-provisions or with articles of trade, or presents consisting of preserved provisions—as oil, tallow, dried berries, dried meat, blubber of sea mammals, various kinds of fish, coppers, eagle down, red ocher, and other valuables (163, 182, 184, 223, 308, N 194). Blue paint, tobacco, and lime or burnt clamshells, are also mentioned (163). The men took their woodworking tools along; on long trading-trips women accompanied them to look after the provisions (163).

For long trips to unknown countries, steering-directions were given. Thus a number of travelers who go to a certain village on Queen Charlotte Islands are told to keep ahead, starting from Skeena River, between Dundas and Stephens Islands; when out at sea, to steer in the direction in which the sun sets; and after reaching the islands, to turn to the southwest (268). The return journey from the village at the confines of the world was also made by following definite steering-directions (311).

On arriving in a strange village, the travelers hid their canoe (309, 1.167). When they were sure of a welcome, the canoes anchored in front of the village (210) until called ashore; and the villagers unloaded the canoes and carried the freight up to the chief's house (183, 211).

Canoes are also used for short hunting-trips (1.161, 1.167) and by women who go to pick berries (82). The chief man, or noblest man, is seated in the bow; the next in rank is the steersman (285). On a hunting-trip, when the steersman desires to communicate with his companions, he shakes the canoe (286). When a deer is killed in the water, it is taken aboard (82).

When young men out hunting in their canoe meet a girl, they might invite her to come along in their canoe (75).

The canoe was provided with an anchor-line and anchor-stone (270). When no landing could be made at night, the travelers would anchor and sleep in their canoes (285, 1.173). When asleep, they pulled their blankets over their heads (285). Going up river, they use punting-poles (194, 235).

When traveling, chiefs and princes have their seats in the middle of the canoe, and furs are spread over the seats for them to sit on (210). A princess is placed on board in the middle of the canoe (N 184). Sometimes two canoes are connected by planks, forming a platform.

either for transporting very heavy loads or for a seat for a person to be carried along in ceremonial style (184). Travelers taken along in a canoe lie down in the middle of the canoe to sleep, and cover their faces with their mats (167, 177, 194, 208).

Dangers of canoe travel and of sea hunting are described in several places. On the trip to Nass River, strong head winds are often encountered, which keep the people on shore and sometimes cause privations (172). Sometimes the north wind is blowing so hard that it is difficult to round some of the projecting points of land near Port Simpson. Then the people have to stay on the south side, waiting for the wind to calm down (299). Fog at sea is considered very dangerous (289). Sometimes there is also mentioned a mountain of foam caused by supernatural beings (289). Whirlpools which swallow canoes (291) are also much feared (see also p. 461). Sea-lion and sea-otter hunters who visit the outlying rocks may be swamped by the waves breaking over the islands (1.127). At one place (267) we hear of a woman who travels by canoe and is sent adrift in a southwesterly gale. Killer whales will attack canoes and break them (1.141).

Traveling on Foot.—Long trips on foot were considered great hardships. Raven (97) is tired out by walking. A girl who escapes from a village destroyed by fire is starving; her garments are completely worn out, and, when she finally reaches a funeral pyre, she sits down exhausted (266).

Camps.—Permanent and temporary camps may be distinguished. The former were used during the hunting and fishing season; the latter, while traveling. On Nass River each tribe has its own camping-place (301). People who fish for humpback salmon camp on the small salmon brooks (88). The Haida have camps during the halibut-fishing season (254). Hunters have their camps, consisting of small huts, on their hunting-grounds. It would seem that some of their huts were permanent (239). After a famine, the survivors put up their permanent camp on a brook (158, 252) or in sheds on the village site (N 185). A man who elopes with a girl takes her to his permanent camp (340).

Travelers and people who move about hunting put up temporary camps at night, preferably under large spruce trees (97, 166, 261). A sea hunter's camp is referred to on 135. A traveler sacrifices every night in camp, in order to secure success (164). Canoe travelers camp in the evening (268, 270), and let a girl keep watch while they sleep (257). Travelers who come to visit a town land near by, turn their canoe upside down, and camp before showing themselves (235). People on their way to Nass River camp and build little sheds (172).

A person who happens to fall in with travelers asks for permission to stay in their camp (95, 1.121). Traveling girls stop at a hunter's camp (153).

When women who are out berrying go into camp, they may be visited by young men, who cut firewood for them (167). The campers keep up a roaring fire (167, 1.73). They use skunk-cabbage leaves for dishes (68, 89, 261).

Playing and Gambling

Children play house in a hollow log lying on the beach (253, N 102); boys play shamans (322); young people amuse themselves swimming in the lake and playing on the beach of the lake (154); they play ball with bat and ball (N 95). In the evening they come home from play (155). Boys go out to play in the morning (246). The people go playing in the evening (254, 257, 292, 1.213). Children walk about on the street (235). They also amuse themselves catching fish (1.243), hunting squirrels (322, N 211), and they play with young animals captured alive (see p. 445). People contest in throwing sling-stones (299, N 138), and have shooting-matches (69, N 19).[1]

Many men pass their time gambling. Generally the game played with a set of gambling-sticks[2] is referred to (157). The gamblers sit on the beach (74) or in a house in which they assemble day by day (207). They paint their faces to secure good luck (217). Some men play until they have lost all their property (101). They will gamble away even their wives and parents, although it is not clear

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[1] The following games were described to me on Nass River (Boas 1, 1895, pp. 582–583):

Leha'l: The guessing-game, in which a bone wrapped in cedar bark is hidden in one hand. The player must guess in which hand the bone is hidden.

Xsan: Guessing-game played with a number of maple sticks marked with red or black rings or totemic designs. Two of these sticks are trumps. It is the object of the game to guess in which of the two bundles of sticks, which are wrapped in cedar bark, the trump is hidden. Each player uses one trump only.

Matsâ'n: About 30 small maple sticks are divided into four or five lots of unequal numbers. After a first glance one of the players is blindfolded, the other changes the order of the lots, and the first player must guess how many sticks are now in each lot. When he guesses right in 3, 4, or 5 guesses out of 10 (according to the agreement of the players), he has won.

Gōnt: A ball game. There are two goals, about 100 to 150 yards apart. Each is formed by two sticks about 10 feet apart. In the middle, between the goals, is a hole in which the ball is placed. The players carry hooked sticks. Two of them stand at the hole; the other players of each party, six or seven in number, a few steps behind them toward each goal. At a given signal both players try to strike the ball out of the hole. Then each party tries to drive it through the goal of the opposing party.

Łēt!: A ball game. Four men stand in a square. Each pair, standing in opposite corners, throw the ball one to the other, striking it with their hands. Those who continue longest have won.

Sménts: A hoop is placed upright. The players throw at it with sticks or blunt lances and must hit inside the hoop.

Madä': A hoop wound with cedar bark and set with fringes is hurled by one man. The players stand in a row, about 5 feet apart, each carrying a lance or stick. When the ring is flying past the row they try to hit it.

Halha'l: Spinning top made of the top of a hemlock tree. A cylinder 3½ inches in diameter and 3 inches high is cut; a slit is made in one side, and it is hollowed out. A pin 2½ inches long and a quarter of an inch thick is inserted in the center of the top. A small board with a wide hole, through which a string of skin or of bear guts passes, is used for winding up the top. It is spun on the ice of the river. The board is held in the left and stemmed against the foot. Then the string is pulled through the hole with the right. Several men begin spinning at a signal. The one whose top spins the longest wins.

[2] The sticks, 50 or 60 in number, were made of bone or maple, and each was painted with its own mark. Each has a name (157, note).

what this means, since the relatives certainly retain their liberty (207). Visitors are invited to gambling-games (217) or the people visit a neighboring village to gamble there (1.215).

Quarrels and War[1]

There are many references to individual quarrels, murder, and revenge. Families that are on bad terms do not camp together when moving back to their permanent village (241).

Wars and war customs are often mentioned. The people of some villages are described as wealthy and warlike (1.193). A battle on the ice of the river is described in 1.199; and a general war, in 1.217. In a battle between two clans all the men of one side are killed (307). The town of the vanquished people is burned (1.199). Insult is revenged by a person secretly entering the house of his enemy, where he cuts off his head (318). Incidents of murder for revenge are mentioned repeatedly (222, 1.195, N 221). A man who suspects another one of being the lover of his wife, comes home secretly, waits behind the houses until late at night, and then enters to see whether his suspicions are justified (1.195). The Beaver conquers the Grizzly Bear by inducing him to jump into a swamp, in which he is drowned (111). Jealousy between hunters is given as the cause of quarrels. One man tells that his companion clubbed him, threw him down a cliff, and cut him, because he had been unsuccessful in hunting, while he himself had killed much game (97). The same idea appears in the tale of Txä'msem and Cormorant (92). When a tribe or clan resolves to make war on another one, a war party is organized (258). Scouts were sent in advance (196). Such a party may be organized by one generation to avenge the defeat of their ancestors (258). People who have to stay over night in a strange house guard against secret assaults (142, 150). When people fear attack, they build forts. On 319 it is stated that a fort is built with a double wall. The women and children gather stones in the fort, build a walk over the top of the wall, and all the people move in. The walls are evidently made of posts. When an attack upon a village was expected, children and women were sent to a secure place (165). In individual struggles a woman might also be hurt (1.197). Quite exceptional is the appearance of a woman as warrior (316). In war, open attack was resorted to in extreme cases only. In ordinary defense and attack, ruses and strategy were resorted to. On 143 we read of ten men defending themselves by breaking off the snow from the mountain, and thus causing an avalanche, that overwhelms their pursuers.

When a victory has been gained, the people shout for joy, and sing the war-song of their clan (259). The heads of the slain enemies are

[1] The information found in the war stories, pp. 355 *et seq.*, is not contained in these notes.

cut off (1.195) and hung up over the door of the house (1.197). After the head has been cut off, the scalp is removed and kept as a trophy (259). At the same place another custom is described, but not very clearly. The warriors cut down the bodies of the slain enemies on each side, and pull down the skin between their legs. The decapitated bodies are put up on poles (152, 259). The poles, with the bodies attached to them, were sometimes put up in the corners of the house (146, 151). The bodies of the slain enemies are thrown behind the house.

The chief has to pay his tribe for losses sustained in war (430). When a man has been killed accidentally, the murderers may atone by the payment of property for the loss they have inflicted, in accordance with the rank of the murdered person (172).

Social Organization

The tribe is divided into four exogamic groups of maternal descent. These are the G·ispawadwɛ′da, the Ġanha′da, Lax-k·ebō′ (Wolf), and Lax-skī′ᵉk (Eagle). The four groups are, of course, assumed to be known. Clan relationship, position, and property are inherited by a man from his maternal uncle. Property transmitted in this way consists of crests, lullabies or mourning-songs, clan-songs (note on 1.219–221), names, hunting-grounds, bathing-places (308), sea-lion rocks (N 109). A woman recognizes warriors of her clan by their war-song (259). It is interesting to note that in one case at least a man makes over his hunting-ground to his son (244).

In one case distinctive characteristics of the clans are referred to. When visiting the home of an ocean-being, the G·ispawadwɛ′da, who have the killer-whale emblem, are able to swallow seals whole, while the Eagles can not do it (287).

The clans existed before the Deluge, when all the Tsimshian tribes lived at T!ɛm-lax-ā′m (Prairie Town). When the people were scattered after the Deluge, the clans were thus continued wherever they went (1.251). On the other hand, a rather obscure statement in the Ġau′ō story has it that the children of the Sky Being, who were sent back to the earth with their crests, made war upon all the tribes, and compelled them to adopt the clan system (1.217).

A number of stories tell of the origin of crests, or are given as clan stories. These are as follows:

G·ispawadwɛ′da:

- G·it-na-gun-a′ks (285).
- The four chiefs and the Grizzly Bear (292).
- Ġau′ō (1.193, N 221).
- Rotten Feathers (N 234).
- The Grouses (N 229).
- Story of the G·ispawadwɛ′da (297).

Ganha'da:

The water being who married the princess (272).
The story of Part Summer (278).
Explanation of the abalone bow (284).
Story of Gunaxnēsemg·a'd (1.147).
Story of the Ganha'da (285).

Eagle Clan:

The drifting log (253).
The story of Asdiłda and Omen (260).
Explanation of the Beaver hat (270).
Little Eagle (N 169).

Wolf Clan:

Tsauda and Halus (297).
Story of the Wolf Clan (p. 306).
The prince and Prince Wolf (317).
Story of the Wolf Clan (355).

There are two types of clan stories—one telling of the marriage of a woman of the human race with a supernatural being; the other basing the acquisition of crests on the individual experiences of a person, or of a whole group of clansmen.

The tales of the first class are almost all of one type. They tell of a woman who marries a supernatural being, and who, later on, returns with her children to her father's house. The supernatural being presents her with gifts, such as a name, magical objects, wealth, etc., for their children, more particularly for their son. She gives them to the son when he is grown up. Ordinarily no mention is made of the transmission of these gifts to later generations or to the retention of the name given by the supernatural being. It seems to my mind that these stories imply that the gifts, which are always formally transferred to the young man in a potlatch, are gifts made by the husband's family to the wife's family, and become family property, and will be transmitted by him to his sister's sons. There is, however, hardly ever any mention of the existence of sisters. There are even cases in which it seems unlikely that there are other children, because in one case at least (243) it is said that the woman who had had a supernatural husband does not venture to marry again. The tales leave us in the dark in regard to this important point. In one case we even find that the supernatural being gives his powers to his son, who in turn transmits them to his own son, together with his hunting-ground (243 *et seq.*, 1.81, 1.143).

It is true that in the case of cousin marriage, such as was customary among the chief families, a man's property would eventually be inherited by his son's son; but this does not explain the condition referred to here, since the supernatural beings, in their relation to human beings, do not follow the system of cousin marriage, but rather

establish an entirely new relationship. Neither is there any definite statement that the supernatural beings and animals that marry human beings are divided into clans. We only hear of the Killer Whales and Eagles that they are divided into four clans, like the Tsimshian (135, see p. 457). The sacredness of the clans is so great (1.219), that the idea probably did exist that the supernatural beings who married human beings belonged to the proper clan, but this is nowhere stated explicitly.

Some of the tales of the second class imply the existence of the clans before the events of the tale occurred. In other words, they do not explain the origin of the clans, but only the acquisition of their privileges. This appears most strikingly in the story of the G·it-na-gun-a′ks, where we hear that four hunters go out,—three belonging to the G·ispawadwE′da, one to the Eagle Clan,—who then receive from the supernatural being Na-gun-a′ks gifts that become clan property (285 *et seq.*). The Eagle Clan, on their escape from Alaska, acquire through an adventure the Beaver crest (270 *et seq.*), and in the story of Asdiłda, the man whose family receives later on songs and crests owing to the adventures of a woman, wears the Cormorant hat of the Eagle Clan at the very beginning of the story (260). The Wolf Clan also existed before they acquired their crests (354).

In a strict sense, neither the stories of the first type nor those of the second type are origin stories. All of them explain rather the origin of clan property. Examples of the origin of clan property from the father-in-law of a woman who has married a supernatural being are the following: Ġau′ō's daughter is taken up to the sky by the son of the Sky, and has by him four sons and two daughters. The Sky Being gives the eldest one the rainbow crest; the second, the moon; the third, the stars; the fourth the mythical bird Lax-ô′m (Boas 4.284). In another version the eldest is given the moon; the second, the stars; the third, the rainbow; the youngest one, the Lax-ô′m in the form of a man (1.213). In the Nass version only the Lax-ô′m is mentioned, this being the house with three doorways ornamented with skulls, which is given to the eldest one. This version mentions, besides, a head-ornament inlaid with abalone shells, given to the eldest one; for another one, a head-ornament of skins; for a third one, a bow inlaid with abalone. All had blankets made of white weasel skins (N 224). In the version 1.215 it is definitely stated that this was the origin of the G·ispawadwE′da; and this is repeated in the Nass version, in which three brothers go to T!Em-lax-ā′m and become the ancestors of the G·isg'ahā′st, a branch of the G·ispawadwE′da. According to present customs, this implies that the descendants of the two sisters of these brothers form the clan. It is not stated, however, what became of the sisters. It is also interesting to note that the Sky chief gives houses only to the brothers,

not to the girls, who ordinarily did not own houses. Whatever the further descent may have been, the crests were first given by the Sky chief to his son's children.

In the Asdi-wā'l tale (1.71 *et seq.*) the supernatural being Hats!ena's, or in another version (Boas 4.286, and 1.145) Hō° or Hū°, in Nass Hōuẋ (N 225), gives supernatural gifts to his son. Later on this son, who has first taken the name Waxayā'°k, then Da-huk-dza'n, gives these supernatural gifts to his son (243, 1.143).

The lake-being Dzaga-di-lâ'°, the father of GunaxnēsEmg·a'd (1.165 *et seq.*), gives bow and arrows, an otter club, and a copper canoe, as well as his son's future name, to his wife for their son. Later on the young man invites all the sea monsters, who come to his potlatch wearing their crests, and he then takes the name Y!aga-k!unē'°sk, which "staid among his relatives" in the Raven Clan.

A rather characteristic story, although not a clan story, strictly speaking, is that of the Otter prince who abducted a woman. His wife returns to her father, taking her Otter son along, and the latter is so successful a hunter that her father becomes very rich (171).

Here belongs also the story of the girl who is married to a Spider man, and whose mother is taught by him the art of making nets (158).

In another tale a girl marries the Devil's-Club (*Fatsia horrida*), and her son obtains gifts partly from his father, partly through his own exploits. In this tale it is stated that the young man married his uncle's daughter and had a son; but nothing is said about the transmission of his powers, which, according to the customs of the tribe, should have been given to his sister's son (172 *et seq.*).

In the tale 243 *et seq.* we learn of the son of a supernatural being who is taken back by his mother to her father, but nothing is said about the transmission of his powers.

In the tale of the water-being who married a princess (272), a girl is abducted by a water-being. A son is born to them, and then the young woman's father-in-law asks a river to send her a daughter. Eventually the children return to their mother's tribe, where the young man takes his uncle's place, but retains the powers that he had received from his father. He invites the sea monsters to a feast in two houses he has built, and receives from them the carving of a starfish covered with abalone shell for one house, a bullhead with live children on its back and abalone shells in the eyes and fins for the other one (277).

The idea of the gifts of the father-in-law to his son-in-law's family (presented, however, through the daughter to her husband) seems to me to appear with great clearness in the tale of Tsauda, who gives the secret of copper-working in this manner to his son-in-law (306).

Following are a number of stories of the second type:

A chief kills the sea monster Hak!ulâ'q, and takes her for his crest His nephews marry and obviously inherit the crest.

Of a similar type is the story of Deserted One (225 *et seq.*, Boas 4.300), called in the Nass dialect Little Eagle (N 169), who obtains his name (and evidently also his Eagle crest, although this is not stated) from the eagles whom he feeds.

In the story of the Princess and the Mouse, the second husband of the Princess, a Haida, is taught by her Mouse children the Mouse dance, which is then learned by all the Haida tribes. Nothing indicates here that the dance is confined to one clan (232 *et seq.*).

A woman who has married a Bear returns with her Bear children, but eventually they are sent home to the Bears, after having been asked to give success in hunting to their uncles (284).

The acquisition of crests through adventures of an individual is also described in the story of Asdilda and Di°ks (260 *et seq.*). A princess who survives the destruction of her village hears the mourning-song of the being who had annihilated her people; she sees another being named Dzilā′°gâns, who carries a cane with a live frog and a live person on the frog at the lower end, a live eagle at the upper end, and wearing a spruce-root hat painted green. On her travels she sees a blanket glittering like stars (266), a supernatural halibut, and a supernatural eagle. All of these become her crests, which are transmitted to her children.

When the Eagle Clan escaped from Alaska, they had as their crest a carved stone eagle, which was lost on their travels (270). Later they met a supernatural halibut that killed some of their people; then later on a beaver with copper eyes, copper ears, teeth, and claws, whose mourning-song they learned (272).

The man who catches the live abalone bow with the design of the Raven takes it for his crest (284).

Here belongs also the story of G·it-na-gun-a′ks, of the four men who are taken down to the house of Na-gun-a′ks and receive from him their crests. It is interesting to note that three of these men were G·ispawadwE′da, one an Eagle (287). The crests given to the former are the house carving, consisting of two killer whales with noses joined together (it is called Dash Against Each Other), and another house carving, representing green seaweed, a killer whale hat covered with horns, a seaweed blanket, and a copper canoe. The crests given by Na-gun-a′ks to the Eagle Clan are Na-gun-a′ks's hat, representing a sea-apple hat with a human figure in the center and a box inlaid with abalone shell (288–289).

The tale of the Grizzly Bear, who is treated kindly by a chief and in return gives him his clan privileges, belongs here also (292 *et seq.*). The crest here described (296) is a Bear mask with abalone shells for ears, eyes, and teeth, or, as more fully described on 294, a Grizzly-Bear hat, red leggings, and a bow, a Mountain-Goat hat, one dish carved in the shape of a frog, one in the shape of a mountain spring.

Later on he received, in addition to these, a mountain staff. All these had songs belonging to them.

A few of the stories are of a mixed type and refer in part to the descent of the ancestor, in part to his exploits. Here belongs, for instance, the story of Gunaxnēsemg·a′d, who is the son of a supernatural being, but transmits the name Y!aga-k!unē′ᵒsk that he has taken at a feast (1.191). Here may also be mentioned the story of a man who killed the Wolf prince and took his crests—a blanket with cleft hoofs of deer and sheep, an armor set with ears of reindeer and other wild animals, and a hat with a wolf's tail (317)—who, however, was later adopted by the mother of the Wolf whom he had murdered, married two Wolf sisters, and whose children lived in part among the Wolves, in part among the people, and established the crests and a friendship between wolves and man. Here we have apparently a contradiction, for the man is given the place of the wolf whom he had killed. Therefore his sister's children should inherit his place. It is not stated that the children whom he had by his Wolf wife, and who staid with the people, inherited his crests; but, according to their descent, they must have been Wolves, although the Wolves themselves would then have had different clans. In short, it seems difficult to reconcile this story with the present organization of the tribe.

The stories telling how a shaman receives his powers are quite similar to the crest stories of the second type. This may be seen, for instance, on 347, where a man is given the Grizzly Bear, Thunderbird, a being called Living Eyes (the hail), one called Mouth At Each End, and the Cuttlefish; or in the story of the man who obtained power from the squirrel (N 211).

In a few cases the encounter with a supernatural being results not only in the acquisition of crests, but also in the establishment of what seem to be clan taboos, or relations between clans and animals. Na-gun-a′ks forbids his protégés to kill fish (288), a friendly relation is established between the Wolves and the people of the Wolf Clan (322). We may perhaps mention here also the promise to assist their uncles, made by the young Bears, the children of a woman who had been carried away by the Bears (284). In one story of the first type a somewhat analogous incident occurs. There the descendants of the supernatural being are given the power to work copper and the taboos of this kind of work (306). On the whole, however, this feature is not strongly developed.

Names are acquired in the same manner as crests, and are given by supernatural beings to their grandchildren or obtained in an individual encounter. Thus in 273 a male supernatural being calls his son's son Coming Down The Useless River; this refers to the name of the supernatural being himself, and therefore can not possibly belong to the maternal family, since the child's mother was of human

descent. Later (278) it is mentioned that this boy's sister takes the name Killer Whales Are Ready To Go Up, which name, in all probability, also belongs to the supernatural being. The same is apparently the case with the children of the son of the Sky and of a human princess, who receive their names and crests in heaven (1.213). On 306 Tsauda's daughter's husband is said to have taken the name of his great-grandfather, Around The Heavens. Here it is not quite certain whether it is meant that he takes the name of a member of his own clan or not. Tsauda also gives the heavenly name Moon to his daughter, whom he gives to his father-in-law as a substitute for his lost daughter. The name is therefore not one belonging to the girl's clan. Here may be mentioned also the case of the supernatural being of the lake, who gives to his son the name Gunaxnēsemg·a'd (1.165). Nothing is said about the provenience of this name, which either may belong to the supernatural being or may be a new name. Later on this man takes the name Y!aga-k!unē'°sk, which is transmitted to his relatives; that is to say, to his mother's relatives, who belong to the Ganha'da (1.191).

In the story of the man who killed the Wolf prince, and who is adopted by the mother of the Wolf whom he had killed, he takes the name of the dead prince (320).

It would appear from this that all these new names were given by the husband as presents to his wife's family.

The G·ispawadwe'da name Nes-nawa (295) was received, together with a number of crests, from a Grizzly Bear on whom a man had taken pity. In a similar way a shaman receives his name, Mouth At Each End, from the Grizzly Bear; and later he revives his own brother, who had been devoured by martens, and calls him Devoured By Martens (348). The shaman initiated by the Squirrels takes the name Squirrel (N 216). These shaman's names are, of course, not clan names, but should be mentioned here on account of the sameness of the method of their acquisition.

It is interesting to note that the name G·it-na-gun-a'ks (291), which belongs to one of the subdivisions of the G·ispawadwe'da, is taken from the supernatural being Na-gun-a'ks, whose house some members of the clan visited.

In a few cases new names are assumed in a different manner. Thus Raven's father gives him the name Giant (60); a boy who had been deserted by his people because he had displeased them takes the new name Deserted One (232); a woman who has been ridiculed by the people because she had drifted ashore and had married a prince without having been given away properly by her father takes the name Picking Strawberries and Great Haida Woman. These names, being assumed at a great festival, become names of high rank (268). A girl whose eyes are sore because she has always been looking

into the sun is called Yâ°l, which is supposed to have some reference to the blinding rays of the sun (307).

A new crest obtained through an adventure was proclaimed at a potlatch. Thus the man who had captured the live abalone bow gave away its wood and claimed the bow as his crest (284). Only one chief in each generation owns it, and, when assuming it, he gives a great potlatch, at which the story of the crest is told.—The children of the Haida woman who obtained a number of crests after the destruction of the town of Dzī'gwa gave a potlatch; and the eldest one assumed the cormorant as crest, which his uncle had owned before the beginning of the events told in the story, and the various crests commemorating his mother's adventures (267).—The man and the woman who had received crests from the Grizzly Bear showed them at a great feast (294).—The man who had killed the Wolf prince showed his crests—the cleft-hoof garments, the wolf-tail hat, and the long-ear armor—at a festival (320).—The men who had received crests from Na-gun-a'ks announced them in the same way (290, 291). Crests were worn at potlatches by both host and guests. The guests at Dragging Along Shore's feast are asked to wear each his crest (290). The sea monsters at Down The Useless River's potlatch wear their crests (276).

Names were proclaimed in the same manner. Ordinarily the name was not proclaimed by members of the clan to which the name belonged, but by the father or grandfather, who belonged to a distinct clan. Thus the father gives the name in 60, 1.165, N 101; the father's father, a Haida chief, gives names to his son's children from a Tsimshian princess (258); the supernatural being gives names to his son's children (273); a boy receives his name from his mother's father (243) (here it is somewhat ambiguous whether he gives his own name or another name); a man gives names to his daughter's children (283).

On the other hand, in N 164 a boy who gives a potlatch asks his uncle (his wife's father) to distribute the presents and at the same time to proclaim his name.

If on 234 it is stated that the mother gives noble names to her children, it may be meant that names belonging to her family were selected. It does not necessarily imply that the bestowal of the names was performed by the mother herself. In 1.83 and N 227 the mother, after the disappearance of her supernatural husband, announces the name Asdi-wā'l as her son's name, which name had been selected for the boy by his father. In 1.111, however, the mother gives a potlatch, and gives a chief's name to her son. Later on he gives a feast to all the chiefs to make known this name to all the people (1.123). At another place (1.169) the mother, after a hunting exploit of her son, mentions her son's name for the first time, saying, "This is my

child, whom his (supernatural) father called Gunaxnēsɛmg·a′d." Later she gives a great potlatch and announces this name publicly (1.171).

In a note on 1.223 the customs relating to naming are described. In a great many cases it is not stated explicitly who gives the name, but the festival of taking the name or of proclaiming the name is mentioned. Thus it is said (268) that a great name is given to a woman; a boy takes a name publicly (274); a boy and a girl take names publicly (277); a man takes or is given a great name (232, 306, 1.143, 1.191); a girl receives a woman's name (243).

After the names have been established, individuals take names belonging to their families. A boy takes his uncle's name (267), and a man takes his mother's eldest uncle's name (312).

It remains here to state what we can learn regarding the relations between the clans. The towns are the property of certain clans. Thus we hear of a Raven town, an Eagle town, and a Wolf town in Metlakahtla (272, 306), and of an Eagle and a Raven town on opposite sides of a river (270).

On the other hand, it is stated that the chief's brothers-in-law have their houses on each side of the chief's house (234), so that in this case these must be house owners belonging to at least two clans in the village.

Rivalry and hostility between clans is the theme of many tales. Examples are the tale of the war between the Eagles and Ạnha′da in Alaska (270), the Eagles and G·ispawadwɛ′da in G·its!ɛmgā′lôn (253), between Eagles and Wolves in Metlakahtla (307), in the Nass version the conflict between the Gi·t-g·iniō′x and G·ispawadwɛ′da (N 221).

Sometimes a clan, on being defeated, would seek a new home in a distant country (270), or the survivors would flee to their clan fellows in a neighboring tribe, as the G·its!ɛmgā′lôn Eagles to the Nass Eagles (253, also 354). We hear of the Wolf Clan that after a war with the Eagles (316) they were scattered over all the villages.

Family Life

Families.—In many cases families are spoken of, consisting of several brothers and one sister. Thus we find mentioned a chief who has four sons and one daughter (278, 1.115, 1.121, 1.193), and another family consisting of four brothers and one sister (216); a chief who has four sons and two daughters (1.213), another one who has five sons and one daughter, the daughter being the youngest child N 98; others who have six sons and one daughter (140, 161); another family of many brothers and one sister (154); also a chief who has one son and one daughter (260). In quite a number of instances we find a number of sons and two daughters, three sons and two daughters

(267), four sons and two daughters (236, 255). In still others the stories treat simply of the sons of a chief, without any mention of his daughters. Thus there are ten sons mentioned (141), six (131), and four (N 200). An only son is spoken of on 58, 154, 192, and in N 188; the only son of a woman on 243. An only daughter is mentioned on 172. The man who has eighteen Wolf children belongs, of course, in the domain of myth (322). In one story there appear a chief and his sister; the chief has a son, and his sister a daughter (185). Two children, without reference to sex, form the subject of the story N 159. In most of these cases the children are referred to as living in their father's house (244), although a few times (1.195, N 100) they are referred to as living with their mothers. There are hardly any cases in which the social unit of which the story treats consists of a chief and his nephews. We find mention of such a chief and his four nephews on 116.

A number of times polygamy is specifically referred to. Thus the chief is said to have six wives (267), as many as twenty (278), and many wives (238).

After the destruction of a village, a chief, his sister, her two sons and one niece, are the sole survivors (222); and at the same place it is said that four boys and two girls were the only survivors (223).

Love.—Although marriages were arranged as previously described, the personal inclination of the girl was evidently of considerable importance. We hear (185) that the relatives of a prince talk to the father and the uncle of a princess in order to arrange a match for him, but that they are unable to overcome the objection of the girl. In another story a girl's aunt asks her to be kind to her cousin, who wooes her, but whom she rejects (166). Again, at another place, a girl makes love to a man whom she had previously rejected (189).

Clandestine marriages with supernatural beings, and subsequent elopement, are one of the ever-recurring motives of the tales. The man always takes the girl along with him to his town.

A girl sends her maid to a youth in order to tell him that she loves him (189). She asks a visiting stranger to marry her (1.117, N 158). A youth meets in the woods a girl whom he loves (155); a woman pretends to be dead, and her lover visits her in her grave-box in the woods (215); a boy elopes with his cousin (1.171); a stranger marries the chief's daughter (1.115); a prince meets a beautiful girl, and at once wants to take her in his canoe (261).

The boy (154, 242) or the girl (242) who does not want to marry, either on account of a secret marriage or because of pride, is met with often.

A girl who does not like her suitor makes fun of him without mercy (186).

A poor woman pretends not to notice it when a young man who she thinks may be a desirable suitor comes to see her daughter (158).

After a man had married a girl in a foreign town, he might stay there for some time, but finally he would take her back to his own home (N 100). In this way a prince who has married two Wolf wives returns with them to his native village. When he arrives, he first leaves them behind the village; but, after announcing their arrival, he brings them down (321).

Married Life.—Incidents of the joint life of husband and wife are numerous. We are told of ten hunters who go out accompanied by their wives to visit the hunting-ground (141). There are also other cases of women accompanying hunters who go out to stay on the hunting-ground for a long time (152). When the man kills salmon on the river, the woman carries them up and the man hangs them up to dry (77). In the morning, when a noise is heard on the beach, the wife sends her young husband to see whether any animals have drifted ashore (N 151). The woman makes fire for her husband (1.155); she prepares the meals (78); she combs his hair (78); and when they are resting, the husband lays his head in her lap and lets her louse him (1.161). In case of danger, women and children are placed in canoes and sent to places of safety (165, 1.165). The wife will also reproach her husband for improper conduct. Thus a slave-woman reproached her husband for having done harm to their master's son (59).

The husband of a supernatural woman draws water for his wife (213, 1.111).

The love between husband and wife is often mentioned. A man who has lost his wife searches for her (236), and, when he finds her in the woods, embraces her (237). A supernatural woman who had killed her husband in a fit of jealousy mourned him; and when he is resuscitated by her father, the couple are reunited and continue to live loving each other (1.115). The loving wife tries to protect her husband against the attacks of her father (1.89, 1.103). When the couple have to part because the husband longs for his home, and his wife is unable to follow him, she embraces him (1.115). A man who has insulted his wife in a fit of anger prays her to come home, saying, "Come home, my dear wife! You know I love you better than any one" (140). The dying wife addresses her husband, saying, "My dear husband, keep your love for me after I am dead. Don't go home too soon! Watch over my grave!" (152). In memory of his wife the widower makes a wooden figure representing her, which he sets up in his house. He does not touch anything left by his wife (152). In another tale we learn of a man who traveled away from home and had married a supernatural woman. When he returns, his former

wife tries to get him back (211). Another man who had given his wife cause for jealousy was struck by her in the face. When she left him, he followed her, crying, trying to get her back (1.111).

Another phase of domestic life is revealed in quarrels between husband and wife. A woman whom her husband has offended by scolding her does not follow entreaties when he assures her of his love and asks her to come back (139). A man who has been gambling makes his wife so angry, that she throws the dishes into the fire and upbraids him, saying he ought to marry the daughter of a supernatural being. This induces him to leave her and to seek the home of the supernatural woman. Improper behavior of the husband makes the wife first of all downcast (207). In N 126 a man deserts his wife because he is tired of her.

Faithlessness of woman is the motive in several stories. When it is discovered that a woman is faithless to her husband, who, in consequence of her actions, has hard luck and is killed by an accident, his brothers kill her lover (1.195). On 317 a chieftainess is said to be in love with the Wolf chief, and the chief's nephew is in love with the chief's wife (214). Jealousy without cause is the theme of the tale on 270.

The polygamic relations also enter into our stories. The chief with one wife on each side[1] is described in N 194 and N 205. The hunter, when he comes home, divides the game between his wives (238, 1.161). Very often difficulties arise because the chief loves one wife more than the other. In 217 he loves his second wife best because she has a child. In 181 it is said that he loves one more than the other; and in 207 that he loves the noblest wife best. Jealousy between wives is the subject of 216, 238.

Only in one case are the two wives of a man said to be sisters (317).

Brothers and Sisters.—The relations between brothers and sisters are also touched upon. A woman who has been insulted by her husband is asked by her brothers in the most loving terms to go home with them (140); and when she is being transformed into an animal, the brothers can not forget her (141). We are told that brothers love their only sister (278), and six brothers go out in search of their sister who has been lost (163). On 283 one brother after another loses his life in the attempt to rescue his sister from the Bear who has abducted her. After the people in a village have been killed by a supernatural being, a brother takes his sister along, and they leave the village together (157; see also p. 459). When a poor woman returns home with her child, her brothers make fun of her and let her live in the corner of the house (1.167). After they have killed their sister's husband, they maltreat his widow. Only the youngest one takes pity on her (1.137).

[1] See also p. 429.

A widow who has been helped by supernatural beings takes her supply of salmon to her brother's house (160).

In a few cases the relation between sisters is also described as intimate. Thus, when one girl is taken up to heaven by her husband, she wants to have her sister taken along too (298); and when two sisters visit the camp of a hunter and one of them is put into an embarrassing position, her sister tries to protect her against ridicule (154).

Brothers appear often as companions, but there is no special mention of the love between brothers. In 1.193 a number of brothers go out hunting, one of them is killed, and the three remaining ones are very sad. Four brothers, chiefs of one village, are spoken of as each having a house of his own (292). A number of brothers live together who are very active, except the youngest one, who is lazy (116).

Male Cousins.—Cousins (that is to say, sons of a brother and sister) are mentioned once only, when it is told that when a lost man returns and finds that his cousin has succeeded to the chieftaincy formerly held by his father, the two embrace each other, and the new chief receives his returning cousin most kindly (321).

Brothers-in-law and Sisters-in-law.—The relations between a man and his wife's brothers appear, on the whole, as friendly, but very liable to turn into enmity. They bring food to their sister's husband (217). Four brothers give their sister in marriage to Asdi-wā'l (1.121), who later on presents them with gifts of meat (1.123). They, however, become jealous of him on account of his prowess (1.125); and when he goes hunting with them in the canoe of the eldest one, they desert him on a sea-lion rock (1.127). Later on they look for his body (1.133). Another set of brothers-in-law desert a hunter because they are ashamed on account of their lack of success (1.121). Only the youngest one is merciful (1.127, 1.137). When the hunter is saved in a miraculous way, he lives with his youngest brother-in-law (1.143). Brothers-in-law come to visit their sister's husband, and bring him food (217, 1.163). The chief then gambles with them (217); and later, in a fit of jealousy, the chief orders his people to kill his brothers-in-law. The brothers will take vengeance on any injury inflicted upon their sister. For instance, the woman's brothers kill her husband because he has killed his wife, their sister, in a fit of jealousy (270).

In one case we are told that a chief had two wives. The brothers of the younger wife came to visit him, and at this opportunity the chief's first wife falls in love with one of the brothers, who declines her overtures (217). This instance is interesting, because it shows that the two wives of the chief must have belonged to different clans, otherwise the woman could not have approached the other wife's brothers. The incident in which a man kills his Bear brother-in-law (282) can hardly be used in this connection, because obviously it

contains supernatural elements; still it is a reflection of the fact that quarrels between a man and his wife's brothers were not uncommon. In still another passage (225) we hear of a chief who has one son and four brothers-in-law, and that he orders his brothers-in-law not to give any food to his son. Here the wife's brothers, who belong to another clan, appear as living in the chief's village, and to a certain extent subject to his orders. A supernatural woman who is not treated kindly by her husband gives to his younger brother supernatural presents and other gifts, and finally marries him (N 195).

There is hardly any mention of the relation between a woman and her brother's wife. In N 204 a girl goes out to invite her brother's wife to come in.

Parents-in-law.—The wife's parents and their relatives do not seem to have had a very intimate relation with those of the husband. We hear often, however, of their bringing presents of food. Thus in N 192 the relatives of a strange wife bring much food. A visit of the woman's father to the husband's father's house is spoken of in N 230. The girl's relatives, also her father, give property to her husband's father (207). It does not appear clearly whether there is any reluctance on the part of the young woman to speak to her mother-in-law. The latter turns her out of the house because she dislikes her. Incidentally we hear of a woman's father-in-law inquiring how many brothers she has (280), and apparently he addresses her directly.

References to the relation between the young man and his wife's parents are somewhat more frequent. In one place it is said that the mother loves one of her two sons-in-law, the father the other one (299). The young man gives presents to his father-in-law and to his wife's uncles (302). He gives a sea otter to his mother-in-law (1.173). During the olachen-fishing season a man goes out with his wife and his mother-in-law in his canoe (301); another one with his wife and a slave-girl. A hunter sits in the bow of the canoe, his mother-in-law in the middle, his wife in the stern (84). The wife's mother prepares supper for her son-in-law (84). Very often we hear of a son-in-law doing various kinds of work for his father-in-law. He offers or is sent to get fuel (209, 299). He is asked to get fish (301). The tests of the son-in-law (1.89, N 130) refer in part to such tasks imposed upon him by his father-in-law: He gives meat to his father-in-law (1.97), is sent to draw water for him (1.97), is sent for fuel (1.101, N 133). In N 230 a chief asks his son-in-law's help because he is old. When the chief has many slaves, his son-in-law is not allowed to work for him (209). Apparently the young couple may live for some time in the wife's father's house; but after a while the son-in-law puts up a new house (238). As stated before, the couple go back after a while to live in the man's village. The relations between the wife's father

and the husband's father are of course mutual; and as we heard before of the father and the relatives of a woman giving food to the husband's relatives, so we hear also of the man's father giving property to the relatives of his daughter-in-law. One rather characteristic passage tells us that the mother-in-law of a young man does not dare to look angry when her son-in-law, whom she does not like, acts against her wishes (303).

Son-in-law.—There are two stories of the tests of the son-in-law (1.89, N 130) which center in the idea that the girl's father tries to overcome his daughter's suitors. In the further development of this theme, the young man finally gains the love of his father-in-law (1.107). After a clandestine marriage, the father welcomes his son-in-law, and asks his daughter to accompany him to a seat by the fire (1.117). In the story of Chief Peace (214) the relation between the chief and his son-in-law is that of mutual love. The chief mourns for him when he dies, and revives him. I have not found any indication of the mother-in-law taboo.

Uncle and Nephew.—Since in the social organization of the Tsimshian the relation between a man and his sister's children is particularly intimate, it is not surprising that we find many references to the relations between the chief and his nephews. The chief orders his nephews to build a new house (116), to get fuel (116), and to make fire (226). On 154 we are told that a chieftainess had many brothers who loved their nephew. A number of nephews offer to accompany their uncle on a dangerous journey (335). The uncle invites his nephew (189); a man's adopted daughter is given in marriage to one of his nephews (267); a chief leaves his name and property to his nephew (295); he is ashamed because his nephews are overcome in a contest (119). Nephews (*viz,* a sister's daughter's sons) are mentioned as successors to the chief's place (258, 314), and the nephew whose good will is desired is asked to marry his uncle's daughter (231, N 184). On 224 a man marries in a certain village, and for this reason all his nephews desire to marry in the same village. On 284 a woman asks her Bear children to provide food for their younger uncle; that is to say, for her younger brother.

On the other hand, rivalry between uncle and nephew is a marked element in some of the tales. A chief's nephew makes love to the chief's wife (214); a poor orphaned nephew is maltreated by his uncle (N 137); four uncles maltreat a girl returning from the woods, whose parents had died (1.167); and uncles maltreat their nephew, following his father's orders (225). Only the youngest uncle is merciful (1.167). At another place (244) we read of a boy being compelled to go with his uncles against his will.

Parents and Children.—It is rather striking that in hardly any of these cases is there any mention of an intimate love between the uncle and

nephew. On the other hand, the relations between parents and children, particularly between father and child, are described as most intimate. It is said over and over again that parents love their children very much (for instance, 297); and even more often, that a father loves his son very much (137, 192, 244). On 247 it is said that a boy loves the father very much. It is an expression of the love between father and son that a boy sleeps in his father's bed, cries when he thinks that his father has been killed, and lies in the bed of his lost father, weeping (249). Father and son cry when they have to part (244, 248). A father thinks always of his lost daughter (163, 170). He searches for her when she is lost (N 230). When the mother scolds her son, the father stops her (193); but at another place we hear that when a child dies, the mother dies of sorrow (172). When a woman gives birth to an otter, she finally takes pity on him and begins to love him (168). When a visiting woman allows the hostess to take charge of her infant child, she constantly looks at it, full of fear that something might happen to it (142). When her child is killed by the hostess, fear prevents her from crying (142). When a slave-woman in a starving household has secured some meat, she feeds her children secretly (229).

The children grow up in their father's house (234). Even a married man lives in the same house with his mother (1.195). When the father returns from hunting, the children run to meet him (94). The children give property that they have procured to their father; therefore the father of hunters is wealthy (161). A woman who has obtained food from a supernatural being gives it to her parents (240). A young woman who finds food shares it with her mother (1.73). On the other hand, a woman who is not treated well by her husband asks food from her father's people (238).

Returning travelers are met by crowds, who assemble in front of the house of the father of one of the travelers. They then go to this man's house (262). A lost woman returns to her father's house (342). A lost hunter returns to the house in which he finds his sister, while his wife and children have to be called in (104). A lost prince returns to the house of his father, who has died during his absence, and whose nephew has succeeded to his place and has inherited his house (321). The body of a person who has died is carried to his father's house (203).

When a person had been away for a long time, he would naturally return to his parents' house, and therefore several times we find mention of a hunter who had been absent for a long period, and who finds his parents dead (1.115). The same happens to a girl (1.167). The lost girl who returns to her father's house goes straight to her bedroom without speaking to any one (170). In 1.195 we find the married sons living in their parents' house, for the youngest one of

the hunters goes home and asks his mother in regard to the doings of the eldest brother's wife.

The father gives presents to his wife for the purpose of giving them to his son when he is old enough (see p. 414), and the young man asks his mother for his father's hunting-tools (1.143). On the other hand, the son gives hunting-dogs to his father as a present (1.143).

The duties which the father's clan performs in the social advancement of an individual do not come out very clearly. We learn that the cradle for a child is made by its father's father, a supernatural being, who is paid two elk skins, ocher, and eagle down by the child's mother's father (241).

The daughter is carefully guarded by her parents (see p. 432). The father who does not want to let his daughter marry is an oft-recurring motive in these tales (161, 177, 232, N 229). In some cases the father consents to a secret marriage which his daughter has entered into against his will (298, 1.117, N 229), but he may harbor enmity against his son-in-law who has married his daughter without his consent. In other cases the child is deserted by him (432).

When a chief desires to obtain a treasure, he offers his daughter in marriage to the successful competitor[1] (N 138). A hostile relation between father and son, developing from the fact that the two belong to hostile clans, appears as an element of one tale only, when, after a war in which all the men of one clan have been killed, the chief kills all his sons who are the children of a woman of that clan, for fear that they might avenge the death of their relatives (307). For that reason it is also said at this place that the only surviving boy hates his father.

We do, however, find numerous cases in which a chief is displeased with his child of whom he is ashamed for one reason or another. On 225 the son will not work. When the strain becomes great, the father deserts his child. Thus the father sends off his voracious child (60); the chief deserts his daughter, his nephew, and the grandmother of the latter (N 145); he deserts his son, his son's grandmother (presumably the maternal grandmother), and a slave (227 and N 171). On the other hand we hear of the deserted boy who becomes successful and will not help his father (230).

At the death of a man or a woman, their children give a potlatch (N 186). Disobedient children are spoken of only once (126).

We often find women described as living far away from their relatives. The woman married in a foreign country tells her children her story (268). She tells her story to her grown-up children (234), speaking a language which all her younger children do not understand. Only the eldest one has learned her language (235). We also hear of mother and daughter living at different villages, who

[1] See also p. 432.

meet during a famine, each hoping that the other one might assist her (1.71). In the story mentioned before, in which the man kills all his sons, fearing their revenge, the mother is described as loving her son and finally running away with him (307). She flees from the ill will of her son's uncle (244).

The poor lonely woman and her daughter sleep on opposite sides of the fire (1.73). When a supernatural being approaches her daughter, she allows her to be married, pretending not to notice what is going on (158). A bad woman offers her daughter in marriage to a visitor, whom she intends to kill while he is asleep (N 234). The mother urges her son to marry (242).

Grandparents and Grandchildren.—Very often the relations between grandparents and grandchildren are referred to. The grandmother who stays with a boy in a small hut on a brook (N 117), the grandmother who stays with an isolated girl (N 96), and children deserted with their grandparents (see p. 432), are not of rare occurrence. In one tale from Nass River a boy who lives with his grandmother makes fun of her and maltreats her (N 119, N 121), but finally he is anxious to return to her.

When a woman is married in a foreign country, she likes to send her children back to her father. Thus the Grouse children visit their mother's father, and at his request call in their parents (N 230). The children of the princess who drifted away in a hollow tree visit their mother's father (256). The children of the Bear go back with their mother to their grandfather's house (283). The woman who had married the Mouse and had drifted to Queen Charlotte Islands also sends back her children to visit her father (234). In several cases the children are sent back because their paternal grandmother scolds them. The incident generally takes the form of the children romping in the house and falling against their father's mother, who then reprimands them and calls them children of slaves (234, 256). In only one case does this incident refer to the mother's mother (283).

It is stated on 274 that the father of a male supernatural being sends back his son's children to their maternal grandfather.

A number of cases of adoption are referred to in the tales. The Wolf Woman adopts the slayer of her son in his place (320). She calls the animals to a feast, and shows them her adopted son, who then marries her brother's daughters. A Haida chief adopts girls who drifted ashore near his village in a hollow log, and his sons marry them (255). At another place a couple who have lost their daughter find a girl, and adopt her in place of the dead girl. Then the father's nephews marry her (234). The apparent discrepancy in usage may be due to the fact, that in the first case the Wolf Woman adopts the youth as a member of her clan; in the second the Haida chief makes

the girl a member of his own clan; while in the third she takes the place of his daughter.

I may mention here also the statement that a supernatural being who caused the loss of two sisters gave to their parents in return the daughters of one of the sisters, whom he had taken to the sky (303). One of the two lost women, it seems, was actually reborn as the child of her sister (303).

Chiefs, Attendants, Slaves, Council

Chiefs and their Families.—The chief is the head man of the clan. He has the privilege of using certain names and crests (see p. 411), and has also limited social and political rights and duties. On the whole, the chief is represented as taking care of the welfare of the people of his village.

In ordinary life he takes part in the occupations of the whole tribe, although he has men who may work for him. He goes out fishing with his brothers and his brothers-in-law (285). He asks a guest to go fishing with him (92), and comes back after an unsuccessful fishing-excursion (239). When the chief goes with his tribe to search for beautiful feathers, he is given the first choice (344). The chief's sons are expert hunters (161), and for this reason their house is full of grizzly-bear skins (311). The prince makes arrows for hunting (192, 225, N 170), and, assisted by his slave, he takes a halibut up to the house from the beach. We hear also of chiefs' nephews or sons-in-law going out to get fuel and to do other service in the house. The chieftainess goes with her maids to pick berries (1.147). She prepares a meal for the visitor (N 190). She washes the skin of a white sea otter (1.173). The princess goes out to draw water. Nevertheless the noble woman is not expected to do hard work (see p. 432).

On the other hand, the people work for the chief (278). They fish and pick berries for him (182, 239). Girls pick berries for the chieftainess (278). The chief sends out his hunters (94, 146). They go out to search for his lost son (208). In general, the people obey his orders (165). When it is time to move camp, the chief sends out his slave and orders the people to move (see p. 435). He is called the master of the town (N 169); and it is said that there was one chief and a chieftainess in the town, indicating their high position (N 188). We hear, however, also that there are two chiefs (161) and six chiefs (295) in a town, indicating that the wealthiest and noblest men of the clans were designated by this term. In large towns there are therefore also many princes or people of noble birth (161).

In return for their services, the chief must feed his people when they are in need (294), and be liberal in arranging feasts. The people have fun in the chief's house every evening (218).

On ceremonial occasions the chief and the chieftainess do not do their own work and do not talk to the people, but have their attendants and messengers who work for them. These may be younger members of their own families, people that do not belong to the high nobility, or slaves.

It was mentioned before that chiefs' nephews or sons-in-law work for them. On important occasions the chief sends his nephews as messengers (104) or as his speakers (224). In one case he sends his own sister, accompanied by some men, as his messenger, and finally goes himself with his sister to invite a great chief (275).

When messengers come to invite a tribe, the chief invites them to his house (132). On the other hand, when he is traveling, he sends his messenger to announce his arrival; and when he is offered food, his messenger tells the people whether the chief will accept it (N 40). When his son dies, he orders all the people to put out their fires, and punishes those who do not obey. In this case his authority seems to extend even over a village located on the opposite side of the river and inhabited by another clan (1.197). It is said that a chief maltreats a clan that he has vanquished in war (311).

Since all the people work for him, the chief is rich in property as well as in provisions. A chief has four canoes full of slaves (1.189). When all the people are starving during a famine, smoke is still rising from the houses of the chiefs (295). He owns the weapons for war and distributes them among the people[1] (N 142). When a chieftainess travels about, she is accompanied by many slaves (241).

When strangers visit the village, they are called into the chief's house (72, 292), and give presents to the chief and to the chieftainess (N 190). When at a festival or at other times the present offered to the chief was not of sufficient value, he took offense (314).

As stated before, the chief's house was the principal building in the town, and stood in the middle of the row of houses, or, in a town of several rows, in the middle of the front row (see p. 395). The chief's house was carved (100), and the most beautiful houses were known among all the tribes. A new chief might build a new house (238). In the tale of the origin of the clans it is said that the Chief in Heaven built houses for his sons' children, and decorated the front with carvings (1.213). There is no indication in the tales that this was the regular custom of the people and that the houses of the poor people were carved.

The chief, as leader in war, was responsible for the safety of his men. When any of his followers were killed in war, he had to pay the relatives for the losses they had sustained (119).

Before his death, the chief invited the people, transferred his property to his sister's son, he and his relatives sang his mourning-song,

[1] See also p. 365.

and after he had died his tribe mourned over him for two days and two nights (295). At another place it is told that a dying chief gave his place to his niece's eldest son (258).

The people take an intimate interest in the chief's family affairs. When a chief dies, the people travel about to investigate who has caused his death (313). When his child dies, they go to his house to console him (58), or they invite him in order to comfort him (342). When he wishes to marry, he submits the proposal to his tribe (179), who try to find a wife for him (179). When a princess disappears (340) or is lost out of a canoe (273), the whole tribe is stricken with sorrow, and the people search for the lost princess in all the villages (163).

In one case we hear of a chief who has paid out all his property to his tribe to repay the losses that they have sustained in war. Because he is poor, the people desert him (119). There are, however, other cases where the old chief who has lost his eyesight is still respected by the tribe (258). When the village belonging to a clan is conquered by enemies, the chief flees with his niece to his own clan on Nass River (253).

If the chief is desirous of accomplishing a certain end, he announces that he will give his daughter in marriage to the person who achieves the task that he sets him (N 141). It seems rather curious that such an incident should happen among the Tsimshian, since this would exclude from the contest all the members of the chief's own clan.

When any event of importance happens in the village, the people assemble in the chief's house (N 138).

Nose and ear ornaments were used by chief's children (178). The labret, which was used by females only, four holes in each ear for ear-ornaments, and the perforation of the septum, were all indications of high rank (303).[1]

The chief's children dress in beautiful valuable garments. A prince who goes out fishing wears a valuable cormorant hat (260), and princes dress in marten garments (193).

The intimate relation between a chief and his children is indicated by the fact that a princess who is in danger offers all her father's wealth to a shaman in order to be rescued (341). At another place she says to a person whose help she asks, "My father's property shall be your property, my father's canoes shall be your canoes, my father's slaves shall be your slaves, my father's coppers shall be your coppers" (1.157).

I have discussed on p. 425 the relation of the father to his children: and we have seen that in cases where the prince acts in a way unbe-

[1] When the daughter of a person of rank was able to walk, her parents made a small hole in her lip. All the men and women of the girl's clan were invited, and the child's mother would give all her property to her husband's sisters. When the child was grown up, the lip-hole was enlarged. The highest chieftainess had the largest lip-hole and largest labret as a sign of her high rank. Girls who had no labret were called slaves (299).

coming to a member of the nobility, he may be deserted by his father. This happens when a prince, instead of catching salmon, makes arrows and feeds the eagles with the salmon that ought to be stored for winter use (225, N 169), and when another one is voracious and greedy (60). Although the prince and the princess should marry according to the wishes of their parents, they often follow their own inclinations (see p. 420). A prince is married secretly to a Lake Woman (155); and a princess who marries a Mouse Man is put into a box which is sent adrift on the river (233). There are many tales based on clandestine marriages of princesses.

When scolded by his father, the prince may leave his paternal home. In this case he tells his slave that he will leave his father's house (193, 208). Friendship between the prince and his slave is often referred to. When the prince and his slave are deserted, the prince generally first looks out for the needs of his slave before attending to his own needs (N 173).

The social position of chiefs' daughters is very high, and they were carefully guarded by their parents. The bed of the princess is over her parents' bedroom, so that access could be had only from the parents' bed (161, 232, 297); her maids have their beds under hers (297). The chief bars the door of his house every night to protect his daughter (161). She is watched by her parents, brothers, and maids (161). She must not go out on the street in the daytime (297) or when other people are about (161, 297). She has a number of companions (1.147) or maids (340), who watch over her. Ten companions are spoken of on 297. When a girl goes out, she is accompanied by her maid (161, 232). On 318 the princess orders her maid not to let the people know what she is doing. While she is asleep the people keep quiet (162). She goes to bed early and rises late (161, 232). The parents are very particular whom she shall marry, and often do not want her to marry at all (161, 177, 232, N 229). On the other hand, the girl resents this restraint and wants to marry (297).

The Prince and his Friends.—Four boys are selected among the noble people of the village to grow up with the prince as his friends (173, 187, 322). Three friends are spoken of on 260, 307, 317. Good boys were selected as his companions (322). The relation between the prince and these youths is very intimate. In 154 we hear that a prince and his friend sleep in one bed. The prince and his friends go hunting together (317); they travel together (173, 284, 303); they go out together to get a supernatural arrow (308), go to the house of Chief Pestilence (187), and set out to get the supernatural copper (303).

When men go out hunting, there are generally four men in a canoe (75, 135, 171, 260, 285).

A prince's friends make a fire for him, and after the meal take away his dish (N 190). In cases of danger the friends will always stay with the prince. Thus they stay under his coffin (203). In cases of trouble there is generally one companion who does not want to leave his friend. A boy's companions leave him one after another (323); the friends watch by the body of a prince, and leave him one by one. The last one is unwilling to leave the body (203). The friends of a princess who has some difficulty in carrying her berries home leave her one by one, until finally the last one, who is unwilling to leave, is sent back by her (279, 1.149).

When a young man sets out on a dangerous expedition, his friends insist on accompanying him, until he finally sends them back (165). The young man who visits the house of Chief Pestilence leaves his friend at a brook, making the most dangerous part of the journey alone (187). A youth who sets out on a dangerous expedition is accompanied by two friends and a slave. First the two friends are sent back by the Mouse Woman, who gives advice; then the slave is told by his master to wait (N 129).

Council.—Matters of importance are decided in a council of wise men. Thus, when a flash of lightning proceeds from a bundle thrown down on the floor of the chief's house, he calls his wise men and asks them to explain the significance of the event (219). When a chief finds out that wise people are starving and a Gull has given meat to one of his slaves, he sends messengers to call the wise men, in order to ask them what they think (230). A chief is urged by his people to take a wife, and when he agrees the wise men take counsel and choose hunters to search for two women whom the chief is to marry (179). When a young man has obtained crests, his father, the chief of the village, calls all his wise men to consider with them what to do, and upon their advice builds a fort (319). When a number of travelers have lost a princess out of their canoe, a meeting of the wise men is called, who conclude that a supernatural being has taken her away (273). When a number of young people have been killed by a ghost, the wise men assemble and suggest to the parents to call in the shamans (338). In the same way, when a girl has been hurt, her father calls together the wise men and asks them what he shall do to cure his daughter. They advise calling in the shamans (82). When a young woman requests her father to send food to her husband, he calls in the wise men, who advise him to do as she requests (184). When a chief's grandchild is crying all the time, the chief calls his wise men to tell him what the boy wants (61).

We also hear of councils of shamans who want to kill a rival (328); and when the animals try to arrange the seasons, they call a meeting of all the animals, large and small (106). When the Ghosts are

troubled by a very successful shaman, they all assemble in council and determine to kill him. It would seem that in these last cases councils of the whole tribe are referred to (325).

Messengers[1] *and Attendants.*—Attendants are sent to act as messengers (163), to watch a grave (215), to put fuel on the fire and to spread mats for visitors (296), to call visitors to come down to the fire in the middle of the house (286), to give fat food to guests (98), to prepare a meal for guests who are expected (179), and to feed the guests (110). At a feast they are sent by the chief to see what kind of food his wife's relatives have sent him (184). The chief's "men" bring down his property from the sides to the middle of the house (233).

The chief's messengers have to perform many duties. As just stated, his own relatives, his attendants, or slaves (see p. 430) may act as messengers.

Young men and women are sent in two canoes to take the chief's wife to her father and to act at the same time as messengers (181). Messengers are sent out in four canoes to look for a deserted boy (N 160, also 230, N 180). A shaman is called by three messengers (335). Messengers are sent to invite people (132, 275), to call the people to the chief's house (321), to ask for help in taking revenge (135), to request a girl in marriage for a chief (179, 298).

Slaves.—The miserable condition of slaves is referred to (59). They live in the corner of the house (229). A slave-girl who enters a house sits down at the end of the fire (N 189). Wealthy people have many slaves (161); and the son-in-law of a chief is not allowed to work, because the chief has many slaves (209). They carry food (59), take animals up from the beach to the house (227, 302, N 172), they are sent to get firebrands for starting a fire (1.197), they start the fire in the house (209), and attend to the cooking (59, 85). They take care of children (216), give them to eat (59), carry crying children about in the house (61). They are sent out to pick crabapples for the chieftainess (240), or the chieftainess goes out with her slaves or maids to pick berries (317).

When the people go out olachen fishing, a slave-woman sits in the stern, while the other slaves manage the bag nets (229). Children who go out traveling are accompanied by six slaves (268). In war they are sent out as scouts (196).

A chief sends out his slave as messenger to see what causes a noise outside of the house (286). At other times the slaves are sent to call the people to the chief's house (193, 321). They go as messengers to investigate the fate of a deserted boy (N 180). A slave traveling with his chief goes ahead of him and announces his arrival (72). He

[1] See also p. 438.

speaks in behalf of the chief (74); and when his master is visited by members of the tribe from which he has been taken, he serves as interpreter (255). A supernatural being who wants to marry a girl sends his slave to woo her (298). When the tribe has to shift its camp, the slaves are sent out by the chief to give the order (230, N 145, N 162, N 171, N 184).

The relation between master and slave is often described as one of great friendliness, the master taking good care of the slave. In one story it is told that a slave who has been maltreated by strangers goes to his master's house to complain (286). Stories are quite numerous in which we hear of a noble person being deserted with a slave. A chief, his nephew and slave, are deserted (119). A boy deserted with a slave procures food for the latter (227; see p. 444). Slaves are given as a present to the chief's son-in-law (209). Another chief buys a slave as companion for his son (192), and at the same place the love between the slave-boy and his master is described. A prince who wants to leave his father's house tells the slave of his intention (208). A slave-boy who does not want to desert his master, the prince, is ordered by him to stay at home, and he cries bitterly when the prince leaves (193). Afterward he tells the chief that the son, his friend, has left his father's house (207).

When a totem-pole was put up, a slave was killed, and buried under the pole (259). A man kills his wife's maid because she lies to him (307). Slaves are described as standing in fear of their master (1.179). Slaves may be sold or given away as presents; they are counted among pieces of valuable property (see p. 436).

When the members of one clan make war upon another clan, they rescue the slaves of their own clan who had been captured at a previous time (259).

Property.—While the possession of what is called rich food (see p. 406) was essential for maintaining the dignity of the family, the provisions themselves were not counted as constituting wealth. Wealth is obtained by selling provisions for other kinds of goods, which, after they have been accumulated, are distributed in the potlatch. It seems that the ordinary road to wealth was through success in sea hunting or in land hunting. In a great many cases we are told that the successful hunter who has accumulated a great deal of food sells it for property. Elk skins are most commonly mentioned among valuable objects. Following is a list of objects offered in exchange for food:

Elk skins, marten garments, sea-otter garments, canoes, raccoon skins, and all kinds of property (211).

Elk skins, spoons made of elk antler, slaves, large coppers, houses full of elk skins, thousands of raccoon skins, and horn spoons (243).

Elk skins and all kinds of goods (212).

Elk skins, slaves, canoes, abalone shells, many hundred scores of raccoon skins, sea-otter garments, marten garments, dancing-blankets, and all kinds of goods (231, 232).

Elks and slaves and other goods (N 164).

Elk skins, canoes, and slaves and all kinds of goods (N 186).

In 1.171 it is implied that a white sea-otter skin is of great value.

Copper plates were of very great value. In a note in 1.171 it is said that a single copper was worth a large number of slaves, canoes, and other kinds of property.

Certain kinds of food are considered as unfit for chiefs. Mussels are mentioned as cheap food (185).

In descriptions of the wealth of people it is said that they had four houses full of property (N 186). Two lonely women have two large houses full of provisions, which they trade for property (1.81).

The simple statement that persons become rich by selling meat and other provisions is found (108, 242, 274, 1.81, 1.123, 1.171). It is stated as particularly remarkable that a hunter becomes rich in a foreign land (267). In one place it is said that the chief distributes his food, and is given in return presents of skins, etc. (294). In one case at least it is said not only that the hunter acquires meat, fat, and skins of all kinds of animals, but that he also makes spoons of mountain-goat horn and spoons and dippers of elk antler (244). On 274 the principal industries of the various tribes are mentioned, all of which consisted in the manufacture of objects given in exchange for food.

In these lists other kinds of property used for sacrifices are not enumerated. These are particularly tobacco, red paint, and sling-stones (N 88); tobacco, tallow, and coppers (208), which are taken along on canoe journeys. On a journey to supernatural beings, food, coppers, eagle down, and red ocher are taken (308). In order to propitiate a killer whale, tobacco, red paint, and sling-stones are thrown backward from the canoe (N 92); and elk skins, ocher, and eagle down are given away as offerings (241). See also p. 451.

In other cases people become wealthy by their shamanistic art, for which they are well paid (328).

A chief who has to pay for losses sustained in war gives in exchange coppers, slaves, large canoes, elk skins, etc. (119).

When canoes are sent on a visit, they take along as presents either food (235) or property, such as coppers and slaves (256). A tribe that make their escape after having been vanquished in war take along all their property—coppers, elk skins, marten garments, etc. (271). Buying and selling of goods are referred to a few times without a special statement as to the character of the purchase medium. Thus we read on 268 of the purchase of a canoe.

Trading-expeditions are referred to in N 196, where the people go inland to trade red ocher for weasel skins.

On p. 362 the custom is described of destroying life and property in order to regain a loss of prestige sustained by some act that is considered shameful. In this sense must be understood the act of a chief referred to on 233, who has his daughter, who married a Mouse Man, sent adrift in a box lined with ten coppers, many elk skins, marten blankets, and expensive garments. Here may perhaps also belong the reference to a girl who is put into a pit lined with costly garments and coppers at a time when the tribe was expecting a disaster sent as a punishment for the acts of the chief's son (264).

Visitors and Festivals

The reception of visitors and formal feasts are elaborated on a similar plan, and I shall therefore describe these together, beginning with a simple visit, and ending with a great potlatch. When a traveler arrives at a village, the chief sends out a messenger to call him into the house, and he is given to eat (142, 194, 292, N 113). A hunter arriving at a village is called into the house and fed (94, 179). A chief walking in front of a town is called in by the head chief and treated to rich food (72, 98). When a man looks into the last house in the village, the occupant, a woman, calls him in, smiling; and when the chief learns of his arrival, he is taken to the chief's house, where he is given to eat (146). A traveler who reaches the house of a lonely old woman is called in and given to eat (127). A chief sends out four messengers to invite a visitor (235). The visitor should be given good food. When a slave-girl who arrives as a visitor is given salmon-backs, she resents this as an insult and leaves (N 188).

In a tale of the town of the Mice, no strange human being is allowed to come near; but finally the husband of the mother of the Mice is permitted to visit the village, and four messengers take him in (237). Travelers who are not certain of a friendly welcome hide behind the houses, and one of them shows himself on the beach (254).

The visitor may be called in by the people who happen to see him first (85, 95, 121). If the visitor is an important person, he may also send his own messenger to announce his arrival (63, 72). Then the people come out to meet the stranger (72). When entering the house, he should wait in the doorway until called by the chief himself (188).

When the visitor is led into the house (208), a good new mat is spread for him by the side of the fire, and he is invited to sit down on it. This is a very common incident in all the tales (85, 94, 108, 226, 236, 254, 296, N 230). A grizzly-bear skin is spread for the visitor to sit on (153). The mats are, of course, not always specifi-

cally referred to (63, 92, 279, 1.129, 1.151). Sometimes the guests stay on the platform of the house until the meal is ready, and are then called down to the fire (286). The chief himself is seated in the rear of the house (108, 321). Noble guests are seated at his side (324) or on his right-hand side (321). The chieftainess sits next to the chief (218), one wife on his right, the other one on his left (N 194, N 205). The child for whom a feast is given sits in the rear of the house (60), taking, obviously, a position quite different from that of a guest. A princess, on the other hand, who is welcomed with great ceremony and carried into the chief's house on a wide plank, is placed by the side of the fire (211).

A hunter who returns with his game, puts it down on mats spread out on the ground, and gives it to his father-in-law (1.95).

The meal that is served has been described before (p. 406). When food is prepared for the guest, he smiles to express his pleasure (94).

All social events are celebrated by feasts, often accompanied by distribution of property. A man gives feasts to his uncle's people (274). A successful hunter, on his return, gives a feast to all the people, builds a large house, and becomes a head chief in his generation (154). A successful fisherman invites all the Tsimshian tribes to a feast (171). Another one gives a feast to the chiefs almost every year, so that his fame spreads all over the world (291). Still another one gives many feasts to all the tribes (242).

A chief sends a messenger (N 77, see p. 434) to invite his own tribe to a feast, and to ask the consent of his people to give a feast to all the other tribes. Then he sends out messengers (180, 183, 290). On their arrival, the messengers are called into the chief's house, where they are fed (132). The messengers return and announce the acceptance of the invitation. Sometimes the date set for the great festival may be as many as two years off. Then the chief's people and related tribes will gather, and, in the interval, make the objects needed for the festival (275). When they are ready, messengers are sent out again to invite the people. On the appointed day the guests arrive (290). Before they reach the village they dress up in their best clothing, paint their faces red, and cover the hair with eagle down (257). They stay in their canoes in front of the village while the people assemble to meet them (210, 290). The head chief invites them to come ashore (290). The chief's people then come out of the chief's house, dancing and singing, to welcome the visitors, and go back. Then the visitors are led into the chief's house. If there are several tribes, each tribe is assigned a seat by itself (183). When the guests are seated, they sing and beat time on planks and on a wooden drum (63), and the chief dances in their honor (63, 321), or his people dance (224), wearing their crests (132). The guests wear

their crests (290). Then slaves or the chief's attendants serve food to the guests (183, 224, N 193).

After the feast the guests take the remainder of the food home (250, N 207). In a great intertribal feast the dishes and the remainder of the food are thrown into the fire (277). It is said that the guests who come from other villages take food home in their canoes (180, 183).

After the meal is over, the chief announces the object of the invitation—to proclaim a wonderful experience of his tribesmen (101), to announce the return of a lost daughter (343), to celebrate the supposed return to life of a deceased daughter (267), to show his daughter's son whom the daughter brings when returning after a long absence (242), to welcome a returned male cousin (321), to tell of adventures (151), to celebrate a marriage (299, 1.171), to show his bride to the tribe (180, also 1.111), to welcome guests (109), to show guests to the people (287), to test the strength of his nephews (118), to prepare the body of a dead child (58), to take a name (274, 312, 1.83, 1.123), to proclaim a crest or take a position of high rank (267, 284, 290, 294, 312–313, 320), after the death of father or mother (N 186), or to deliberate over matters of common concern (106, N 76; see p. 431). A chief invites his own people in order to ask them to gather food which he intends to send to his daughter who is married in another village (182). During a famine a chief invites all the tribes in order to feed them (160, 183).

Great festivals are given when a man takes a position. A prince, for instance, sends messengers to all the tribes, and invites chiefs, chieftainesses, princes, and princesses, and announces that he takes his mother's uncle's greatness. Then the presents are given away (313), while he holds a copper on his chest (232) or head (N 164).[1] The host sings while he stands by the pile of property (N 164). In N 199 the guests sing. Then the goods are distributed.

After the food has been served, the chief gives away his presents, which represent very great values (232, 313, N 194). These are brought down to the middle of the house (233, 294, N 164, N 193, N 198) and distributed by the host's uncle (N 164). All kinds of property (see p. 435) are given away; and every guest receives his share, the chiefs more than people of lower rank. Thus it is said that a widow gives each chief one bundle of salmon, and divides one bundle between each married couple (160). During a famine the presents consist of various kinds of food (213, 231). At the same time food is sold to visitors for property which may be distributed at the same festival (213).

The ocean-being Na-gun-a'ks, who has received presents from his human guests, distributes them among his guests at a festival to

[1] In a note (313) it is also stated that he stands before the people, holding a copper over his head.

which all the ocean-beings have been invited, and in return gives his human visitors a number of crests (287–288).

Visitors who come to a village after slaying a sea monster are called to the chief's house, the people dance for them, and they are feasted. Then the nephew of the visiting chief announces that his uncle wishes to marry one of the village chief's relatives. The old people choose one of the village chief's wives, and the whole village gives property to the young couple (224).

A chief invites the sea monsters, feeds them, gives his presents, and in return requests the two most dangerous ones to take places where they will not imperil canoes (277).

The Mountain-Goat tribe send messengers to invite a whole tribe to a great festival, and ask them to erect a village near their own, in which to live during the festivities (132).

A chief who receives gifts of food from his daughter's relatives (N 231) or from his wife's relatives (Robin) distributes them among his guests.

A man who gives many potlatches becomes a great chief (1.189, N 194).

When the son of a daughter married among strangers comes to live with his mother's father, all the tribes are invited, so that they may know him. On 171 one tribe has been forgotten, who then kill the youth because they do not know him.

When a chief of high rank is not invited to a festival, his friends will not come either (275).

Marriage and Death

Marriage.—The normal type of marriage, as described in the traditions, is that between a young man and his mother's brother's daughter. Thus a deserted boy marries his youngest uncle's daughter (231), or his uncle's younger daughter (176); a mother requests her daughter to marry her cousin (244); a princess marries her cousin (234, 238, 244). Evidently this narrow restriction of marriage often found resistance. This is expressed by the characteristic type of stories of a girl who refuses to marry her cousin (166, 186). In one case it is even said that the girl hates her cousin whom she is to marry (166).

Very peculiar is the remark (185) that a prince is to marry his mother's brother's daughter in order to inherit his uncle's house. This sounds as though the recorder considered this marriage essential in order to secure the succession. This, however, was certainly not the old condition of affairs.

On 154 it is stated more loosely that a prince marries one of his father's relatives, meaning by this, obviously, one of the father's clan. In several cases a girl adopted by a man is described as marrying one

of his sister's sons (267). Evidently the story of a girl marrying among the Haida belongs to the same class (255).

The idea that a person must marry outside of his or her clan underlies also some of the marriages to supernatural beings. Chief Peace gives his daughter to a visitor (209), another princess marries the son of the Black Bear (279), and a prince marries two Wolf sisters (320).

The incident told on 260, in which it is stated that a prince marries a neighbor's daughter, is interesting, because this implies that the neighbor's wives must have belonged to different clans, or more probably, that the heads of two households in the same village belonged to different clans.

More general statements referring to the marriage of a chief's son to a princess were quite common (as 207 and 123).

Clandestine marriages are evidently reflected in the numerous tales of supernatural beings who marry girls over whom their parents watch carefully (161, 166, 172, 192, 232). The same is said in regard to a widow's daughter (84, 158). The incident that parents will not allow their daughters to marry because none of the suitors are good enough for them, or because of their love for their daughters, appears very commonly (297). The marriage of the girl, if not automatically determined by her marriage to her cousin, may also be decided upon by her brothers. Thus, in a family consisting of a number of brothers and one sister, the brothers give away their sister in marriage to a hunter (1.121).

After a clandestine marriage the young man gives marriage presents—three coppers to his father-in-law, three to his wife's uncles, and four to his own uncles (1.171). The wife's mother brings marriage presents to her son-in-law, who distributes them (N 198). The wife's father gives only a little property to his daughter when she marries a chief and is taken to his house and village, promising, however, larger gifts for the following winter (180).

In one case a chief agrees to marry a woman selected for him by his tribe (179).

Ordinarily the girl accompanies her husband to his house (123, 160, 162, 167), although it happens very often that the young husband visits his wife secretly before he takes her back to his parents' house. In almost all the tales relating to the marriage between a girl and a supernatural being the girl follows her husband to his father's house, and the further development of the tale tells of her return (162, 167, 177, 298, 303, 1.151, 1.213).

Death.—When a person died away from home, the body was wrapped in a new cedar-bark mat and carried to his father's house (305). The descriptions of the disposal of the body seem to be quite contradictory, suggesting that several methods of burial were in use. It is told (58) that the intestines were taken out of the body and burned

behind the house, while the body was kept in the house. Incidentally, on 337, where a burial is described, Mr. Tate says that in olden times it was the custom when a prince or rich man, or a chieftainess or a princess, or somebody dear to them, died, for the bowels, stomach, heart, liver, and lungs to be taken out and burned immediately. When the body was empty, it was filled with red-cedar bark and kept for a long time.[1] At the same place it is told that the body was deposited in the burial-place after four days. On 214 a woman asks that her body shall not be burned, but that it be put into a large box, which shall then be placed on a tree. The funeral pyre on which a body has been burned is mentioned (266). In the description of the funeral of a shaman (329) it is stated that he is placed on a branch of a large tree behind the house. At another place (203) we learn of the burial of a prince, who is placed in a grave-box, which is erected on four strong poles in order to protect it against wolves. Burial of bodies of people who died through magical influences is mentioned on 264. A woman who has been killed is buried in the house (1.163), and the body of a murdered man is treated in the same way (1.197). The boxes in which bodies are deposited are tied up (73). In this case, where a man pretends to be dead and asks to be put into a box, there can obviously be no cremation of the body or of part of the body.

After the body had been placed on the burial-ground, generally on a tree or on posts, the people would watch under it. Thus we are told that a chief watches for two days under the body (215); in another place, that the people watch a shaman's body a whole year (329). The mourners singe their hair and blacken their faces with charcoal (313). They do not eat (218). Blackening the face with charcoal during the mourning-period is mentioned also on 261. When a chief died, the whole tribe had to go into mourning in this manner. In one case the chief orders that as a sign of mourning all the fires in the house be extinguished (1.197). The mourners would go out wailing early in the morning. Generally women are described as going through a formal wailing. A mother wails for her children (233); a girl, for her brothers who had disappeared a year before (289); a chief and a chieftainess wail every morning under the body of their son in the house (58); the chief weeps for two nights under the coffin of his wife, (215) which has been put up in the branches of a tree. Generally the wailer would go to the beach (233) or into the woods. In the first outburst of weeping, after a death had occurred, the people would try to go into solitude. Thus, after a dead man has been brought to the village, his widow goes into the woods weeping (305); after the destruction of a whole village, the

[1] The opening of the stomach and taking out of the intestines is also referred to on N 232.

surviving girl goes away weeping (266); a girl weeps for her brother on the shore of a lake (272). In another case early every morning a woman goes with her child to wail in the woods, where the bodies of her brothers lie (217). Mourning and weeping are very generally spoken of as occurring after the death of the eldest brother (1.141). Parents mourn for the death of their son for two years (337); widows weep at the death of their husbands (148); a father walks about crying after the death of his son (N 87); a man cries for the loss of his nine brothers (148); a chief weeps for a long time after the death of his wife (215); a tribe mourns for the dead chief (258, 1.197); the Wolf mother wails while she demands her son's garments and body from the slayer (see 319; also 125, 1.73, 1.107, 1.133, 1.135, 1.199). On 233 it is told that a father sets his daughter adrift in a box, and the whole tribe mourns the loss of the princess.

Sacrifices are offered at the grave. Thus a widow gets her dead husband's tool box to burn it (1.137), and parents burn a boy's favorite food on his grave (337).

After a death had occurred, the people would sometimes move (73, 337).

There is no particular mention of the singing of mourning-songs during the funeral, but these songs play a very important part in the tales. They are called either "mourning-songs" or "cradle-songs." These are mentioned particularly in the stories relating to the acquisition of crests. We find, for instance, the mourning-song of Omen (264–266), the mourning-song of Beaver (271), of the Bear (283); another one of the Bear (294, 295), of the Wolf (319, 320), of the abalone bow (284).

After the death of a person of rank, a great festival was given by the person who took the name of the deecased (see pp. 418, 419). In one case a shaman had killed many noble girls, until finally one particular girl succeeded in killing him. Then her father gave a feast to the parents of all the dead girls, returning to them their garments which he had recovered, together with presents of beautiful feathers (344).

Ethical Concepts and Emotional Life

Ethical Concepts.—In the following notes I have collected remarks on what is considered good or bad behavior, and on expressions of the emotional life of the people. A young chief should be merciful (226, 293) and gentle (154), kind to the people (154). The princess has a gentle voice (340), and it is proper that she should not eat much (60, 192). Chiefs who had these qualities were loved by the people (207, 336). Princesses were loved by their girls (253, 273). The people were proud of their chiefs (292). A cruel chief is ashamed because the people loved his son, who was kindly and merciful (312). Princes should be industrious, so as to become skillful (114).

Pity is often described as a lovable quality. The people cry for pity (259). A youth takes pity on a goat that is maltreated by children (132), a prince is rewarded because he feeds the eagles regularly (225 *et seq.*, N 169 *et seq.*), and a chieftainess shares her last salmon with a stranger whom she pities (293). A mother comforts her sorrowful daughter (238), and the people try to comfort their bereaved chief (58). The modesty of a hunter is rewarded, who, in an encounter with a supernatural being, ascribes to him success in hunting (95). Humility seems to have been appreciated, as appears in the tale N 189, in which a prince is rewarded because he takes pity on a slave-girl, whom he asks to sit down next to himself in the rear of the house. The poor maltreated boy receives supernatural help and succeeds in a contest. He shoots the white bear, being as quick as a fly (N 143); and although the people ridicule him, he wins (N 139). The poor boy who does not show his strength is a favorite theme (117, N 151). Poor people should be humble, and, when entering the house, not walk proudly up to the fire, but keep along the sides (219). Patience and persistence in pursuits are rewarded (310).

Noble people should be abstemious and eat little. A heavenly boy eats very little (59); a prince eats very little (225, N 169); a hunter is warned not to eat too much, in order to avoid danger (149); a deserted princess refuses to eat (N 152); a deserted boy neither speaks nor eats (N 149, N 173); a deserted boy and a chief's daughter fast (N 146); a visitor eats little only (153). In one tale the advice to eat little may have been given to keep the hunter active and fresh (149); but in most cases it is evidently proper behavior to eat little, and a means of attaining success. A woman who has been abducted only chews fat (177). Here belongs also the restraint of noble people during famines. Noble youths only chew a little fat during a famine (192, 225), and a noble family eats but very little (250). Corresponding to this is the degradation through greed. A hungry princess who dips off oil from the surface of the sea with her fingers is despised (231), and Raven's greed makes his father so ashamed that he deserts him (N 37) or sends him away (61).

Children are indulged and given what they ask for (61). It is seldom that any restraint is demanded of them, as when a child is asked not to cry so as not to waken enemies (N 91). Only children that are to be trained to obtain supernatural power are subjected to severe trials (see p. 451).

The badness of people is also often described. In several tales it is said that in olden times the people were foolish and careless (1.243); that they were proud and overbearing on account of their great numbers (161). Sometimes it is simply said that people were happy in olden times because they were numerous (278). The people in Prairie

Town showed their overbearing by killing slaves and doing many wicked things (1.243).

People should not be too warlike. This is indicated by the uneasiness felt by the Sun chief on account of the many wars waged by his grandchildren (1.219). On account of their warlike character he takes them up to heaven.

Unrestrained vengeance for insults is not commendable. Thus the warrior who takes revenge on all the people of a hostile clan is killed (306 *et seq.*). The plot of the *Ǵauō* story (1.193 *et seq.*) is largely based on this idea, which, however, is treated differently in the story of the Wolf Prince (317 *et seq.*) in which a man forgives his faithless wife after killing her lover and is adopted by the lover's mother.

Foolish people turn out of the house an old woman who comes to deliver a message (N 123). Heaven resents noisy play on the street at nighttime (125, N 95) and is annoyed by wailing (58). Heaven punishes those who make fun of him. During a snowstorm a man held up a salmon to the sky and cried, "Shame on you for letting it snow every day!" This act was punished by snowstorms that continued into the summer, while round about the weather was good (250). A boy who makes fun of the stars by saying, "You little twinklers, you must feel cold!" is taken up by the stars and punished (N 86). The overbearing pride of a man who has married a beautiful woman is punished (299); and a girl who shows her pride by kicking a snail and making fun of it is visited by the snail, who comes in the form of a youth, and is then compelled to marry him (161). The irascible husband who scolds his wife is punished by losing her (139).

The irascible person who burns a frog, and tears his hat because it drops into the water four times, is punished, and contrasted with his friends who take the frog out of the fire and throw it into the bushes, and who take the torn hat out of the water (261).

Animals should not be scolded (278). The Grizzly Bear takes revenge because he is called Drop Jaw (N 117, N 209); a Bear, because a girl says that its dung is disgusting (1.147).

Particularly reprehensible seems to be the maltreatment of animals and of poor people. We have a number of stories in which we hear about people who are punished because they maltreat animals, children who play with the kid of a mountain goat (132), others who play with trout (1.243), men who play with a bullhead (291), a prince who throws a frog into the fire and throws it back when it tries to jump out (261), and a chief who tears off the fins of a fish (285). Indiscriminate slaughter of animals is not commendable (108).

A chief who pretends that he wishes to feed his nephew and then takes away his food is appropriately punished (226); and another one who treats a stranger in the same way is punished for his cruelty (293).

A slave-girl feels insulted because she is invited into a house and given salmon-backs instead of good food (N 188). A woman who withholds food from her blind husband and, when she believes that he has been killed, sings happily instead of intonating the appropriate mourning-song, is punished (249).

It is not right to make fun of people. Those who make fun of a poor boy (N 143) are put to shame by his prowess. A prince who makes fun of his awkward brother (N 196) is punished. The people who make fun of a mourning woman whom they trip are killed (218); and a girl who induces her cousin, who loves her, to cut his hair and his cheeks, and who afterwards gives him a nickname, loses her life (186). People who make fun of a dead person are killed by his ghost (337).

Faithlessness of husband or wife is equally reprehensible (213, 214, 1.111, 1.193). Even a woman who objects to her husband's taking a second wife finds support among the supernatural beings (238).

The old mother-in-law who gets impatient because her son's children, who romp about the house, throw her to the floor, and calls her daughter-in-law a slave from a foreign country, is the cause of her grandchildren going back to the home of their mother (267).

When a hunter steals the game of his companions, nobody speaks to him after the return of the party to the house (99).

Miracles should be treated with respect, and it is reprehensible to make light of them (74) or to disbelieve miraculous events (219).

Emotional Life.—The people are very ready to give expression to their emotions. Whenever an unexpected event happens, there is excitement in the whole village (236, 289). When there is any cause for joy, they shout and clap their hands[1] (119, 137, 211, 218, 283, 300). On the other hand, danger and disappointment cause them to cry. Children and men cry for fear (254, 286). A man cries for fear, because he is unable to avoid danger (1.105). People cry for pity (259), when insulted (256), for sorrow (266), for hunger, or for pity with their hungry children (158, 193, N 122), for homesickness (209). A blind man cries because he is maltreated by his wife (248). A woman goes into the woods to weep for sorrow (234, 236, 238). Men who are in great danger are silent for fear (289).

Danger produces great fear (74, 289, 325). Children are afraid when they hear people speaking the Haida language (255). They are afraid of ridicule (308).

Disappointment of any kind makes them downcast. In this state of mind they will sit in the house staring into the fire (207), or they will sulk and lie in bed (207, 209). Sulking men go into the woods

[1] Correspondingly, the killer whales strike the water with their tails (137).

(101) and threaten to commit suicide (248). A chief who is downcast takes courage when his wise men give him advice (220).

Homesickness overtakes those who stay away from their village for a long time (209, 1.109, 1.115, 1.133, 1.143, 1.155, 1.165, N 105, N 203). They are easily depressed by a feeling of loneliness (242).

The death of relatives and loss of property make the people sorrowful. We hear very often about the sorrow of people at the loss of their children (254). The chief of the Sun is sorrowful because his slave has been killed (1.99); a sorrowful man is described as sitting with his back to the fire (170); and a woman in her sorrow wishes to die (218), while a man threatens to commit suicide (248). A curious phrase occurs very often, saying that people who are full of sorrow go out of the house to refresh themselves (272). In 1.105 a man who is threatened with death goes out to cry.

One of the emotions that are referred to frequently in the tales is shame. The plot is very often founded on this emotion, which is brought forth by the most diverse incidents. A chief is ashamed because his daughter married a Mouse (233); a man, because his younger brother, who had been poor before, is wealthy, and gives a potlatch (N 198); a chief, because his poor nephew wins a contest (N 145); three brothers, because their younger brother, who had been ridiculed by them, proves to be stronger than they (119). A chief is ashamed because his wife's relatives present him with poor food not fit to be given at a feast (185). Failure at attempts on the life of enemies is a cause of shame (334, N 134). A princess is ashamed because her husband does not take her along on a trading-journey (N 196); a woman, because her husband is unsuccessful (299); a man, because he does not succeed in imitating his rival (91). A girl is ashamed because she has overeaten and has soiled her bed (154); a boy, because his hungry cousin dips grease up from the surface of the water (N 185).

People are ashamed because they are made fun of. In one place a man is given the nickname Am'ala′, said to mean "dirty" (117). In another place (302) an unsuccessful fisherman is asked, "Did you catch leaves?" A girl makes fun of her lover by causing him, first, to cut his hair, then to cut his cheeks (187). A young man is invited and offered good food, but, at the moment when he is about to take it, it is taken away from him (226). All these are given as causes of shame.

Scolding is very often given as a cause of shame. A woman and her children are scolded as slaves (234, 284). A gambler is scolded by his wife, who, in a fit of anger, throws the food into the fire. All this makes him feel ashamed (207).

People who have been made ashamed are liable to leave the house and the village. Thus girls who have been scolded run away (153);

children scolded by their mother leave the house (127); a scolded gambler leaves the village (208); a scolded woman refuses to go back home with her husband (140).

Here may also be added remarks on beauty of the body. Long hair (181) of reddish color (140), or long dark-yellow hair (189), blond hair and a soft skin (78), are enumerated as traits of beauty. The chieftainess has also long, slender fingers (229, N 183).

Religious and Magical Practices

Taboos.—In former times there were a great many taboos. Hunters should not waste the meat of the game. Mountain goats punish the people who leave the bodies on the mountains, so that the bones decay and are scattered about (134). The taboo requires that bones and meat shall be burned (132). It is told in the same tale that the people repent, and heap up all the bones of the goats, the meat, and the skins, burn them and walk around the fire (135). At the same place it is stated that the people did not speak badly of animals of any kind, and that the burning of the bones had the effect that the animals would recover from their sickness, while the sickness would grow worse if the bones remained scattered on the ground. The same idea is brought out in the injunction requiring part of the body of the salmon to be thrown into the fire (202). This is explained on 195, where the salmon child that had been killed is transformed into a small spring salmon. When the bones are burned, the child comes back to life; but since by mistake an eye, and later on a rib, have not been burned, the child has a sore eye and a sore rib. It recovers, however, when these parts are found and thrown into the fire. This idea is also given as an explanation why water must be drunk after eating salmon. It serves to revive it (195). This injunction is said to refer only to fresh salmon (202).

Hunters are instructed in a general way to count the days (224), or, more particularly, to count four days. That means that they have to keep taboos during these days (173). During this time they must fast and wash. They must eat the bark of devil's-club (*Fatsia horrida*); and after having done so for four days, they must bathe and dive in a brook. One particular boy, the son of the Devil's-Club, is instructed more in detail in the following way (173). He must not wash his body for twelve months. Then he is told to dive in a stream twelve times, and every time after doing so he is to go back to the village. He is forbidden to get married as long as he wants to obtain riches, because, if his wife should not be true to him, he would have bad luck. As long as he "counts the days in the months and years" (that is to say, as long as he keeps the taboos), his father tells him he will be blessed; but if he should go after women, he will

be poor. Without any doubt, the general injunction of sexual restraint was binding upon all hunters.

Taboos of hunters are also referred to on 199, where we read of the brave men who know how to fast in order to catch animals, and who have eaten medicine in order to obtain power.

The hunter should close his eyes when "something bad" passes in front of him, lest he lose his eyesight (248).

During the first salmon-run a great many taboos seem to have been enforced. The whole tribe is instructed to keep taboos until the spring salmon stop running. Old women are ordered to work on salmon nets, but no young woman is allowed to touch the twine. The old men are ordered to make new poles for bag nets, and they are expected to fast during this time (199).

There are a considerable number of special taboos referring to certain animals.

It is not allowed to throw stones at wild ducks in winter, lest a heavy snowstorm should set in (252).

The bear taboos are very complicated. The bear hunter must live by himself and fast for twenty days. During this time he must take a bath every second day. After every bath he must lie with his wife, or, if he has no wife, with some other woman. Then he must put away the mat on which he has been sleeping and use a new mat. During the whole period he must keep away from his wife (280). After the bear has been killed and before it is skinned, the hunter puts his knife at the bear's chest and sings the bear's mourning-song. When the skin is dried and the heart of the bear is roasted, another song is sung. Red ocher is put on the back of the skin, forming a line running from the head to the tail, and red ocher is put under the arms. It is said that when the skin of the bear creaks while drying, it signifies that the bear feels chilly and that the people must add fuel to the fire (283).

Porcupines must not be smoked out of their dens in winter (108). After a porcupine has been killed, the meat must be dried in a good fire and eaten before winter. The bones must be thrown into the fire to protect the porcupine against sickness. Young people must not eat the heads of young porcupines, lest they become forgetful (110).

The first salmon of the season must be treated in a certain way. For the G'its'alā'ser the following taboos are prescribed: The head of the first salmon must be cut first, then the tail. The tail must not be broken off, but it must be cut right through with a mussel-shell knife. No stone or bone blade must be used, lest a thunderstorm set in and bring disaster (205). In the same place it is said that the first salmon of the season must be eaten fresh (200). Dried spring salmon must not be kept more than one season (198). The following description of the capture of the first salmon of the season at G'its'la-

lā′sEr probably also refers to the customary taboos: When the first salmon has been caught, four old shamans are called to the fisherman's platform. They bring along a new cedar-bark mat, bird's-down, red ocher, and the other paraphernalia belonging to a shaman. They spread the cedar-bark mat on the platform; and the shaman fisherman puts on his attire, holding the rattle in his right hand, the eagle tail in his left. The shamans take up the mat at its four corners and carry up the salmon (in the same way as a guest is welcomed); the fisherman shaman going ahead of them, shaking his rattle and swinging his eagle tail. The salmon is carried to the chief's house; and all the young people who are considered unclean are ordered to leave the house, while all the old people enter in front of the procession. All the shamans of the village dress up and come in, following the salmon. Inside, the salmon is placed on a large cedar board, and the shamans march around it four times. Meanwhile the singers sit down in their proper places around the house, and the fisherman shaman calls two old shaman women to cut his salmon. They take up their mussel-shell knives, while all the people keep quiet. They call the salmon by its honorary names—Chief Spring Salmon, Quartz Nose, Two Gills On Back, Lightning Following One Another, and Three Jumps. Then they cut along the lower side of the salmon and take out the stomach (201). While this is told as an incident in the capture of the Salmon chief, it seems very probable that this represents one of the customs relating to the capture of the first salmon.

Particular customs are prescribed for the roasting of the first olachen of the season. A frame must be built of elderberry wood, the space between the elderberry sticks being about three finger-widths, the length being that of the fore arm. The olachen is placed on this frame. Then the person who roasts the olachen puts on a hat of spruce roots and a cedar-bark mat, coat, gloves, and wraps a blanket around the knees. A fire is started under the frame, which is kept going until the olachen is done on one side. When they are turned over, the person must say *"Lawa!"* Then the other side of the fish is exposed to the fire. When one of the fishes bursts, they must say, "Oh, oh, some more olachen are coming up!"[1] (67).

Children must not make much noise playing on the street, for those who disobeyed this command were taken up to heaven and died (126).

A woman with a newborn child is isolated (156). Adolescent girls must live in a hut by themselves (N 96). It seems probable that the girl saved in a pit lined with valuable blankets and coppers (264) was also isolated because she was adolescent.

On 305, 306, we learn about the taboos relating to copper. It is believed that living copper exists near the head of Skeena River.

[1] See also Boas 1, 1888, p. 847.

It is believed that this copper lives in the form of salmon in the brooks. It must be treated in the following manner: It must be caught only by descendants of Tsauda's daughter. As soon as the salmon copper is caught, it must be thrown into a fire. The fumes of the salmon make the people who catch it rich, while they would kill any one who does not belong to that particular family. The secret of the salmon copper must not be told to any one. Those who catch the salmon copper must chew gum of the white-pine bark and rub it over their hands and faces before taking the copper.

Another individual taboo is mentioned on 291. A number of men who have been taken down into the house of the supernatural being Na-gun-a'ks are instructed that they must not touch any live fish. They find all the fish they need floating dead on the water. When they break this taboo, they are killed by the supernatural being.

A supernatural arrow given to a person is handed over with the instruction that it shall be kept in good order and that nobody must see it. It must not be kept in the house, but put into a box which is to be placed on a tree. The person who owns it must keep away from women (311).

Purification.—Great strength and supernatural power may be obtained by boys who bathe in cold water and who are then whipped (116). Their strength is then tested by their ability to pull up trees (118) or tear out branches of trees (117). Purification for success is mentioned at other places (163). In N 197 a supernatural woman washes a man in four deep water-holes until clean and beautiful. In N 155 it is also said that a boy who has obtained supernatural power is very white. A prince tries to gain success by bathing in a brook in the woods (308). Children, in order to grow up well, should be washed regularly (58, 61). Another means of purification was the drinking of a decoction of devil's-club, which was resorted to before a potlatch, but also at other times (1.165, N 37). The purification of the Wolverene is described (175, 176). The Wolverene tries to keep the secret of his purification, and tells the hunter who threatens him, first, that he uses devil's-club bark in his bath every morning and that he eats some of it, next that he eats roots of floating plants and their leaves, then that he eats a small piece of blue hellebore root and rubs it over his body while bathing in the morning. After this, he says that he eats skunk-cabbage roots and rubs his body with them while bathing in the morning. Finally he tells the man that he is using rotten fern (176). The purification for bear hunting is described in some detail (280 *et seq.*).

Sacrifices.—In order to obtain success, sacrifices are offered which are supposed to go to the home of the supernatural beings (273). The offerings are burned (164, 309). Food, fat, tobacco, bird's-

down, and red ocher are sacrificed for success (1.139). A sacrifice of fat is demanded (245). A man who runs away from his pursuers sacrifices by throwing back his offerings (1.185). Offerings consist of fat, eagle down, red ocher, tobacco, food, blue paint, and lime of burnt clamshells (163). Red ocher, eagle down, and elk skins are also mentioned (241). Grease, crabapples, cranberries, dried berries, elk skins, coppers, garments of sea-otter skins, marten garments, abalone shells, canoes, and slaves are sacrificed (273). Coppers, fat of mountain goat, tobacco, fish oil, crabapples, cranberries, red ocher, and eagle down are mentioned as presents to a supernatural being (287); and tobacco, fat, and other good things are thrown into the water as presents to a supernatural being (1.187). G·îlks-ats!ā′ntk, the slave of the Killer Whales, is given tobacco (1.181); and the same personage (called here G·ix·sats'ā′ntx·), the slave of the Stars, is given tobacco, red paint, and sling-stones (N 90). In 1.177 a crane is given a present for making a beak; food is offered to a supernatural being (331). The Mouse Woman always asks for ear-ornaments as a sacrifice. These are thrown into the fire (194; see p. 460). The supernatural beings are grateful for sacrifices (273).

In some of these cases offerings appear rather in the form of presents given at a feast (287).

Protection against supernatural beings may also be obtained by means of objects that act upon them like poison. In 1.173 hellebore and urine are mentioned, which destroy Killer Whales (1.187). Ghosts are also poisoned by "urine and poison and everything that is nasty" (326).

Beating of drums and sticks tends to drive away undesirable spirits (353).

Current Beliefs

A man dies when an owl flies over his head (250). A woman chokes when looked at while eating (1.161). An absent hunter feels that his wife has been killed (1.163). A man whose wife is faithless has bad luck (1.193) in hunting (318) and in gambling (78). If a person lies down in a coffin, he will die at once (322). When a raven turns over while flying, and utters the cry *"Gulâ'ge gag dze el ban,"* it is a sign of approaching misfortune (71). A dream in which events are seen comes true (264). After a misfortune the people desert their village (264).

The contents of the stomach of the porcupine pull porcupine quills out of the skin (110).

In the same way as supernatural beings have powers not possessed by human beings, so human beings and things belonging to men have powers not possessed by supernatural people. Human beings are invisible to the Salmon people (204). When a man pulls tight the

cedar-bark neck-ring of a Salmon Man, the latter does not see him, but believes that he is suffocating (204). The arrows of a hunter are invisible to sea lions, who believe them to be diseases (1.131). The chief of the Spring Salmon is sick, because he is kept folded up and dried in a box for more than one season. When the salmon is taken out and unfolded, the chief gets better (194). The slave of the Killer Whale is unable to repair his wedges, but a human being who visits him puts new points on them (1.179). Bears are led to believe that the copper bracelets which a girl throws on the ground are her excrements (1.151). It may be mentioned here also that the son of the Sun is unable to fly up to the sky when a woman whom he carries opens her eyes and looks about (1.211), and that a supernatural woman when looked at cannot swallow (1.163).

Actions are repeated four times. Raven asks four times for fish (62); a prince loses his hat four times (260); four times Beaver dines with Porcupine (N 76); and the Sun tests his son-in-law four times (1.89 *et seq.*).

By shouting four times supernatural beings may be caused to appear. Thus a supernatural being comes up from a lake when a man shouts four times (156). A frog is induced to appear in the same manner (129, N 146). Shouting four times brings down the birds from heaven (341). Shouting four times produces rain (167). In one case geese that fly over a hut are killed by shouting (336).

Mythical Concepts

The World.—The world is supported by a man named Am'ala', who lies on his back and who carries a pole on which the world turns.[1] It is told how the person who in olden times supported the world became tired, and how he called Am'ala', who had obtained supernatural power from a supernatural being, and later on by overcoming a mountain. The supernatural being took from his chest the pole on which the world turns, and moved it over to Am'ala''s chest. Am'ala' is accompanied by his slave, who, in order to strengthen him, rubs his back once a year with the oil of wild ducks. It is said that the oil has nearly been used up, and that as soon as Am'ala' dies, the world will come to an end (121). The same story is referred to, although obscurely, in N 116.

The sky is a beautiful open country (1.87). It is reached through the hole in the sky (60, N 88), which opens and closes. In order to pass through, one has to count four times; and when it opens the fourth time, it is possible to fly through the hole rapidly. The sky may also be reached by means of a ladder which extends from the mountains up to the sky (1.85). Another person reached the sky by

[1] It may be that the sky is meant.

means of a chain of arrows. He shot one arrow, which hit the edge of the hole in the sky; the next arrow hit the nock of the first one; and by continuing this way a chain was made, along which he ascended (N 88).

After reaching the sky, the visitor finds himself on a trail which leads to the house of the Sun chief (1.87). In this house the Sun lives with his daughter. The son of the Sun is also mentioned (218). Near the house is a spring (61). The stars are the tribe of the Sun chief (1.91), and the various constellations live with him. Among these are mentioned the Kite (1.91), the Dipper, Halibut Fishing-Line, the Stern-Board in the Canoe, and the Old Bark Box (1.109). The Sun's daughter is the Evening Star. On leaving the sky, the traveler comes to the edge of a flat prairie, whence he may slide down on the rays of the sun, which reach down to our earth (1.109).

The earth is flat, and, as stated before, turns around on the pole supported by Am'ala'.[1] It is surrounded by the ocean, and on the edge of the ocean there is a large whirlpool (N 104). At this whirlpool live two men. One of them is named One Leg, who consists of one-half of a body; and the other, Hard Instep (N 105). There are several countries on the other side of the ocean. In one of these lives Evening-Sky Woman, who is said to be very wealthy (N 193). Another country on the other side of the ocean is that of Spring Salmon. In the village of the Spring Salmon is the house of the Dancing Herrings (205). On the way from the country of the Spring Salmon to Skeena River there are a number of other towns occupied by other kinds of Salmon—the town of the Silver Salmon, of the Steelhead Salmon, of the Humpback Salmon, Cohoes, Trout. The houses of the Cohoes are decorated with designs representing hooked noses, those of the Trout with stars (197). Early in the spring the Spring Salmon send their scouts to Skeena River and to Nass River. The leaves that fall into the water from the cottonwood trees are the salmon of the Spring Salmon. If the scouts return and tell that the salmon (that is to say, the cottonwood leaves) are in the river, the Spring Salmon start. On their way to Skeena River they pass the town of the Silver Salmon, whom they tell about the arrival of the salmon in the rivers. The Silver Salmon promise to follow within a few days. When they go a little farther, they meet the Steelhead Salmon coming back from the rivers, because their tribe moves very early in spring. After this they pass the town of the Humpback Salmon, to whom they also report the arrival of the salmon, and they promise to follow a little later. The Dog Salmon, who are next notified, promise to leave after the Humpback Salmon have started; while the Cohoes Salmon say that they

[1] See note, p. 116.

will not start until late in the fall. Finally the Trout requests the Spring Salmon to wait for them, and the Trout go along with them. When they reach the rivers, the Salmon separate, each going to his own river (197).

There is also a country beyond the sea inhabited by dwarfs who are at war with the birds (N 111).

The house of the being who supports the world is also described as situated on the other side of the ocean, in the southwest (121).

Another village beyond the confines of our world is the house of the Air (309). On the journey to this place a great number of villages must be passed, which are one month's travel apart. The house of the Air can be reached only by a person wearing a bird garment, which enables him to fly there. The name of the chief of the village is Gutginsa'. He owns the live arrow which has the head of a reptile and which kills the enemy when the owner lets it go.

Chief Peace is said to live on an island away out in the ocean. He is a powerful supernatural being, and we hear about the marriage of his daughter to a human being (207).

The Winds live in the four corners of the world. The North Wind is highest in rank. He is followed by the South Wind, East Wind, and West Wind. North Wind is hated by the others because he makes the world pale in winter, while the other winds wish the earth to be green. North Wind has twin children. South Wind has four sons and one daughter. West Wind and East Wind have each two children (123). At another place it is said that the Winds all live in the city of the Air. The daughters of the Winds marry a number of men of supernatural origin, and the characteristics of the Winds are accounted for by these marriages (131). The town of South Wind is mentioned in a quite different form in another tale, which relates Txā'msem's war with the South Wind (80). At still another place the Winds are counted among the beings of the sea (274).

The Ghosts live in a village of their own on the other side of a river, which is crossed on a bridge (325). The chief lives in a house in the middle of the village, and sits in the rear of the house. The river is the Boiling-Oil River; and if a Ghost falls in, he dies a second death and becomes a cohoes salmon (330) if old, a fisher (326) if young. When a person dies, he crosses the river and is led into the house of the chief of the Ghosts, who asks the newcomer to sit by his side. The Ghosts sometimes make war upon the people, in which case they shoot them with nettle arrows (327) and kill them by taking away their breath (338). The people defend themselves by throwing poisonous fluid over the Ghosts (326). When Ghosts are called, they may appear and attack the people (338). When the chief of the Ghosts is swallowed up by the earth, he dies a second death (327).

Somewhere on the outskirts of the world is the house of Chief Pestilence and his daughter. In the house live maimed persons,[1] who sit on each side of the fire. Persons who are afflicted by disease may go to him, and may be restored by a bath in his bathtub (188).

At one place the trail to the house of a supernatural being who evidently lives on the outskirts of the world is described. His house is protected by burning mountains that can not be passed. Under the mountain a trail passes, which itself is considered personified, and the ends of which are each in charge of a Mouse Woman, who may lead the visitor under the mountain to the supernatural being (N 127).

The origin legends deal largely with the feats of Txä'msem, the Raven, who was born on Queen Charlotte Island (see p. 468).

The Animals.—One set of stories, quite different in character from the Raven cycle and from other stories that are widely spread among the coast tribes, relate to the condition of the world as it was before the Deluge, when the Tsimshian lived in Prairie Town at the head of Skeena River, before their migration to the seacoast.

At that time the animals lived also at Prairie Town, and in their councils and through their acts gave to the world the present form. Following are the data that may be obtained in regard to animal society of that time:

The Grizzly Bear was tyrannical and overbearing; the Dogs, impertinent and stupid; while the Porcupine was the wisest of all the animals. The Grizzly Bear maltreated Porcupine, and threw him into the fire, therefore the hair on the backs of all porcupines looks as though it had been singed (1.239). The Porcupine has power over the weather, and by his song can produce a clear sky and cold (1.239). In 1.233 his song first produces lightning, then cold. Porcupine's playground is a large spruce tree (1.227). When he is angry, he strikes the fire with his tail (N 77). The contents of the stomach of Porcupine's wife are a remedy that removes porcupine quills from the body; and the leaves that he chews, when rubbed on the face of a person, make him beautiful (110). The Porcupine is the best singer among all the animals (110).

Beaver's playground is a lake. When he is happy, he strikes the water with his tail (127, N 75) and dives (1.233).

The animals, and their villages and houses, are also mentioned many times in other tales. Renowned hunters are known to the animals (245). It seems that these live, comparatively speaking, near by. On 162 it is said that the houses of the supernatural beings are not far away. A trail leads from the Bear village (1.155) and from the Snail village (162) to the houses of the people.

The villages of these beings are situated at the bottom of deep valleys with precipitous, impassable sides (102, 141, 145, 164).

[1] Probably homosexual individuals, erroneously called hermaphrodites, are meant.

Txä'msem's present abode is described as situated in a deep valley located on a plain. A trail leads down, and he lives in a hut below. He has two monsters for hunting-dogs. Game is plentiful on the sides of the valley (102).

The Killer Whales have four clans, whose crests are on their dorsal fins. The Eagle Clan has a white line in the middle of the dorsal fin; the Wolf Clan has a dorsal fin long, like a wolf's tail; the Ganha'da have a short one, like a raven's beak; and the G·ispawadwe'da have a flat, short dorsal fin with a round hole in the center (135). On 138 it appears as though the Ravens themselves formed a Raven Clan.

On 182 the house of the Robin is described. On one side of the house is a large room filled with snow and ice. On the other side is a room with hills full of salmonberries and other kinds of fruit; while flowers are budding on the green grass, and the birds are singing. Hummingbirds are flying about among the flowers. In the rear of the house is a beautiful river filled with all kinds of salmon. On one side of the house is winter; on the other side summer. On p. 180 we hear about the Sawbill Duck. The daughter of the Sawbill Duck chief has braided hair, ornamented with white shells, hanging down her back. The house of the White-Squirrel chief and his daughter is described in N 211. The house of the Mountain Goats is located in the middle of a great plain on top of a mountain. A shaman is dancing around the fire, trying to see the future, while the other Goats are beating time on planks; one is beating the drum in the corner of the house, and the shamans are singing. In his dance, the Goat jumps over the fire, followed by a little Lamb (1.93). The people of a certain village are invited to visit the Mountain Goats (132), whose village they see on a prairie. They are invited to a dance, in which the hosts wear headdresses and blankets of mountain-goat hair. Then they perform a dance in which a beautiful mountain is made to appear in the middle of the house. A one-horned Mountain Goat appears on the mountain, jumping about. When the Goat kicks the front of the house, the floor breaks down, and the house proves to be a great mountain, and the visitors are killed by a landslide, except one who sits behind the house post, which is in reality a spruce tree.

The Bear village is described several times. The men go out to get salmon (279, 1.153); the women gather driftwood for fuel (1.153) and pick berries. When a male Bear's fishing-line or when a female Bear's carrying-strap breaks, he or she is killed by a hunter. After a few days, however, they return to the village. The old Bears say that the lines break because they are not made of cranberry bushes. In the fall of the year all the Bears assemble, and each announces in which den he is going to sleep in winter (280). They gather food for the winter, and go to their dens when they hear the thunder (281).

The Otter chief and his village (167); the Mink village (177); the house of the old Raccoon Woman and of her granddaughter (127); the Mosquito village, the chief of which has a crystal proboscis (143); the Snail village, where some of the people appear in the form of giant snails warming their backs by the fire (162); the Bear village (1.151); the Mouse village (237); the village of the Killer Whales, who abduct a woman (1.173 *et seq.*)—appear in the traditions.

In 1.129 we hear about a man who has been deserted on a sea-lion rock and is taken into the house of the Sea Lions under the rock. The Sea Lion sends a Mouse to call him, and he notices it disappearing under a bunch of grass. When he pulls out the bunch of grass, he sees a ladder stretching down into the ground. He enters, climbing down the ladder, and sees that the Sea Lions whom he had shot are sick, the shamans of the Sea Lions being unable to see his arrows. He cures them by pulling out the arrows, and is then sent back in the canoe of the Sea Lion chief—a sea lion's stomach, which is tied up, and is drifted to the shore by the wind. After he has used the canoe, he ties it up again, and it drifts back to the Sea Lions.

A visitor to the animals may learn from them their dances and songs, and is given instructions how to treat the animals. The dances and songs of the Mice are thus acquired by the Haida (237).

A hunter obtains the good will of the Porcupine by refraining from killing it (148). He gains the love of the Bear Woman by touching her belly (148) or falling against her privates (N 203).

Of somewhat different type are other references to supernatural animals. Thus the Red Bear who is pursued by a hunter kicks the mountain, thus creating a deep gorge (1.85). At another place we hear of a Red Bear which runs down the ice, and, being pursued, kicks it to pieces, and thus drowns his pursuer (177). The Mountain Sheep pursued by a hunter jumps down from a cliff and produces an earthquake (245). Here may also be mentioned the animals who are called in to marry the daughter of a widow, and who describe their powers. In 1.199 the Wren shows how he flies about the hunter, the Hummingbird picks the hair off people's heads, the Sparrow sings at the dawn of day and wakens the sleepers, the Robin brings the summer by his song, the Mockingbird brings bad weather by his song, the Bluejay foretells good luck to people who go picking berries, the Eagle picks out the eyes of his enemies, the Squirrel climbs trees and scatters pine nuts and thus frightens the people, the Rabbit frightens the people by opening his eyes, the Porcupine strikes his enemies with his tail, the Marmot foretells the weather by looking into the sun, the Land Otter drowns his enemy by diving with him, the Beaver cuts trees and throws them upon his enemies, the Wolf kills his enemies with his teeth, the Grizzly Bear tears them with

his claws (1.199–211). The Bird Of Good Luck helps people by his song (1.79).

Animals are also grateful for benefits bestowed upon them. The Eagles who have been fed by a boy during the summer give him food when he is deserted by his tribe (227, N 172).

In some cases animals are mentioned that are members of the tribe, slaves, or attendants of supernatural beings. The Codfish is the slave of an ocean-being (240). The man who tries to recover his wife finds at the bottom of the sea a Beaver (1.175), whom he helps in cutting trees. In return the Beaver protects him against his pursuers. He finds the Blind-Geese Women, whose eyesight he restores, and who in turn help him by scattering their down, which fills the eyes of the hostile Killer Whales. The Goose Woman appears as a friendly being in N 234, warning a person against dangers. Otter and Mink Woman are described as servants of the Killer Whale and wives of G'îlks-ats!ā'ntk, a slave of the Killer Whale. They scent enemies that visit the Killer Whale village. The Crane Woman is the watchman of the Killer Whale and is bribed by a visitor, whom she hides under her wings (1.177). The village of the Killer Whales is at the bottom of the ocean. A Killer Whale with three dorsal fins is described as a special friend of a person who had benefited him (1.187).

When the Killer Whales have stolen a woman, they try to transform her into a Killer Whale by fitting a wooden fin on her back (1.177). This fin is made of wood cut for the purpose.

The Owner Of the Lake has Wolverene Woman for his wife (1.161). When she eats, she bolts down whole seals; but when she is looked at, she chokes. The Wolverene appears also as destroying the traps of a hunter, whom she deceives by refusing to tell him the right kind of taboo that she is using (175).

A supernatural Lake Woman is the subject of a tale (155). She gives to a woman the power to make every one rich who sees her; to a man, to be always successful in gambling.

The supernatural Whale that has its house on the bottom of the lake near Prairie Town is described (347). It has gills like a fish, and four fins in a row along its back like a Killer Whale's.

A number of times supernatural animals living in lakes are mentioned. On 272 a Beaver with copper eyes, copper claws, copper ears, and copper teeth, is described; and in N 147 we hear about a Frog with copper claws and copper eyebrows. Both of these animals are caught by the people, who obtain wealth through their help. The skin of the frog is removed, and later on worn by the captor, who thus acquires the power of the supernatural animal (N 150). The skin is not taken to the house, but kept hung up on a tree (N 154).

Finally the boy is unable to remove the skin again, and becomes himself a supernatural frog (N 165).

Travelers meet a beautiful young woman, who, when they try to take her into their canoe, jumps away as a frog (261). Another supernatural frog that lives in a lake is mentioned (129). When cedar bark containing the breath of people is pushed into its mouth, the people die. In 1.161 it is said that the lice of a supernatural being were frogs.

The Mouse appears a great many times as an old woman who warns a human being against the supernatural beings whom he visits. The regular form of this warning is that the Mouse Woman asks the visitor to throw his woolen ear-ornaments into the fire. She takes them out by magic, and then asks the visitor whether he knows where he is (109, 160, 162, 167, 168, 179, 194, 208, 273, 279, 286, 1.129, 1.131, 1.151, 1.155, N 87, N 127, N 136). The Mouse Woman as guardian of a trail and adviser (N 128), and the Mouse as messenger of the Sea Lion (1.129), have been referred to before.

Supernatural Beings and their Feats.—Supernatural beings appear very often in the form of a flash of lightning. The son of the Sky is so described (1.211). The arrival of a supernatural being is announced by four lightning flashes and by four claps of thunder (347). Lightning proceeds from his leggings and moccasins (218). Sometimes it is merely stated that supernatural beings appear as shining youths (58, 95, 117, 239, 297, 298), or they appear in shining light (305). They shine like the sun (239) or have garments like tongues of fire (1.211). There is also mention of a supernatural woman shining like light (76). Generally these supernatural beings appear for the purpose of marrying a girl. They also appear in order to help the unfortunate and poor (N 138). Additional instances of this kind, in which the supernatural being is not described in detail, are found in 158, 172, 177, 298, 1.73, 1.77, 1.79. A supernatural being who is the personification of devil's-club is said to have a skin that burns like nettles (172). Another one is described as having a hairy body (332). Still another one, the Bear, has rough palms (192). The snail has a skin as smooth as glass (161). They are jealous, and it is dangerous for a person married to a supernatural being to marry again or to have a lover (155). Supernatural beings who leave mankind after having lived among them are apt to be transparent, like a cloud (213), or they disappear suddenly (309, 1.79, 1.81, 1.115). When their friends are in danger, they appear to them (1.105).

A young woman (besides her grandmother, the only survivor of her tribe) has six supernatural children—five boys and one girl. The first one originates from her tears (or the mucus of her nose); the others, from objects that she puts under her blanket. They are Crab-

apple Tree, Sloe Bush, and Spruce, who originate from wedges made of these kinds of wood; Mountain, who originates from a whetstone; the girl is called Knife, and originates from a knife (N 96). In their contest with the Magical Feather they assume the forms of the objects whose names they bear (N 99). In the parallel Tsimshian story these children are Mucus, Grindstone, Crabapple Tree, Feather, and the girl Knife Hand (125).

A great many supernatural beings are associated with mountains and dangerous rapids. The supernatural beings of mountains in general are referred to in 1.189; those of a particular rock on 239, of a bay 273. The monsters identified with dangerous places in the sea are spoken of (222, in 1.189). In former times these upset many canoes, because they desired to take the dried berries that were carried in them (274); but at a feast given by one of their own number they promised to desist. In another feast two of the most dangerous ones are asked to move out of the canoe passes (276). Wherever they appear as guests in a house, they come on a flood and foam. At the same place it is said that this flood covers the whole village except the houses of their hosts. They enter the house, bringing with them a flood of water (287). To this class belong also the giant devilfish (135), and the monster halibut which swallows people (271). Among these may perhaps also be counted the Owner Of The Lake, called Floating Across (1.157).

The Wās is a monster that is not described in detail. Self-moving canoes have a Wās head at each end (N 106). In the version Boas 4.275 the slaves who make Txä'msem greedy are called Wās At Each End. He appears also as protector of a shaman (348).

In early times copper was hanging on a mountain near Nass River. A son of the Sun hit it with a sling-stone and caused one part to go north to Alaska, another east to the head waters of Skeena River, where it became the live copper (300). Hak!ulâ'q was first a lake woman who married a young man. When their child was taken away by another man who deceived her, it killed all the people by plucking out their eyes (154). Then the woman went into the sea and became the monster Hak!ulâ'q. A child of Hak!ulâ'q was floating between two islands, and by raising high waves and gales she killed everybody who tried to take the child (221). It is not certain whether this monster and the woman mentioned before are the same.

Among evil beings that live in distant parts of the world, I mention the shaman women, referred to in 151; Knife-Hand Woman (N 234); the Mosquito chief, who has a crystal proboscis, and whose heart, which has eyes and mouth, does not die after his body has been killed (145); and the blind cannibal who catches people in his bag net (127).

The great slaves of supernatural beings are mentioned, particularly Slave Drum-Belly, whose stomach is used in place of a drum (N 125).

The Killer Whale and the Stars have a slave called G·îlks-ats!ā′ntk (G·ix·sats′ā′ntx· in the Nass dialect), who has the power of swelling up enormously and obstructing the trail (N 90, 1.183).

Supernatural beings are able to perform a great many magical feats either for benefiting mankind or for doing harm. The Sun, who wants to kill his son-in-law, owns a magical tree, the bark of which falls down when struck with an ax and kills the people who try to fell it (1.101). He tries to bake his son-in-law in an oven (1.103). When a supernatural being kills his enemy by cutting off his head, body and head rejoin until poison is mixed with the parts of the body (1.163). When supernatural beings want to capture a visitor, they cause all the openings of their house, smoke hole, and door to close (128). When a supernatural being who returns over the ocean to her home, or on the rays of the sun to the sky, looks back at her husband, who follows her, his support gives way. He falls into the sea or down to the ground and is killed (213, 1.113). A monster causes an island to roll over (223) and creates whirlpools (224). The supernatural being Sleep, by means of his magic power, raises a mountain and transforms his comb into a thicket, which obstructs the flight of a couple that try to escape him (N 235).

The food of supernatural beings is dangerous (160). The first kind of food that they offer to a visitor is poison; the second may be partaken of without danger (167). Salmon that Bears offer first is the stomach of a man; crabapples offered first are decomposed flesh and eyes (279).

On the other hand, supernatural beings have many powers for benefiting people. They procure food for those whom they protect. They appear as providers (172, 239, 242, 1.77, 1.161). A supernatural being promises good luck to two women if allowed to marry one of them (1.79). He appears to his wife to give her advice (173). A prince is successful because he has married the daughter of a supernatural being (304). A supernatural being tells a man the evil plans of his enemy (312). When a person has been killed by drowning or by falling to the ground from a great height, the supernatural being opens a hole in the floor of his house and fishes up the bones with his bag net, and then proceeds to resuscitate the dead person (214, 1.99). The dead are revived by swinging a plume over the body (127, 130, 1.113, N 234). It is said that with the first motion of the plume the bones come together (127); with the second, sinew and flesh come to be on the bones; with the third, the skin appears; and with the fourth motion the hero asks the four Winds to breathe on the bodies and to restore them to life. Others are revived by swinging over their bodies the heart of the person who killed them (145, 150, 1.163); by jumping four times over them (134, 188, 189, 220); by stepping over the body (1.101) after the bones have been laid out in

order (1.103); by sprinkling the face with the cold water of life and slapping the cheeks (305); by sprinkling ashes over a skeleton four times and fanning it with a shaman's eagle tail (328); or by singing over the skeleton that has been laid out on a mat and covered with another mat that has been painted red (N 214). The Salmon Woman (Bright-Cloud Woman) restores her husband's eyesight by washing his eye-socket (77). Persons who are sick may also be cured by being boiled in a bathtub until their bones are perfectly clean. Then the bones are laid out on a mat and revived in the manner just described (188, 298).

A person who has been revived rubs his eyes as though he had slept (151). A man who has been resuscitated has a beautiful white skin (188). Blindness is cured by a supernatural being by removing blood and rubbish from the eyes (248). Animals revive when their flesh and skin are burned (N 215). The supernatural beings are capable of making children grow rapidly by putting their feet on the children's feet and pulling the forehead (273, 1.81; see also 173). They flatten out mountains so that the hunter may pass them easily (103). Pursuing Snails cause a rock-slide (165). The supernatural beings are able to make short the distance from their home to the human villages (209). They travel over the surface of the water, following the "belt of water," that is, a tide-line (213). A being of supernatural power that is sent out to cut firewood just touches the tree and makes it fall into pieces of the right length (1.101).

Supernatural beings come to marry people, to visit them, or to take them home. Here belong the numerous marriages with supernatural beings. When all the people of the Squirrel chief have been killed by the human beings, the Squirrel chief takes into his house the man who has slain them. The Bear Woman who marries a man is the subject of the tale in N 203. She accompanies her husband to the village of the people, whom she frightens by gathering berries in her stomach instead of using a basket. Marriages of this kind are those of the chief who marries the Robin and the Sawbill Duck (179 *et seq.*), and of the princess who marries the Mouse who came to her room every night (232).

It is a characteristic trait of many tales of this kind that animals that have been insulted send messengers to take the offender (generally a girl) to their village, where she must marry a man, the son of the chief of the offended animals (see p. 749). Thus a girl is made to marry a Snail (162); another one, a Bear (279, 1.151). When the woman is taken to the village of the animals, she is left standing outside, and the chief asks the typical question, "Did you get what you went for?" Then she is taken inside. The same happens to a hunter who is taken to the sky. He is induced to pursue the slave of the Sky chief, who has taken the form of a white bear by putting

on a bear skin covered with ashes (1.87). In the same manner the chief of the Squirrels sends his daughter to call a young man who has killed all the squirrels, and she leaves him standing outside (N 212).

The son of the Sun flies up to the sky with his wife and his mother-in-law (1.211, N 223). In heaven his wife conceives from the rays of the sun, which strike her every morning through a chink in the house (N 224).

A year in the house of a supernatural being seems to the visitor like a day (188). Therefore people who wait for the return of a person who has gone to the house of a supernatural being are found dead. Only their skeletons remain (188). In one tale it is said that the visitors did not know how long they had been in the house of the supernatural being; but probably here also it is meant that they thought they had been there one day, while they had been there a whole year (287).

A person who has supernatural power escapes in the form of bird down from a woman who causes all the openings of her house to close (128). The canoe of the supernatural people comes to take away a man (208).

Magical words enable a man to escape from a mountain. He says, "On the thumb," "On the sand," and, repeating these words, gets down safely (134). When the Porcupine throws himself down from a high tree, he shouts, "Vessel of moss!" and falls on the ground without hurting himself. When the Beaver shouts, "Stone!" he strikes the ground and almost dies (1.231, N 81). Magical words addressed to the West Wind and to the East Wind cause those winds to blow gently (1.135). A wound closes as the effect of magic words (83).

Supernatural beings also foretell misfortune. They tell travelers that they will die at a certain moment (262). A prince who has been carried away by the Salmon, and has thus become supernatural, tells his friend that he will die after their arrival at home (205). A shaman who has taken the shape of an owl dies, and foretells the death of the people (329).

Beings of supernatural power are able to swallow animals whole. The Wolverene Woman (1.161) and the G·ispawadwɛ'da, who visit Na-gun-a'ks, and who have the powers of supernatural beings while in his house, swallow seals whole (286); the Cannibal swallows a whole body (351).

Magical Objects.—Among magical objects and places I will mention the cave and door that open and close. In order to pass them, one has to count four times and then jump through (130, 1.99, N 130). The hole of the sky opens and closes in the same manner (see p. 453). A magical devil's-club tree of enormous size provides medicine for a whole lifetime (174). On a pleasant plain on the upper course of

Skeena River stands the tree of fragrance, the branches of which are constantly moving. When a person goes near it, the tree embraces him and presses him until he loses consciousness. In order to release a person it is necessary to dig up the roots of the tree (304). There is a supernatural tree the leaves of which, when used for washing the body, produce strength and health (118).

Supernatural Gifts.—The supernatural people present powerful gifts to human beings. Asdi-wā'l receives his hunting-tools from his supernatural father. These are snowshoes, bow, four arrows, lance, hat, mountain staff, raincoat, and basket (1.81). The snowshoes enable him to walk up precipitous cliffs (N 227) and to hunt sea lions on a slippery rock (1.125). When his mountain staff is struck into a rock, it makes a hole, and gives him a firm hold (245, N 226). His lance may be used as a bridge for crossing deep gorges (1.85). On the Sea-Lion Rock he puts up his lance, fastens his bow and his arrows to the point, and finally places one arrow crosswise, and saves himself on this seat (1.127). In 1.169 a magic club, a gift of Owner Of The Lake, is mentioned. The club has the form of an otter; when it is thrown into the sea, it comes to life and kills seals. The Sun presents his grandson with a small club, which seems so light that people believe it is impossible to kill a bird with it; it proves, however, a powerful weapon (1.217). The Sun also gives his grandchildren a box, which, when opened, causes the earth to turn over (1.215). The live arrow which is obtained in the village of the Air has a living head with blinking eyes; and when the owner lets it go, it kills his enemies (308).

Hunters are given the two magic dogs Red and Spots, which are of diminutive size when carried about, but become enormous and correspondingly fierce when put on the ground. When taken up and patted, they become small again (150, N 226). When the dogs bark, the mountain goats fall down from the mountains (N 227). Of similar nature are Raven's (Txä'msem's) pups (102). Another hunter, named Large Ears, puts on his mittens and claps his hands. Then the goats fall down the mountain (N 227).

A supernatural being owns a chamber-vessel and a maul that are his watchmen and call him when danger threatens him (N 235).

Magical canoes are often mentioned. One canoe moves when hit with a club (1.157). A self-traveling canoe appears in N 235. The canoe rests four times when crossing the sea (210). The self-traveling canoe is generally represented as alive and having a head (210) or a mouth (N 106) at each end. It creaks when hungry (210) and must be fed (210, N 107). It travels when the chief or the prince to whom it belongs whistles (210). When the owner is attacked, the canoe comes to life and kills his enemies (1.159). The canoe of the Otter is a log of driftwood (167), and the self-traveling canoe of a

supernatural being also appears to the uninitiated like a rotten log (N 106). The Killer Whale (79) and the Sea Lion (1.133) let people use their canoes. The canoe taken down to the house of a supernatural being at the bottom of the sea reappears overgrown with seaweed. It has been transformed into copper and has become very fast (289).

A boy who has to take part in a contest is given a black, white, blue, and red sling-stone, with which he is able to hit an object that others can not reach (N 140). Magical sling-stones are also given to a man by his supernatural father (298).

A round pebble kept in the mouth is a protection against ghosts. It enables a living person to see ghosts, and enables ghosts to see living persons (202).

Whales can be dug up from the beach by means of a magical digging-stick (210). At the same place we hear about a large, heavy carrying-board, on which a woman who intends to dig up the whales is taken down to the beach. The sparrow blanket obtained from the sparrow, and the hummingbird blanket obtained from the hummingbird, enable people to fly (309), while the blanket of the mountain goat enables a person to climb down a steep mountain. He is requested to hang the blanket, after using it, on a tree (134). A crystal comb used by a supernatural woman for combing her husband's hair makes it long and beautiful (76, 188). The scabs which a supernatural slave-girl takes from her body prove to be abalone shells (N 190). A piece of crystal (or ice?) is a protection against the heat of an oven (1.105). A crystal carving is given to a man in order to enable him to pass through a door that opens and closes. After counting four times, he passes safely by placing the carving in the doorway (N 129). The plume of the Sun's daughter enables her to discover her husband's faithlessness. As long as he is true to her, the water that he dips out of the well remains clear when she puts the plume into it. When he is faithless, the plume, when taken out of the basket, is full of slime (213, 1.111). A plume descends from the Sky and pulls up people who annoyed the Sky (125, N 94). Later on, the same plume carries people across a river, and enables them to cut a way through a mountain (N 234).

Gifts that occupy much space can be reduced in size by shaking and squeezing. When a canoe is shaken, its load becomes very small, and more may be put in. Later on, when the canoe is to be unloaded, it is shaken again, and the load resumes its natural size (211). Fat wrapped around a mountain staff is made small by squeezing (1.93), and the contents of a basket are reduced in size in the same manner (180, 1.95). A staff and a basket which are filled with meat and fat are too heavy to be lifted (104, 1.95). When they are taken off from

the staff or out of the basket, they resume their natural size (104). Fat that is thrown down on mats in the house is also caused to increase (1.95). Presents that are given to a supernatural being, consisting of beads, tobacco, and copper, also increase in size in a miraculous way (208, 287). Only the recipients of these gifts are able to lift the heavy staffs or baskets (1.95).

Ceremonials and the paraphernalia belonging to them appear in one tale only, in which it is said that the Mice give a dancing-feather, neck-band, and skin drum to a visitor (237).

A girl is given "a garment of wealth." Whoever meets her or hears her child cry, becomes wealthy. A gambler is given gambling-sticks that have the power to win (157).

People are able to put on the skin of an animal and to assume its shape. Thus a boy puts on a gull's skin and flies (229), a boy puts on a frog's skin and travels about in the water (N 179).

Fire that falls down from heaven is transformed into valuable copper (N 137).

Gravel thrown overboard by a woman is transformed into sand-bars, on which she can rest (170); and a stone carried by the Raven and dropped into the water becomes a reef, on which he rests (60).

Persons who want to attain a certain purpose by the help of animals may make animals of wood. Generally four different kinds of wood are used in the attempt to make the successful form. Killer whales that are to kill the enemies of a man are made first of cedar, then of other kinds of wood, and finally of yellow cedar. The person who made them blackens the backs with charcoal and puts lime on the belly. Then he lays his hands on their backs in order to endow them with life. At the same time his wife sacrifices to the supernatural beings. The killer whales of yellow cedar move like real killer whales (1.139). Then they are instructed what to do (1.141). Another man makes sea lions for the same purpose, first of various kinds of wood, finally of a hard wood of red color (N 109). It drags the maker's enemy across the ocean (N 110). An eagle which is to carry a man into a deep valley is first made of red cedar, then of spruce, then of yellow cedar, after that of various kinds of wood; and finally the body is made of red cedar, head and tail of white pine, legs and beak of yellow cedar, and the claws of mountain-goat horn. Then the eagle carries the person down into the valley (164). A carved human figure which is to deceive supernatural beings by crying is made first of red cedar, then of yellow cedar, which is found satisfactory (N 89). A successful canoe is made in a similar way after a number of attempts. First a cedar (?), then a spruce, next a yellow cedar, and last a yew tree, are used (223). The South Wind sends a wooden duck as messenger to her father (123).

Origin Tales.—A number of tales refer to the origin of the world as we see it at the present time; and in others incidents occur which serve as explanation of the phenomena of nature.

In the beginning the whole world was dark, the daylight being kept in a box in the sky. It was liberated by Raven, who obtained possession of it by having himself born by the daughter of the Heavenly Chief. In this form he carried away the daylight and liberated it on Nass River (60–61). When he opened the box in which the daylight was contained, the north wind began to blow (62).

A second tale, quite contradictory in character to the preceding one, tells of the origin of sun, moon, and fog. A chief had two sons and one daughter. The elder son had a mask made of pitch wood, which he had lighted. He walked along the sky wearing the mask, and became the sun. Since he walked too fast, his sister was sent after him to detain him at midday, and for this reason the sun is said to stop for some time in the sky at noon. When asleep in the house at night, the sparks from his mask flew out of the smoke hole and became the stars. His brother walked along the sky in the evening and became the moon, while the sister went westward to the confines of the world, where she soaked her blanket in the ocean, and then came back bringing the refreshing fog (Boas 10.797).

The Raven tale goes on, telling of the origin of fire, which was originally in the house of Raven's father on Queen Charlotte Islands, whence he took it away, assuming the form of a deer. The deer tied pitch wood in his long tail, and while dancing put the tail into the fire and then ran away. In this way the tail of the deer became short. By striking fir trees with the tail he put fire into them (63).

Raven also made the tides, which were controlled by an old woman, who held the water up by means of the "tide-line." Raven pushed her over and threw dust into her eyes and into her mouth, so that she let go of the tide-line. He cured her in return for her promise to slacken the tide-line twice a day (64).

Not quite clear is the tale of Raven obtaining fresh water, which in early times was found only at the roots of alder trees (65).

The olachen were kept in the house of a supernatural being and were liberated by Raven, who caused them to go up Nass River (65).

The salmon were distributed by Raven in the rivers, because when he first visited the mainland he scattered salmon-trout roe in all of the rivers and creeks. He also scattered fruits all over the land, thus creating berries and fruits everywhere.

The colors of the stars are due to the red, blue, and white paint thrown back by a number of people who ran away from the Stars. The Stars stopped to take up the paint, and painted their faces (N 92).

In another story it is said that the Tsimshian, in the beginning of the world, lived in Prairie Town, on the upper Skeena River, until

they were scattered by the Deluge (250, 272, 1.245). It is said that on account of some misdeeds of the people it began to rain, and the waters were rising for twenty days. The old and poor people and many animals were drowned. The water covered the hills, and there were high waves. The people made tents in their boats and drifted about. Finally, after twenty days, the waters began to subside; but some canoes drifted to distant countries, where the people became the ancestors of the various tribes, not only of the Tsimshian, but also of those speaking other languages. Only two people survived among the Tsimishian, and these became the ancestors of the recent tribes. Up to that time the people had not known sea food; but since they were starving, a shaman led them down the river and taught them how to catch halibut and other sea fish. Only the Ts!ets!ā'ut are said to have a different origin. It is said (221) that they are the descendants of a woman whose brothers were killed by her jealous husband; she was protected by a supernatural being, who caused a flash of lightning that destroyed the whole village.

Before the Deluge, while the people were still living in Prairie Town, the seasons were instituted in a council of the animals, which was held immediately after the sons of the chief had become Sun and Moon. The Dogs first suggested a month of forty days; but the Porcupine demonstrated the inadvisability of this arrangement, and instituted the seasons and months that we have now (115).

In another tale the origin of the seasons is accounted for in a council of animals in which the Grizzly Bear and other large animals desire a long and very cold winter, while the Porcupine demonstrates that in this case not only all the small animals would die, but that also the plants would die, and that the large animals would starve. In this whole group of tales the Porcupine appears as the wise counsellor, to whose intelligence the present sensible arrangement of the world is due (106).

There are many tales explaining the origin of animals. The Owl is a woman who had maltreated her blind husband, who in turn shut her out of the house. In the bitter cold night when she had staid outside she was transformed into a hoot-owl (249). The Blue-Sided Codfish is a princess who jumped out of a canoe, and who said to the man with whom she had quarreled, "I shall be your codfish." Because she was a princess, the blue-sided cod is the prettiest of all the fishes (302). The Red Cod is her husband, who was cursed by a man of supernatural origin whom he had offended. He was told that his head should always be downward, and his tail upward, and that if he should ever look up, his stomach would come out through his mouth. This is given as the reason that the red cod, when coming up to the surface of the water, has its stomach come out through its mouth (302). The Sawbill Duck is a young man who seduced

his sister, who then tied the skin of a white weasel in his hair. He was transformed when his sister said to him, "Go on and fly out to sea, so that all the people may see you" (224). Old snails that go down to the beach when the tide is low stick to the rocks, and become chitons (166). Chitons and various kinds of shellfish also originated from the fat of the supernatural snails, that had taken away a princess and were killed by the people. Since this happened on Beaver-Tail Island, chitons are found there plentifully (165).

A woman who had been scolded by her husband, and who for this reason staid in a lake in which she was swimming, became the Beaver. Because the woman had brown hair, all the beavers have brown fur. The woman's apron became a beaver tail. Since the woman was the first beaver, all the beavers are females (141).

The Bullhead used to be a well-shaped fish. Once upon a time Raven called him, intending to catch him; but since the fish kept at a distance from Raven, the latter stretched out his hand and closed his fingers in the direction of the fish's tail, saying, "You shall have a thin tail, only your head shall be large and thick." This is the reason why the bullhead has its peculiar form (71).

The Cockle was one of a war party that accompanied Raven when he made war against the South Wind. Since he did not succeed, Raven broke him. For this reason cockles are broken and eaten (80).

Salmon originated when Bright-Cloud Woman, whom Raven had married, put her toes into the water (76).

Mosquitoes originated when the body of the chief of the people of the Mosquito village was burned. His ashes were blown about and became small mosquitoes (145).

The Snag is a man who jumped out of a canoe into the sea, saying that he intended to become a snag (302).

Certain peculiarities of animals are also accounted for in tales. The Devilfish is afraid of the Raven. This is accounted for in two different ways. When a Raven gave a feast to the sea monsters, he transformed them into rocks; but when he uttered the magical words, the devilfish jumped into the sea and escaped. For this reason, when the people cry "Caw!" like a raven, the devilfish dies at once (100). If the people wait until the monster is at the surface, the imitation of the voice of the raven is of no avail (138). The second explanation is based on the story of a war between the Killer Whales and the Giant Devilfish. When the Killer Whales of the Raven Clan attacked the Giant Devilfish, they succeeded in killing him, and therefore the devilfish of the present time is afraid of the raven (138).

The animals sleep in dens during the winter, because at the council when the seasons were instituted the Porcupine told them to do so (108). All the animals are afraid of Porcupine, because at the same

council he struck them with the quills of his tail when they insulted him (108). The Dog is the enemy of the Porcupine, on account of the events in the council held by the animals, in which the Dogs wanted to have forty days in each month, while the Porcupine showed that the Dogs were wrong (115, 116). Porcupine has only four toes, because in the council in which the seasons were arranged, after he had spoken, he bit off his thumb in his rage on account of the stupidity of the large animals (107). The Dog's thumb is dislocated, because, in his quarrel with the Porcupine during the council, the Porcupine struck it with his tail.

The Raven has no intestines, because when hunting one day he was unsuccessful, and took out part of his own intestines in order to bring them to his children (96). The Gulls have black-tipped wings because Raven at one time threw them into the fire (67). The Cormorant is black on account of his adventure with Raven.[1] The Cormorant can not speak because Raven tore out his tongue when he stole his halibut (93). Branches of trees creak because a supernatural being put his mother-in-law into a tree (1.211). Wolves are afraid of human beings because a man that killed a Wolf prince was then adopted by the Wolves, married Wolf women, then returned with his children to his own tribe, and sent back his children, the Wolves, to the mountains, ordering them not to hurt their relatives (322). The Tomtit is the chief of the birds, because, when Raven tried to obtain sea eggs by means of a sinew rope, the tomtit's sinews proved to be strongest (63–64).

Little Grindstone, one of the sons of the woman who was the sole survivor of the people taken up to the sky, ate of the berries growing on Skeena River, and was transformed into a mountain (N 234).

Flint originated when the wife of a supernatural being who was in great danger on top of a mountain did not understand his request to sacrifice. She was then told to melt fat and to eat it. After she had done so, she lay down across an old log, broke apart, and her body was transformed into flint. The supernatural being and his dog were transformed into stone, which may still be seen on the mountain (246, 1.145).

The passage to Nass River was opened by throwing sling-stones against an obstructing mountain (300).

The dangerous whirlpools and tide-rips on canoe passes were removed at a festival, in which a chief requested the monsters living at those places to change their domicile (276). According to another tale, they were removed when Raven transformed all the sea monsters into rock (100).

[1] Probably this is an error; and it ought to be, the raven is black, because he flew away through the smoke hole and was blackened by soot (93).

A sandbar originated when gravel was thrown out of the canoe into the sea (170). A sandbar with large rocks originated when a strong man threw down a mountain, breaking it to pieces (120). When a raven flew across the sea from Queen Charlotte Islands, he threw a few stones into the sea, which became resting-places. They still exist in the form of large rocks that are way out at sea. The rocks near the village Xīen are the sea food which Sawbill-Duck Woman brought to her husband, and which by mistake was thrown out of the canoes into the sea (185). The rocks on the shore-line on one of the islands at the mouth of Nass River originated when the Frogs that had made fun of the Raven were driven down river by the wind, and were wrecked on the island which they tried to climb. They were frozen to death and became stone (62). The Killer Whales that pursued a man whose wife they had carried away, and who had recovered her, were transformed into stone when the hero threw hellebore and urine into the sea (1.187).

When a hero moved a supernatural plume against a mountain and obstructed the passage, the mountain melted down, and the molten rock may still be seen (N 234). A canoe that had been pulled ashore and turned upside down was transformed into a hill, and the load in the canoe was transformed into rocks (235).

In the beginning the fingers of man had eyes and mouth. Because Raven scorched his fingers in the house of the Seal, the fingers have assumed their present form. In former times people did not eat with their mouths only, but their fingers also ate (91). Cripples exist because at the time when a plume took up the people to heaven and let their bones fall down on the plain, the skeletons were put together in a wrong way and revived. For this reason some men have no beards because they have women's heads; women have whiskers because they have men's heads; and people limp because they have legs belonging to different persons (127).

The different languages originated when the people were scattered after the Deluge (1.251). At the same time new chiefs originated in all the different towns (1.253). In the beginning canoes would always capsize at Cape Fox; but since Raven showed the way, passing this place on a driftlog, canoes do not capsize when they cross there in stormy weather. It is known that driftwood burns well, because Mouse Woman advised the girl who was taken away by the Black Bears to use driftwood for fuel (1.155). Because Raven used rotten hemlock wood for smoking salmon, it is known that this kind of wood is serviceable for this purpose (89). The art of making nets is known because the son of Spider Woman married a girl and taught her mother the art (159).

Girls have no say about their marriage because a girl made fun of her cousin, whom she was to have married. The young man was

made beautiful in the house of Chief Pestilence; while the girl was maimed by him, and finally died (188–191). Girls are not allowed to go alone into the woods, because a princess who did so was carried away by an otter (172). Young people are not allowed to go out alone, because a number of young people made fun of a ghost and were killed by it (336 *et seq.*). Evidently these last two explanations are merely a special expression of the idea that young people should be accompanied by older people, who may protect them against supernatural beings, strangers, and against their own inclinations to act improperly.

Shamanism

Shamans may be initiated by various kinds of supernatural beings. One shaman is initiated by the Squirrels, who take him to their home in a tree, where his skeleton is finally found hanging. The body is spread on a mat covered with another mat, which is painted red and covered with bird's down, sacrifices are brought, while the young man's parents leave the house. When the people sing over the body, the man revives and becomes a powerful shaman (N 213). Another shaman is initiated by a supernatural being that lives in a deep cave called the Cave Of Fear, which only shamans are able to enter. He is let down by means of a cedar-bark rope, and on his way down is stung by great swarms of insects. At the bottom he finds a hairy young man, who leads him through a door shining like the sun, into a cave where the supernatural being that gives him power is seated. From the east side of the house a supernatural being enters, accompanied by attendants. They take their supernatural powers out of their mouths, and put them into the mouth of the visitor. Finally the chief of the house lays his hands on the visitor and rubs his eyes (331 *et seq.*). Still another shaman receives his power by gaining a victory over the Ghosts (327). Another one is initiated in the bottom of the great Lake Of The Beginning, near Prairie Town. In the lake he finds a large house, and a fire burning in it. There are four flashes of lightning accompanied by thunder-claps. Next a Grizzly Bear appears, who is transformed into a carved box; then, a Thunderbird, who, at his own request, is put into the box and becomes a drum, the red ocher on the drum being the lightning; next a being called Living Ice, which is the hail; and finally a large animal called Mouth At Each End, and a Codfish, appear. All these are put into the box, and the Grizzly Bear gives the shaman his name, Mouth At Each End. He has then obtained shamanistic powers. This man's brother is waiting for him on the banks of the lake. He dies there of starvation, is eaten by martens, until only the bones are left. The shaman restores him to life by rubbing earth with his hands over the bones, by putting in new sinews made of roots, and rubbing moss over the whole. Then his brother revives, and becomes

a shaman, who is called Devoured By Martens. The martens that have eaten him are put into his body, and he receives a vessel of blood, which is to be his supernatural power (348). Another shaman is taken away by the supernatural powers. After four days he is found lying on the floor of the house, and whistling is heard around the body. When he recovers, he has obtained great power (332, 333).

The shaman Tsɛgu'ksk^{u} is taken to the house of a supernatural being at the bottom of the sea, called G·it-k·staql. This being gives him a song, a club in the shape of a land otter, and a small box, the lid of which is carved in the shape of a whale. He also gives him a chamber-vessel made of wood. His club is capable of cutting the ice. The box may assume the shape of a killer whale, and also cuts the ice (N 231).

Novices into whom supernatural powers enter fall back in a faint, except the strongest ones. Vomiting of blood is a sign that a person has attained supernatural power (332).

Hostile supernatural powers may overcome even strong shamans. Thus we hear of two hermaphrodite-shamans overcoming others by means of their helper blood (348).

There are male as well as female shamans. A hostile female shaman is mentioned on 151. She kills people who enter her den by poisoning them. A female shaman is said to be most powerful of all the shamans of a village (163).

It is the duty of the shaman to cure the sick, who in return love him (333). On 331 we are told that the shaman heals the sick, punishes those who do not believe in him, helps those who pay him well, and kills his enemies. He is able to see things that happen in the country of supernatural beings. Thus a shaman sees what is going on in the house of the Spring Salmon. He sees them start on their journey up Skeena River, and knows that they will arrive eight days after the breaking-up of the ice (199). Shamans are able to see the whereabouts of lost persons. A female shaman points out the house of a Snail to which a princess has been taken (163; see also 169). A great shaman finds a lost prince (198). A dying shaman foretells how he will come back to life (329). He is forewarned of impending evil by his protecting power (328, 329), and in all his work he is helped by the powers (348). The Diseases are afraid of a powerful shaman (333), and he is hated by the Ghosts (326). A practicing shaman wears a crown of grizzly-bear claws on his head, a ring set with carved bones around his neck, and a dancing-apron. He has a rattle in his right hand, and a white eagle tail in the left. His face is black with charcoal, and he wears eagle down in his hair (323). At another place the description of his attire is the same, but it is said that he has red paint on his face (198). Another one wears a ring of red-cedar bark (83). The bones of his neck-ring are de-

scribed as representing various kinds of animals (333). Another shaman is said to wear a bear-skin blanket besides the dancing-apron, and it is said that his face is painted red mixed with charcoal. He has a rattle in each hand, and eagle down scattered all over his body (350). Shamans of the Ghosts use a skull for a rattle, the handle of which is the backbone. The dancing-apron is set with the bones of the skeleton hung around the bottom like a fringe, and the crown is made of dead men's ribs (327). A powerful shaman has live rattles, the crown of grizzly bears, and the dancing-apron (332). Live rattles are mentioned also on 335 and in N 124.

The powerful shamans who have live rattles have also birds to beat time and sing for them (N 124). The boards for beating time run into the house like serpents and lay themselves down on each side of the fire. Weasel batons run along behind the boards and beat of themselves. The skin drum runs out and beats itself (332). The shaman has four attendants (323), and the playmates of a boy who becomes a shaman become his attendants (323).

When curing the patient, the shaman sits at the foot end of the bed and looks into the eyes of the sick person (327, 335, N 124). When he sits at the head end of a supernatural being that has been shot, he sees the arrows that are invisible to all except himself (336). Then he runs around the fire four times, following the course of the sun (326), and he sings his song (83, 332). On 323 the body of a person who is nearly dead, and who is to be treated, is placed on a wide board in front of the fire.

A shaman is called in to treat the sick chiefs and princes (82). A shaman who tries to obtain food for the people is placed on a platform connecting four canoes. The planks are painted red; and after the shaman lies down on them, he is covered with a mat (349). He works over a sick person for four days (323). While he is singing, he performs the dance of his supernatural protector, the dance of the Squirrel (N 213). The shaman of the Mountain Goats also performs a dance (1.93; see also 133). He uses the eagle tail to fan the breath back into the body (328).

When the soul of the patient has left the body, the shaman goes to recover it (324, 339). He catches the soul in his left hand (324).

If a person has a wound, the shaman is able to close it by rubbing over it (336). For this purpose magic words may be used (83). The skeleton of a dead person may be laid out, and a powerful shaman is able to resuscitate it (328, 348).

When there are many sudden deaths in a tribe, the shamans may go to make war on the Ghosts in order to recover the souls of the deceased (338). If a shaman is sick, he may be cured by another shaman (334).

If the shaman disobeys the orders of his protector, he may die. Thus a number of shamans who, although they have been forbidden to do so, try to cure people who have been dead more than four days are taken away by the Ghosts (330).

In order to protect the tribe, the shaman orders them to keep taboos (199). He also catches the first salmon and treats it according to the customary taboos (200; see p. 449). He also teaches the people who are starving how to catch halibut (349).

Four shouts of the shaman bring down the birds (341; see also p. 453). When an enemy tries to poison him by feeding him on the flesh of corpses, he takes flesh out of his left side without being harmed (334). He takes a spring of water along in his bear-skin blanket (334). When an enemy tries to harm him, he is fed with meat put on the end of a staff, which he must bolt down without chewing (334). Supernatural beings sometimes try to overcome shamans. Thus the Ghost chief, whose village becomes depopulated by the success of a shaman who cures all the sick people, pretends to be sick, and sends for the shaman in order to overcome him (326). The Cannibal dancers, who are hostile to the shaman, try to destroy him (334). The sick woodman Bagus calls shamans to his aid, and destroys those who are unsuccessful by throwing them into a lake of blood. Another unsuccessful shaman is transformed partly into stone by the same supernatural being (336). A human enemy tries to poison a shaman with dried human flesh (329) or with other kinds of poison (333). He protects himself by poisoning those who tried to overcome him (333).

A shaman who has been disobedient is kept in the town of the Ghosts (330), and becomes the chief of the Ghost town (330).

Magical dogs die after they have killed a powerful shaman (152).

A renowned shaman is called in by people in need of his services (N 123). Three messengers are sent to fetch him (335). When his fame spreads all over the country, he is traveling about all the time with his attendants (333), and the people assemble to witness his practices (333). He is sent for when his services are needed in a distant country (335). He receives payment for his services, and thus becomes wealthy (333). In N 125 a girl is given to him in marriage in payment for his services. Before his art is known, he may offer his services. Thus a boy sends his grandmother to offer his shamanistic services (N 123). When a person is very ill, the shamans of all the tribes are called in to cure him (338). The shaman may not only heal sickness, but he can also put sickness into his enemies (N 122; see also 333). The shaman himself becomes sick when his power is put into the bones of a body (334), and he dies when he places himself in a coffin (329). Corpses are always dangerous to shamans (327). Envious rivals may try to kill a powerful shaman (333).

An owl impersonating a shaman refuses to be caught (329). The companion of a shaman becomes shaman in his place (330).

There are also remarks on the trickery of shamans. One of them pretends that the people can escape threatening danger only by fleeing, his object being to get possession of all their provisions (83).

Stones are thrown on the bones of a dead evil shaman (344).

Witchcraft may be practiced in various ways. Thus weapons, tools, and other objects are bewitched by blowing water on them (299); but blowing water upon the body also serves as a protective device (327). A person may be bewitched by catching his breath in shredded cedar bark, which is put into the mouth of a frog (129, N 219). Persons may also be bewitched by placing part of the clothing in a "witch box." A piece of a corpse is in the box. The piece of clothing is hung up by means of a string. If the string breaks and it falls on the body, the person must die. After the person is dead, the witch must walk around the grave of his victim (N 217).

III. TSIMSHIAN SOCIETY

Social Organization

Divisions and Clans.—The Tlingit, Haida, and Tsimshian have a similar social organization. They are divided into exogamic groups. Descent is reckoned in the female line; that is, every person belongs to his or her mother's group. Since, however, the positions of social leadership and many kinds of property are held by men only, it follows that among a group of brothers and sisters, position and these kinds of property are held by the brothers, and descend by inheritance to the sister's sons; in other words, every man inherits from his maternal uncle. So far as property of females is concerned, every girl inherits from her mother.

The exogamic groups of all these tribes have names, some of which are taken from animals. The groups of the Tlingit are commonly called Raven and Wolf, but the latter group is sometimes called Eagle among the northern Tlingit. It does not seem quite certain whether these two names are used by the Tlingit themselves as names for the two exogamic groups, or whether they have been transferred by outsiders from the important crests of the groups to the groups themselves. It may even be that the Ravens have no group name.[1]

One group, the Nex'A'dî of Sanya, stands outside of the two groups, and its members are allowed to intermarry with members of either.[2] They evidently occupy the same position as the Tρendji-dhættset-kρe't, the middle people of the Loucheux, who could intermarry with the two other divisions of the tribe—the Etchian-kρe't ("the people of the right") and the Nattse'în-kρe't ("the people of the left")—while the people of the left must marry the people of the right.[3] The statements made by both Petitot and Swanton are not clear, in so far as the third group is either co-ordinate with the others or can not be an exogamic group. It is quite impossible that, as Petitot states, the two groups last named are bound to intermarry, while the third may intermarry with them, since these two statements are contradictory.

Hardisty[4] gives the following account of the Loucheux organization:

With reference to the story about caste it is difficult to arrive at a correct solution of the matter. The fact, I believe, is that they do not know themselves, for they give various accounts of the origin of the three great divisions of mankind. Some say it was so from the beginning; others that it originated when all fowls, animals, and fish were people—the fish were the *Chitsah*, the birds *Tain-gees-ah-tsah*, and the animals *Nat-singh;* some that it refers to the country occupied by the three great nations who

[1] Swanton 4, p. 407. [2] Ibid., p. 398. [3] Petitot, p. 14. [4] Hardisty, p. 315.

are supposed to have composed the whole family of man; while the other, and, I think, most correct opinion, is that it refers to color, for the words are applicable. *Chitsah* refers to anything of a pale color—fair people; *Nat-singh*, from *ah-zingh*, black, dark—that is, dark people; *Tain-gees-ah-tsah*, neither fair nor dark, between the two, from *tain-gees*, the half, middle, and *ah-tsah*, brightish, from *tsa*, the sun, bright, glittering, shining, &c. Another thing, the country of the Na-tsik-koo-chin is called Nah-t'singh to this day, and it is the identical country which the Nat-singh occupied. The Na-tsik-koo-chin inhabit the high ridge of land between the Youcon and the Arctic sea. They live entirely on the flesh of the reindeer, and are very dark-skinned compared with the Chit-sangh, who live a good deal on fish. All the elderly men fish the salmon and salmon trout during the summer, while the young men hunt the moose, and have regular white-fish fisheries every autumn besides. Some of the Chit-sangh are very fair, indeed, in some instances approaching to white. The Tain-gees-ah-tsa live on salmon trout and moose meat, and, taken as a whole, are neither so fair as the Chit-sangh nor so dark as the Nah-t'singh. They are half-and-half between the two. A Chit-sangh cannot, by their rules, marry a Chit-sangh, although the rule is set at naught occasionally; but when it does take place the persons are ridiculed and laughed at. The man is said to have married his sister, even though she may be from another tribe and there be not the slightest connection by blood between them. The same way with the other two divisions. The children are of the same color as their mother. They receive caste from their mother; if a male Chit-sangh marry a Nah-tsingh woman the children are Nah-tsingh, and if a male Nah-tsingh marry a Chit-sangh woman the children are Chit-sangh, so that the divisions are always changing. As the fathers die out the country inhabited by the Chit-sangh becomes occupied by the Nah-tsingh, and so on vice versa. They are continually changing countries, as it were. Latterly, however, these rules are not so strictly observed or enforced as formerly, so that there is getting to be a complete amalgamation of the three great divisions, such a mixture that the difference of color is scarcely perceptible, and, no doubt, will soon disappear altogether, except what is produced by natural causes. The people who live on the flesh of the reindeer are always darker than those who live on fish, or on part fish and part flesh. One good thing proceeded from the above arrangement—it prevented war between two tribes who were naturally hostile. The ties or obligations of color or caste were stronger than those of blood or nationality. In war it was not tribe against tribe, but division against division, and as the children were never of the same caste as the father, the children would, of course, be against the father and the father against the children, part of one tribe against part of another, and part against itself, so that, as may be supposed, there would have been a pretty general confusion. This, however, was not likely to occur very often, as the worst of parents would have naturally preferred peace to war with his own children.

Evidently these names correspond to Petitot's names: Nat-singh = Nattse'in-kρe't; Tain-gees-ah-tsah = Tρendji-dhættset-kρe't; and Chitsah probably = Etchian-kρe't.

The Tinneh above Nulato say that they have three divisions—Medzihterotana, Tonitserotana, Noletsina.[1]

In Emmons's notes on the Tahltan[2] no mention is made of a three-fold division like the one observed among the Tlingit and Loucheux, although his description would make it appear that there are three distinct groups of inland origin, besides the later immigrants from the coast. This may perhaps agree with the information given by

[1] Jetté 1, p. 402.

[2] Emmons 4, pp. 13 *et seq.*

Mr. Teit,[1] who distinguishes three old divisions among the Tahltan, one of which, according to him, is extinct. Callbreath, however, in his superficial notes on the people, mentions only two exogamic groups, the Birds and the Bears.[2] I did not find any trace of a third division among the Ts!ets!ā'ut of Portland Inlet.[3] Emmons claims that there were three, one of which was called Nahta.

The two groups of the Haida are commonly called Raven and Eagle; but the Haida themselves call the Eagle group Git'ina', a word of unknown etymology, perhaps of Tsimshian origin. Swanton mentions[4] that one family occupied an exceptional position:

> The Pitch-Town-People . . . who formerly inhabited the west coast of Moresby Island . . . are said to have belonged to the Raven side; but I am not convinced that they were entirely exogamic. Although their history is shrouded somewhat in fabulous details, there is no doubt that such a people actually existed. They are said to have been Haida, speaking the same language as the rest, only, in the estimation of the other families, they were somewhat uncultivated, and are said to have lacked a crest system.

The four groups of the Tsimshian are commonly called Eagle, Wolf, Raven, Bear; but the Tsimshian themselves call them Lax-skī'ᵒk, Lax-k·ebō', Ganha'da, G·ispawadwE'da. The first and second of these names mean "On The Eagle" and "On The Wolf." The etymology of the third one is unknown.[5] The last one can not be analyzed, except in so far as *g·i(d)-* means "people;" *spa-* is a prefix designating "a dwelling-place;" the end is a reduplicated form of the stem *wEda*, the meaning of which is not known to me. Mr. Tate says at one place that this name means "going to another," and that it refers to the migration of Gau'ō's grandchildren (see p. 411).

In intermarriages with the Haida the Ganha'da and Eagle are considered members of the Git'ina', the G·ispawadwE'da and Wolf as members of the Haida Raven.

The Bellabella of Milbank Sound, who speak a dialect of the Kwakiutl, are also divided into matrilineal groups, three in number: the Qo'ix·t!enox or Raven people (crests: raven, starfish, sun, *gogama'ts!e* [i. e., the receptacle in which the sun was kept before its liberation]); the Wik!waqxt!enox or Eagle people (crests: thunderbird, large dancing-hat); Ha'lx'aixt!ēnox or Killer-Whale people (crests: killer whale, Q!ō'moq!wa,[6] sea lion). The houses of the Raven people are said to have been painted black; the Killer Whale people had a huge mouth painted on the house front, the posts were

[1] Teit 1, p. 348.

[2] Dawson 2, p. 197B.

[3] Boas 1, 1895, p. 559. Mr. Emmons, in the place just quoted (p. 21), repeats the erroneous statement made by Mr. James W. McKay, that the Ts!EtslÄ'ut are a recent offshoot of the Tahltan. He calls them "Tsiks Zaons," and gives their native name as Wetalth. I have not been able to secure the native name, and doubt the present one, because the form of the word looks very much like a Nass River word. I have explained in the Tenth Report what the history of the tribe is, and refuted, as I believe, Mr. McKay's notions in regard to their origin.

[4] Swanton 2, p. 90.

[5] Compare the clan name GànAX'A'dĭ, a Raven clan of the Tlingit. Swanton 4, p. 408.

[6] See Boas 5, p. 374.

killer whales, a fish named *mɛlx'ani'gun* was painted on each side of the door. Sea lions, which are considered the dogs of the sea spirit Q!ō'moq!wa, were the crossbeams.[1]

According to notes collected by Livingston Farrand in 1897, the Bellabella have four exogamic groups,—Eagle, Killer Whale, Wolf, and Raven. They recognize them as corresponding to the groups of the northern tribes, but not to those of the tribes of Rivers Inlet and Vancouver Island. Part of the children of a couple are assigned, according to him, to the mother's group, part to that of the father. The assignment is arbitrary and made after consultation between the parents and their relatives. Preference is given, however, to the mother's line. A single child belongs to the maternal group. This would seem to imply that the first-born child belongs to the maternal group. Names belonging to other groups might be taken by an individual at a great potlatch, but these would not affect his position in the group to which he belonged.

The following Bellabella tribes have been recorded:

Tribe	*Village*
Ō'ᶜyala-itx	Yā'laʟē [2]
Aᶜwī'ʟ!ētx	X̱unē's [3]
Hë'sta-itx	T!ā'yasiwēᶜ [4]
Nō'lo-itx	Nō'lo [5]

Farrand and Boas (1, 1890, p. 604) mention another tribe, the Qo'qaitx. As I understand it, the exogamic groups were present in all these villages.

Among all these tribes the members of these groups have the privilege of using designs representing certain animals or other objects as their crests, and in many cases they claim a supernatural relationship to the animals, which may therefore be said to be the totems of these groups, in the narrower sense of this term. It is important, however, to know that the principal crest animal and the animal from which the group takes its name are not always the same. Thus the Raven side of the Haida has as its principal crest the killer whale, and on the Eagle side of the Haida the beaver is as important a crest as the eagle. Furthermore, not all the members of each group have the same crest; but among the Tlingit and Haida there are a considerable number, among the Tsimshian a small number, of subgroups, each of which has a number of crest animals of its own. In a great many cases the acquisition of these crest animals can be traced by historical or semihistorical traditions; and we know that in some cases crests have been obtained by gift from friends among foreign tribes or have been acquired in war. Often among the Tlingit and Haida, and also among the Tsimshian, their acquisition is explained by a myth which belongs only

[1] The notes on the Bellabella are from Boas 1, 1889, p. 825.
[2] See Boas 8, p. 471, line 11; p. 424, line 33.
[3] Ibid., p. 431, lines 26, 34.
[4] Ibid., p. 429, line 34; p. 422, line 12.
[5] Ibid., p. 436, lines 30, 32.

to one of the subdivisions of the larger group. It is therefore evident that in such cases the animal name of the group, and the crest of the subdivision of the group, are not equivalent.

The subgroups among the Haida and Tlingit are throughout local in character. They were evidently at one time village communities consisting of blood relatives; that is to say, of a number of people related or supposed to be related by maternal descent. Such a group of people have their own local traditions, which in many cases have the form of crest traditions. Similar conditions prevailed among the Tsimshian, among whom, however, the number of local subgroups seems to have been rather small.

Although such a village was the property of a subdivision of one group, necessarily a considerable number of individuals of the opposite group must have lived in the same village as husbands or wives, as the case may have been. It is probable that in this way the present conditions originated, the recent villages consisting of a number of house groups inhabited by different branches of the groups.

In the following notes I shall describe the organization of the Tsimshian.

Tsimshian is spoken in three principal dialects:

1. Nîsqa′ᵉ, on Nass River.

2. G·it-ksa′n, on the head waters of Skeena River (=People of Skeena River).

3. Ts!ɛm-sia′n, on Skeena River and including the closely related dialects south and west of Skeena River (=inside of Skeena River).

The Tsimshian proper embrace the following tribes:

1. Ts!ɛm-sia′n, on Skeena River.
2. G·its!ɛmgā′lôn, below the canyon of Skeena River.
3. G·its!alā′sɛr, on the canyon of Skeena River.
4. G·it-qxā′la, on the islands outside of Skeena River.
5. G·it-q!ā′ᵒda, on Grenville Channel.
6. G·idɛsdzū′, northwest of Millbank Sound. These are considered half Bellabella.[1]

The Tsimshian have nine towns:

1. G·i-spa-x-lâ′ᵒts } (Eagle).
2. G·it!landâ′[2] }
3. G·inax′ang·ī′ᵒk (Bear).
4. G·it-lā′n (Raven and Wolf).
5. G·idzɛxlā′ᵒł (Raven).
6. G·it-dzī′ᵒs[3] (Raven).
7. G·id-wul-g·â′dz } (Bear).
8. G·i-lu-dzā′r }
9. G·inadâ′ᵒxs[4] }

[1] Publications of the American Ethnological Society, vol. III, p. 225.

[2] Two additional Eagle towns, G·id-wul-ksɛ-bā′ᵒ and G·i-spa-x′ā′l, have become extinct.

[3] Two additional Raven towns, named Wuts!ɛn-ā′luk and G·id-gadū, have become extinct.

[4] The list given here is contained in Mr. Tate's version of the Gau′ō story (*Pubs. Amer. Ethn. Soc.*, vol. III, p. 223) and in the story of the Deluge (ibid., p. 247). It occurs also on p. 275 of the present volume. It agrees with the list obtained by me from another person in 1888, except that the latter contains the additional name G·id-wul-ksɛ-bā′ᵒ. My list of 1888 agrees with the one obtained by Aurel Krause in 1882 (*Die Tlinkit-Indianer*, p. 317). He mentions one tribe that I have not identified, the Kltraû-ai-iks (G·it-gawā′yiks?). On p. 275 the G·id-wul-ksɛ-bā′ᵒ are mentioned in place of the G·it!landâ′.

The G'its!alā'sɛr have two towns:

1. G'i-lax-ts!â'ks, on the north side of the river.
2. G'it-xts!ā'xl, on the south side of the river.

For a long time all the Tsimshian proper assembled in winter at MaxlE-qxā'la (Metlakahtla), where each group inhabited its own village site. During the fishing-season they lived in their separate towns on Skeena River and on the coast. It seems probable that at an earlier time the Tsimshian lived on the upper course of Skeena River. According to their own belief, they lived then in the village T!ɛm-lax-ā'm.

Like the two sides of the Tlingit and Haida, each of the four exogamic groups of the Tsimshian is not a homogeneous unit, but is composed of a number of subdivisions, each of which has its own traditions and its own prerogatives. The Eagle group, Ganha'da group, and G'ispawadwɛ'da group, have each three divisions; the Wolf group has no subdivisions. These divisions and their principal crests, so far as ascertained, are as follows:

1. Eagle group. Lax-skī'ᵒk.
   - (*a*) Gun-hū'ᵒt, "runaways" (from Alaska).
   - (*b*) G'it-lax-wī-yī'a (from the upper course of Skeena River).
   - (*c*) G'its!ô'x (halibut crest; from Bellabella [G'idɛsdzū'?]).
2. Wolf group. Lax-k'ebō (from the Tahltan).
3. Ganha'da.
   - (*a*) Ganha'da (raven crest; from inland?).
   - (*b*) Tsūnadate (starfish crest; from Alaska?).
   - (*c*) Lax-sē'ᵒla, "on the ocean" (bullhead crest; from Cape Fox).
4. G'ispawadwɛ'da.
   - (*a*) G'it!ɛm-lax-ā'm (grizzly-bear crest; from T!ɛm-lax-ā'm).
   - (*b*) G'it-na-gun-a'ks (killer-whale crest; from China Hat [G'idɛsdzū']).
   - (*c*) G'it-ksɛ-dzâ (fireweed, *Epilobium;* descendants of Gau'ō).

Mr. Tate has given me the following information in regard to the groups to which the Tsimshian villages belonged:

G'ispawadwɛ'da (Bear group).
- Crests: Grizzly bear, killer whale, Lag'adił(?).
  - G'it-qxā'la.
  - G'inax'ang'ī'ᵒk (3).[1]
  - G'inadâ'ᵒxs (9).
- Crests: Grizzly bear, fireweed, mountain sheep.
  - G'id-wul-g'â'dz (7).
  - G'i-lu-dzā'r (8).

[1] The numbers here given are those of the Tsimshian villages enumerated on p. 482. The G'it-qxā'la do not belong to the Tsimshian proper. The other villages without number are extinct.

Lax-skī′ᵒk (Eagle group).
Crests: Eagle, beaver, halibut.
G·i-spa-x-lâ′ᵒts (1).
G·it!andâ′ (2).
G·id-wul-ksE-bā′ᵒ.
G·i-spa-x'â′l.
Ganha′da (Raven group).
Crests: N!ā′ᵒgEm-sa-gōlik (scalp with fins), abalone bow.
G·idzEXlā′ᵒł (5).
Crests: Raven, starfish, abalone bow.
G·it-dzī′ᵒs (6).
Wuts!En-ā′luk.[1]
Crests: Raven, starfish, frog, bullhead.
G·it-lā′n (4).
Lax-k·ebō′ (Wolf group).
Crests: Wolf, grizzly bear, crane.
G·it-lā′n (4).

The G·it-lā′n are the only village community that include two groups, the Raven and the Wolf.

The organization of the Nass divisions is quite similar to the one found among the Tsimshian. According to information collected by me in Kinkolith in 1894, the following subdivisions are recognized:[2]

1. Eagle group. Lax-skī′ᵒk.
   (*a*) G·isgap!Enā′x.
   (*b*) Lax-lō′ᵒkst.
   (*c*) G·its!ā′ᵒq.
   (*d*) Lax-ts!Emē′lix·, "on beaver."
2. Wolf group. Lax-k·ebō′.
   (*a*) Lax-t!iâ′qł.
   (*b*) G·it-g·ig·ē′nix·.
   (*c*) G·it-wul-nak·!ē′l.
3. Ganha′da.
   (*a*) G·id-x·q!adô′q.
   (*b*) Lax-sē′ᵒla, "on the ocean."
4. G·ispawadwE′da.
   G·isg'ahā′st, "grass people."

These totemic divisions were distributed over four old towns—Lax-q'al-ts!a′p ("on the town"), Andegualē′, G·it-wunksē′łk, and G·it-lax-dā′mîks. According to my informants, principally Chief Mountain, none of the other modern villages of the Nîsqa′ᵉ formed a recognized division of the tribe. The subdivisions of the tribe were represented, according to these informants, as follows:

[1] There is no information on the crests of the G·id-gadū.

[2] Boas 1, 1895, p. 570.

Lax-q'al-ts!a'p.
Ganha'da group: Ganha'da, G·id-x·q!adô'q.
Wolf group: Lax-k·ebō'.
Eagle group: Lax-skī'°k, G·isgap!ɛnā'x.
Andegualē'.
Ganha'da group: Lax-sē'°la.
Wolf group: G·it-g·ig·ē'nix·.
G·it-wunksē'lk.
Wolf group: Lax-t!iâ'ql.
Eagle group: Lax-lō'°kst.
G·ispawadwɛ'da group: G·isg'ahā'st.
G·it-lax-dā'mîks.
Ganha'da group: Lax-sē'°la.
Wolf group: G·it-wul-nak·!ē'l.
Eagle group: Lax-skī'°k, Lax-ts!ɛmē'lix·.

It seems to me that these groups, which are based entirely on information secured in the new village Kinkolith, need corroboration, particularly their peculiar distribution and the apparent appearance of the same name as a group name and as that of a subdivision.[1] It is remarkable that only the G·ispawadwɛ'da appear here confined to one single village, G·it-wunksē'lk; that the Eagle group occurs in all except Andegualē', the Ganha'da group in all except G·it-wunksē'lk, while the Wolf group is common to all of them.

From the same source I learned that the G·it-wunlkō'l, on the upper Skeena River, whose dialect is said to be intermediate between the Nass and G·it-ksa'n dialects, are considered a separate tribe, and have the Ganha'da and Wolf groups.

Chief Mountain gave the following, avowedly incomplete, list of G·it-ksa'n villages and groups:

Village: G·it-wungā' (Dorsey, Kit-win-gach).
Ganha'da and Eagle.
Village: G·idzig·u'kla (Dorsey, Kitze-gukla).
Ganha'da and G·isg'ahā'st.
Village: G·ispa-yô'ks (Dorsey, Kish-pi-yeoux).
Ganha'da and Wolf.
Village: G·it-an-mā'k·s (Dorsey,[2] Kit-an-maiksh).

It appears from these data that there are two intercrossing divisions among the Tsimshian tribes—one a tribal division based essentially on village communities consisting of clan fellows; another one a subdivision of the exogamic groups according to their provenience.

Some additional data are available which explain these relations among the Tsimshian proper.

[1] Dorsey, p. 279, does not mention the first and second of the Nass villages, but has the following in addition: Kit-aix, Lak-ungida, Kit-lak-aous, Kis-themu-welgit.

[2] Dorsey, pp. 278, 279, has, in addition to these, Kish-ga-gass, Kaul-daw, Kit-win-kole, the last identical with the tribe G·it-wunlkō'l.

The Gun-hū′ᵒt of G·its!Emgā′lôn are considered the descendants of Tlingit Eagles, who were vanquished by Ravens, and emigrated. In 1888 I was told in Port Essington that this emigration occurred six generations ago, that is about 1740, and that it was a consequence of continued wars. It was said that these people married a number of Tsimshian men and women, among whom the names of Ga̧taxā′x and Astoē′nē are mentioned. For a considerable time they continued to speak Tlingit, but were finally assimilated by the Tsimshian. On p. 270 the mythical story of their exodus is told. According to this tale, they settled first on Nass River, but later on spread and lived among the G·its!Emgā′lôn, G·i-spa-x-lâ′ᵒts, G·it!ama′t, and in other places.

The Wolves are said to have come from Stikine River, and they are considered as descendants of a group of Tahltan who fled from their country and settled partly on the coast of Alaska, partly on Nass River, and partly on Skeena River. Their story is told on p. 354.

According to the table given on p. 483, all the members of the Eagles are derived partly from the Tlingit, partly from the G·idEsdzū′, partly from the Athapascan tribes at the head of Stikine River. This last statement was not made explicitly by Mr. Tate, but it is implied in his remarks about the G·ispawadwE′da.

The Ga̧nha′da are also all foreigners,—one group derived from the interior, a second one from northern Alaska, a third one from Cape Fox. Mr. Tate's notes do not make it quite clear whether the subgroup Ga̧nha′da originated in the interior. He simply says "from across the mountains," which may also mean Nass River. The subgroup Tsūnadate he describes as coming from Alaska. It is possible, however, that the notes in regard to these two groups may have to be exchanged.

Among the G·ispawadwE′da, the first group, G·it!Em-lax-ā′m, are considered true Tsimshian, while the others are considered descendants of the G·idEsdzū′. I am not quite clear in regard to the descent of the third group. If they are really considered the descendants of Ga̧u′ō, they would seem to be a subdivision of the first group. At one place Mr. Tate says that the clan took the name G·ispawadwE′da (meaning "going to another") from the Ga̧u′ō story, that before that time they were called "Grizzly Bear." I do not know, however, whether I understood his statement rightly.

Taking this in connection with the oft-repeated statement that the people of T!Em-lax-ā′m are the original Tsimshian, it might almost seem as though, in the opinion of the Indians, the tribe had consisted originally of this group only, and that the other groups had developed by accretion.

I should like to repeat, however, that Mr. Tate's notes do not make it quite clear whether the G·it-lax-wī-yī′a of the Eagle group and the Ga̧nha′da of the Raven group are not also by origin Tsimshian.

Attention may also be called to the similarity of the name Ganha'da for the Raven group, and that of the Tlingit Raven family, Ganax'A'dî, to which I have already referred; and to the name of the subdivision, Tsūnadate, of the Ganha'da, which has undoubtedly the appearance of a Tlingit name, and suggests the name of the river Chunah (= Tcū'-nax), which empties into Behm Channel. This derivation might seem uncertain, since the *d* of the ending *-date*, can not be derived from this name. Similar forms occur, however, in other Tlingit names; as, for instance, in the parallel form GānAxte'dî for GānaxA'dî.

It would seem, on the basis of the data here given, either that the older form of social organization of the Athapascan, Tsimshian, Haida, Tlingit, and perhaps also of the Bellabella, was based on a threefold division, or that the first three tribes developed a third group, that took a somewhat exceptional position. Considering the claim of the Tsimshian that the wolf was introduced among the tribe at a late date, comparatively speaking, it seems certainly interesting that the Wolf group, according to my informant, is missing from the Bellabella, although this is contradicted by Professor Farrand. On the other hand, the event can not be quite recent, since in most of the myths the four exogamic groups are considered as entirely equivalent. Thus, in the tale of "The Giant Devilfish,"[1] the four groups are spoken of as characteristic of all the Tsimshian as well as of the Killer Whales; and in the Deluge legend 1.250 they are noted.

Further inquiries among the Tlingit and Loucheux may perhaps enable us to answer this important question more definitely than we can do now.

Some of the "tribes" are evidently the result of a breaking-up of older communities, made necessary by their increase in numbers. It is told that when a village became too large, the head chief would assign part of his people to his nephew, who would set out and found a new village, which would naturally embrace only members of his own exogamic group (see p. 509).

On the preceding pages I have given a list of the tribal divisions, towns, and exogamic groups. These divisions are termed by the Tsimshian as follows:

The people of the whole country are designated by the term *g·ad*, which simply means "people" without any special reference to social divisions. Thus we find the expressions *nE-g·a'dEsgE K-sia'n* ("the people of the Skeena") 1.70.2;[2] *lu-qla'gan txan!ī g·at* ("it killed off all the people") 1.70.21; *nE-g·a'dEsga qal-ts!a'pgE* ("the people of the town") 1.214.22.

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[1] No. 13, p. 135.

[2] References such as 1.70.2 refer to Tsimshian Texts, *Publications of the American Ethnological Society*, III.

The people of one town are called *ts!ap* ("a tribe"): *ada txan!ī'° nɛ-ksɛm-ts!a'psga sɛm'â'g·itga* ("then all the tribeswomen of the chief") 1.220.21.

The term "town" is derived from this: *qal-ts!ap* (perhaps "where the tribe is located"). The prefix *qal-* designates here primarily the houses as opposed to the people living in them, although the compound term is also used quite often to designate the people themselves: *k!ɛ'rɛltga wī-qal-ts!a'pga* ("there was a town") 1.242.1; in the same way 1.192.1. On the other hand, we have *kstɛmâ'sa qal-ts!ɛpts!a'p* ("there are nine tribes [or towns]") 1.222.23; *ada wā'°nta txan!ī' gū'°p!ɛlda qal-ts!ɛpts!a'pga°* ("then the [people of the] two towns obeyed") 1.196.14; *ada'wult sagait-qa'wuntga sɛm'â'g·itga nɛ-wi-ts!a'ptga°* ("then the chief called [the people of] his great town together") 1.198.7.

The villages are also called *wul-dzôx* ("camping-places") without special reference to the social relationships of the inhabitants: *ada'wult k!ul-q!a-dā'ult asga txan!ī' wul-dzɛxdzô'gat* ("then they went about among all the camps") 1.216.18; *amet la-hē'°ldɛ na-g·a'dɛsgat k!ɛ'rɛltga wul-dzô'xtga°* ("if the people of a village [camp] refused") 1.216.20.

Any kind of a group of people is called *wul-na-t!ā'l* ("a company, society"). The exogamic groups (1.216.33), the secret societies, the families (207.26; 234.7), are designated by this term.

Collectively the exogamic group is designated by the term *ptax:* . . . *ha-dzɛxdzâ'gat dzɛ da lɛp-na'ksgɛsga n-lɛp-ptā'°xtga°* (". . . they are ashamed to marry in their own exogamic group") 1.218.19; *lɛp-dɛdâ' lī'°mi mɛla-k!ɛ'rɛlda ptā'°xtga°* ("every exogamic group has its own songs"); *nin!ī'° wul hi-sɛ-t!ā'tgɛ wul-na-t!ɛlt!ā'la, pta'xdat G·ispawadwɛ'da* . . . ("this was the beginning of the companies, the exogamic group G·ispawadwɛ'da" . . .) 1.214.18.

The members of the exogamic group are relatives, and as such term one another *wula'isk* ("relatives"), plural *wulwula'isk: Nin!ī'gansɛmg·id dâ'ixsga wulalâ'm wulwula'isgɛm* . . . ("therefore the law of relationship is very sacred") 1.218.28.

In the translation of the tales I have throughout used the term "clan" to translate the Tsimshian term *ptā°x*. In the present discussion of the social organization, in which it seems important to avoid all ambiguity, I have used the term "exogamic group" in its place. The organization of the Tsimshian as here described does not seem to me to make it advisable to use the term "phratry" for these divisions. Neither are the subdivisions sufficiently well marked to be called "clans" in contrast to the larger exogamic divisions. In the present discussion I have employed the term "clan" only in those cases where the members of a particular family group, in their characteristic quality as a part of the exogamic division, are referred to (see p. 500, footnote).

Terms of Relationship.—The following tables illustrate the system of relationships:[1]

SELF MALE

REMOTEST ANCESTORS

LESS REMOTE ANCESTORS TO SIXTH GENERATION

ANCESTORS OF FIFTH AND FOURTH GENERATIONS

GREAT-GRANDPARENTS

GRANDFATHERS — GRANDMOTHERS

Aunts; one of these may become mother-in-law | Man's fathers | *Man's mothers* | *Uncles; one of these may become father-in-law*

Cousins

Females; one of these may become wife; others, sisters-in-law | Males; some of these may become brothers-in-law | *Brothers* | ***Self*** | *Members of fraternity of opposite sex*

Children | *Nephews (or nieces); some of these may become sons-in-law or daughters-in-law*

GRANDCHILDREN

GREAT-GRANDCHILDREN

The table for the female is quite analogous, except that the terms for "woman's father" and "woman's mother" must be substituted for the terms given before. Owing to the matrilineal descent, the table for the generation of the self and her children takes the following form:

SELF FEMALE

Cousins

Females; some of these may become sisters-in-law | Males; one of these may become husband; others, brothers-in-law | *Sisters* | ***Self*** | *Member of fraternity of opposite sex*

Nephews or nieces; some of these may become sons-in-law or daughters-in-law | *Children*

[1] The terms in small CAPITALS may belong to one's own or to another exogamic group; those in italics, to one's own exogamic group; those in roman, to the exogamic group of the father. Males and females under one brace belong to the same generation. Vertical lines indicate descent. Only descent in the female line is indicated.

COMPARISON OF TLINGIT,[a] HAIDA,[b] AND TSIMSHIAN TERMS OF RELATIONSHIP

(Terms in *italics* designate reciprocal terms)

	Tlingit			Haida			Tsimshian		
	Both sexes	Men	Women	Both sexes	Men	Women	Both sexes	Men	Women
Great-grandparents' generation	—	—	—	—	—	—	ō'°lis	—	—
Grandparents' generation:									
Men	ĺílk!ᵘ	—	—	tcîn(ga)	—	—	iā'°	—	—
Women				nā'n(ga)	—	—	dzē°dz	—	—
Parents' generation:									
Men of father's clan	íc; (sánì ᶜ)	—	—	—	go'ñ(ga)	xā'ɪ(ga)	(nE-gwā'°ᵊl)	nE-gwā'°ᵊl	ā b
Men of mother's clan	kák	—	—	qā'(ga)	—	—	nE-bi'°p	—	—
Women of mother's clan	ʟá (ʟák!ᵘ)	—	—	ā'o(ga)	—	—	(nā)	nā	nai
Women of father's clan	át	—	—	sqā'n(ga)	—	—	nE-ktā'	—	—
Father-in-law	wû	—	—	*qō'na(ga)*	—	—	*łams*	—	—
Mother-in-law	tcàn	—	—	*djigona'n(ga)*	—	—			
Own generation:									
Elder one of own clan, same sex	—	hunx	cÁtx	k!wał'(ga)	—	—	—	*waik*	*łgauk*
Younger one of own clan, same sex	kík!	—	—	daoga'ñ(ga)	—	—	—		
Member of own clan, opposite sex	—	ʟàk!	ìk!	—	djā's(ga)	dā'(ga)	*łemkdī'*	—	—
Member of other clan, same sex	—	—	—	—	lgA'n(ga)	sqā'n(ga)	*tzaā'*	—	—
Member of other clan, opposite sex				—	sqa'n(ga)			—	—
Mate in marriage (husband, wife)	—	cAt	xox	—	djā'(ga)	ʟā'l(ga)	*naks*	—	—
Mem. of mate's fratern., same sex	kánì	—	—	—	*qea'(ga)*	*djī'iña(ga)*	—	*g!atā'n*	*dzūs*
" " " " , opp. sex	—	(cAt)	(xox)	*łł'ñago*	—	—	*kłātks*	—	—

Children's generation:									
Son of self or of a mem. of	yít	—	—	gi't(ga)	—	—	lgūelk pl. klgEr	—	—
Daughter fraternity of same sex.	sí	—	—	gudjañ(ga)	—	—			
Child of mem. of fratern. of opp. sex.	—	kélk!	kálk!u	—	nā't(ga)	sqā'n(ga) [?]	slēs	—	—
Child-in-law	—	—	—	reciprocal term			reciprocal term		
Grandchild	tcxank!	—	—	t!ak!in(ga)	—	—	lukt!a'en	—	—
Great-grandchild	—	—	—	—	—	—	agwi-lukt!a'en	—	—

[a] Obtained from Mr. Shotridge, a Chilkat Indian. According to his statement, the extensions given in Swanton 4, p. 424, are used only when a new relationship is established by marriage. The term "clan" has been used in this table for the sake of brevity, in place of "exogamic group," which would be more correct.

[b] Swanton, Haida, p. 62.

[c] íc, "father;" sánl, "father's brother."

I have omitted the Tsimshian terms *lɛoi* ("remote ancestor"), *gan-tsal* ("ancestor to the sixth generation"), *ts!ɛm-ai* ("ancestor of fourth and fifth generations"), from the comparative table. I am not certain of their exact phonetic form, since they are contained only in Mr. Tate's records.

It is a characteristic feature of the Tsimshian system that all terms of consanguinity and affinity in the speaker's own generation are reciprocal. In this respect it differs fundamentally from all the other systems of the North Pacific coast. Among the Haida only the terms of affinity are reciprocal, while among the Tlingit only one of these terms is reciprocal. Setting aside the reciprocal terms of Tsimshian, there are no terms that extend over several generations, like the word for "women of father's clan of father's and own generation" in Haida (*sqān*).[1] The only terms that embrace individuals of different exogamic groups are those for grandparents and grandchildren, those for more remote generations, and the terms for "parent-in-law" (*viz*, "child-in-law"). The term for "child," when used by the man, designates a person of another clan; when used by the woman, a person of the same clan. The same is true in the case of the Haida and Tlingit. A woman's "nephew" belongs to another clan, while the man calls by the same name a member of his own clan. There is some uncertainty in regard to these terms, but it would seem that in Tlingit and Haida distinctive terms are used by the man and woman to designate "nephew" and "niece."

The reciprocal terms of Tsimshian differ from the reciprocal terms of the interior of British Columbia, in so far as they are well developed within the family group in the narrower sense of the term, while in most of the other languages that contain terms of this type they express remoter relationship.

The separate terms used by the woman for designating "father" and "mother" are never used with the third person pronoun. In this case the terms used by the man are always employed in reference to the woman also.

Parents collectively are either called *dɛp nɛg· atk* ("one's people") 240.6, or *ga-nɛg·a'tk* 254.8, according to grammatical form; or they are called *dɛp-nɛgwā'ᵒd* ("fathers") 154, line 4 from end, and *dɛp-nâ'ᵒt* ("mothers") 154.19.

The contrast between the system of relationship of the three northern tribes and that of the Kwakiutl appears clearly from the following tables:

[1] See pp. 490, 491.

TSIMSHIAN[1]

Great-grandfather	ō′ᵒlis	agwi-łukt!a′ēn	Great-grandchild
Grandfather	iā′ᵒ	łukt!a′ēn	Grandchild
Grandmother	dzēᵒdz		
Grandparent of mate	*agwi-la′ms*		Mate of grandchild
Men of father's clan (said by man)	nᴇgwā′ᵒd	łgūᵒlk, *pl.* kłgᴇr	Child, man's brother's child, woman's sister's child
Women of mother's clan (said by man)	nâ		
Men of father's clan (said by woman)	āb		
Women of mother's clan (said by woman)	nai		
Mother's brother	nᴇ-bī′ᵒp	slēᵒs	Man's sister's child, woman's brother's child
Father's sister	nᴇ-ktā′		
Parent-in-law	*lams*		Child-in-law
Brother of man	*waik*		Brother of man
Sister of woman	*lgauk*		Sister of woman
Brother of woman	*lᴇmkdī′*		Sister of man
Children of father's sisters	*txaá′*		Children of mother's brothers
Husband	*naks*		Wife
Wife's brother	*q!alā′n*		Man's sister's husband
Husband's sister	*dzūs*		Woman's brother's wife
Wife's sister, husband's brother	*k!átks*		Woman's sister's husband, man's brother's wife

[1] Italics designate reciprocal terms.

KWAKIUTL[1]

Great-grandparents	hē′ᵋlos	hē′ᵋlok!wine	Great-grandchild
Grandparents and their brothers and sisters	gagᴇ′mp	ts!ō′xᵘʟᴇma	Grandchild
Mate's grandparent	*sē′lan*		Mate of grandchild
Father	ōmp		
Father and uncles	ᵋwī′ᵋwōmp		
(Aunt's husband	awa′tsoᵋ)	xunō′kᵘ, *pl.* sā′sᴇm	Child
Mother	abᴇ′mp		
Mother and aunts	ēbᴇ′mp	(xu′ngwoᵋ	Stepchild)
(Uncle's wife	aba′tsoᵋ)		
Uncle, maternal and paternal	q!ulē′ᵋ	ʟoᵋlē′	Nephew, niece
Parent's cousin	q!ulē′ᵋk·!ot[2]	ʟoᵋlē′k·!ōt[2]	Cousin's child
Aunt, maternal and paternal	anē′s		
Parents-in-law, mate's uncles and aunts	*nᴇgu′mp*		Child-in-law, mate of nephew or niece
Member of fraternity (extended to embrace the ᵋnᴇᵋmē′mut or group of supposed common descent)	ᵋnᴇ′mwot		Member of fraternity (extended to embrace the ᵋnᴇᵋmē′mut or group of supposed common descent)
Elder one of own group, same sex	ᵋnō′la	ts!a′ᵋē	Younger one of same group, same sex
Member of own group, opposite sex	*wuq!wa′*		Member of own group, opposite sex
Husband	ła′ᵋwunᴇm	ganᴇ′m	Wife
Wife's brother	*q!ulē′s*		Man's sister's husband
Husband's sister	*p!ᴇ′lwump*		Woman's brother's wife
Wife's sister, husband's brother	*g·inp*		Man's brother's wife, woman's sister's husband

[1] Italics designate reciprocal terms.

[2] *k·!ōt* means "opposite side."

The tables show that Kwakiutl does not distinguish between maternal and paternal lines. The terms for "father" and "mother," and the terms for "aunt's husband" and "uncle's wife," which are derived from them,[1] designate the real father and mother; viz, the stepfather and stepmother. The terms for "uncle" and "aunt" refer equally to the father's and mother's fraternity. The terms for the descendants are analogous. The term for "child" and the derived term for "stepchild" designate one's own children, or the nephews and nieces after a levirate marriage. The term for "nephew" and "niece" embraces all classes of uncle's and aunt's children. The use of a separate term for the "member of a fraternity of opposite sex" indicates, however, that this relationship is conceived as distinct from that of members of the fraternity of the same sex. There is, however, no extension of this distinction over the offspring.

The following passages substantiate the Tsimshian terms:

dɛp n-iā'°tga their father's father 1.214.13; also 242.20
n-iā'°t his mother's father 169, line 4 from end
dzē°dz mother's mother 128.21; 234.28
nɛgwā'°d father of boy 156, line 5 from end; also 245.16
(*nɛgwā'°dɛt*, 3d pers. possessive; father of girl 185, line 2 from end; 189.25; also *nɛgwā'°du* my father, said by girl 188.4)
ābī my father, said by girl 123.18; also 1.88.5, 1.156.26
nɛ-bī'°p uncle of man 116, line 2 from end; 154, line 3 from end
uncle of woman 185, line 2 from end; 255.9
nâ mother of boy 127.26; 169, line 5 from end
(*nât*, 3d pers. possessive, mother of girl 153.14; 232, line 13 from end)
nai mother of girl, nai'u 158, line 12 from end; naii 171.3
nɛ-ktl'a father's sister, said by girl 166, line 3 from end
łams daughter-in-law 166.9
mother-in-law 168.8
son-in-law 1.96.11
father-in-law 209.20; 1.96.10
waik man's brother[2] 116, line 3 from end; 142.29
the plural expresses the reciprocal relationship of brothers 124.22
łgauk woman's sister 153.24; 259.20
łɛmkdī' man's sister 123.22; 124.20; 216, last line
woman's brother 123.31; 216, line 3 from end
txaâ' male cousin of woman 166.21; 186.6
female cousin of man 238.18
male cousin of male 321.28
naks husband 123.5; 139.29
wife 122, line 2 from end; 131.5
q!ala'n man's sister's husband 140.19
wife's brother 140.18
dzūs husband's sister 157.30; 1.152.31
k!âtks man's brother's wife 148.22
wife's sister 154.21; 303.10
sl'ē°s man's sister's son 185, line 14 from end
man's sister's daughter 222, line 3 from end
łukt!a'ēn man's grandson 171.13
man's grandchildren 236.9
woman's granddaughter 128.4; 234.30

[1] *aw-*, stem of *ōmp* ("father"); *ab-*, stem of *abɛ'mp* ("mother").
[2] The terms "brother," "sister," "cousin," must be understood in their Tsimshian sense.

Social Rank.—Among the members of the tribe the chief and the nobility take a prominent position. The chief is called *sem'âg·id*, pl. *semg·ig·a'd* 116, line 9 from end. This term contains the elements *sem-* ("real"), *g·ad* ("persons"), and an unknown element *-â*. The plural means "the real, the eminent people." The chieftainess is called *sig·idemna'x*, pl. *sig·idemhā'nax*, probably from *sem-g·id-em-hana'x* ("chief woman"). The term, on the whole, is used to designate the rich man of noble birth who is respected by the people, and designates high rank. A great chief is called *wī-sem'â'g·id* ("great chief"), or *k!a-sem'â'g·id* ("head chief"); for instance, *Ada k!a-sem'â'g·ît ā txan!ī' sem-g·ig·a'dem Ts!emsia'nga°* ("He became a great chief among all the Tsimshian") 1.188.2. In his position as leader of the people, whose commands must be obeyed, he is called *mīā'n* ("master") 224, line 9 from end. In this sense there is only one master in a town, while there may be several chiefs (see p. 429).

The chiefs and their families are of noble birth, and as such are called *semg·ad wul-na-t!ā'°ł* ("chief company") 234.7. More frequently a person of noble birth, entitled to become a chief and master of a town, is called *łgu-wā'lks*, pl. *k!abe-wā'lks* ("nobleman," "prince"), and the whole family may be called *wul-na-t!ā'°ł k!abe-wā'lks* ("noble company") 234.30.

Another term is used to designate a person of noble birth, *łgu-yā'°ks* 1.72.18; 1.114.20. This term is never used for people of the very highest rank, but seems to apply rather to chief's relatives who are to occupy minor positions in the tribe. The prince's (*łgu-wā'lks*) companions seem to be taken from this group. I have also found the term *łek!ag·a'd* used for people of noble birth.

People without relatives or ancestors are called *wa-ā'ien* (*wa-diganai* 236.24). On account of their lack of connections they can not ordinarily attain to high positions (see 234.31).

The chief is assisted in his social obligations by the attendants (*sel-wa'lks*) 188.15; 208, line 3 from end; 217, line 9 from end; 233.14. The literal translation of this term is "prince companions." At other places these are called *ā°lks* 1.132.18. The warriors are called *ālx* ("braves") or *wul-dō'g·itk* ("warriors") 266.

The chief's attendants were the men of high rank, and their positions were hereditary. The four exogamic groups were represented among the attendants of a great chief. This may possibly be a more recent development which occurred after the time when different exogamic groups began to be represented in the same village. The old men of the group of attendants were the chief's advisers or counselors.[1] They staid much of the time in the house of the head chief,

[1] According to older information which I obtained in 1888, and which expresses the same facts as those stated above, nobody who does not bear a high name, or who is not a member of a secret society, is allowed to participate in the deliberations of the council. The mother's brother represents his nephews, who have not yet obtained high names. Women are admitted only when they are heads of noble families.

and deliberated with him upon matters of public interest. Before a potlatch the chief had to obtain the consent of these counselors, who had to assist him by contributing to the outlay. Loans of this kind were refunded to them at the proper time. The nephews of the counselors work for the chief. They go hunting and perform household duties, as described on p. 429.

The warriors were also men of high rank. There were generally a few head warriors of high position, such as the chief's nephews or the nephews of the head attendants. In case of war the warriors would twit one another on account of their rank, and a warrior of high rank might demand that he fight with a person of equal rank. It would have been a reproach if no adversary of equally high position could be found. Great warriors were humble in their bearing toward their own tribe, and were loved by everybody.

The companions of the prince and princess (that is, of the son and daughter of the head chief), who are mentioned so often in tales (see p. 432), were nephews and nieces of the principal attendants. They always belonged to the same exogamic group to which the prince or princess belonged. It was the custom to assign to a head chief's son or daughter four noble companions of the same sex, and, besides, a slave-boy or a slave-girl. These companions, or, as they are often called, "friends," were slightly older than the prince or the princess. The boys would accompany the chief's son on hunting-expeditions, at feasts, and whenever he left the house. The companions of the princess had to teach her to make baskets; one would comb her hair, wash her face, and paint her; another one would be in charge of her clothing; and they had to accompany her whenever she went out. The slaves assigned to them had to do all the menial work, or, as Mr. Tate expresses it, "they had to assist the companions."

In the conditions found in Tsimshian villages in later times, the distinction of rank between the head chief, nobility, and people of low rank, was obviously very great. The head chiefs selected among their nephews the one who was to succeed them; or the head chief of one exogamic group would select among his sons one whose rank he would raise by the proper means to such an extent that he would occupy the head position in another one (see p. 356). The nephews and nieces of the head chief, and the descendants of the whole group of women belonging to this group, formed the nobility. Among these also a difference of rank may be observed, dependent upon the renown of the name held by the individuals. The rank of the name was determined by the deeds of valor or ostentatious display of wealth of the last few bearers of the name. The name and position might also lose

its standing by defeat in war or display. An example of this is contained in the story of the war between the G·i-spa-x-lâ′ᵒts and the G·it-dzī′ᵒs (pp. 355 *et seq.*). In this account it is told that the Eagle group discarded the name of their head chief, Nēs-balas, when the last head chief of that name was killed and his head kept in the house of the Ganha′da; while the Ganha′da discarded the name Txa-dzī′ᵒkik for the same reason. The former substituted the name Leg·ē′ᵒx; the latter, the name Haimas. The expression used here is that the name was discarded because "it was in the house of another exogamic group."

While the lines between the highest nobility and the lower members of nobility are well fixed at any given moment, it is quite evident that a certain amount of change must always have taken place. By right the descent was always determined by blood relationship in the maternal line; but, owing to warlike deeds and newly acquired wealth, individuals that belonged to the nobility but had the position of attendants evidently pushed forward into the head ranks from time to time; and it seems also plausible that some of the people of low ancestry may have pushed their way into the higher ranks. It appears, however, also very clearly that when chiefs became poor, their noble descent was remembered for a long time, and that, on the other hand, common people who assumed high positions were considered as intruders. The social advancement of poor boys is an ever-recurring theme in Tsimshian tales.

I am under the impression that the rigidity with which primogeniture is regarded, at least theoretically, among the Kwakiutl, does not exist among the Tsimshian. Among the Kwakiutl on Vancouver Island a sharp distinction is made between the line of first-born children and the lines of later-born children, and in theory only the former are entitled to high positions. The same phenomenon may be observed among the Kwakiutl, however, as we found among the Tsimshian; namely, the tendency for people of younger lines, or even for those whose relationship to the nobility is not known, to push their way into high and important positions. This is facilitated among the Kwakiutl by the custom of acquiring position from the father-in-law, so that a person of lower rank may obtain a high position by marrying a woman of high rank.

Among the Tsimshian, class prejudice was very strong; and Mr. Tate repeats over and over again that chiefs' nephews must not marry the nieces of attendants, and that the nephews of attendants of high rank must not marry the nieces of common people. In short, all marriages must take place among members of the same social rank. In some passages Mr. Tate even goes so far as to state that princes must not speak to common people. Those who are kind to the common people are praised for their humility.

The chief[1] seems to have been able to wield almost autocratic power, provided his personality was strong enough. He always decided when the tribe were to move, and when to begin fishing and other operations in which the whole tribe were concerned.

The chief has to carry out the decisions of the council; more particularly, he has to declare peace and war. His opinion must be asked by the tribe in all important events. He decides when the winter village is to be left, when the fishing begins, etc. The first fish, the first berries, etc., are given to him. It is his duty to begin all dances. He must be invited to all festivities; and when the first whistles are blown in winter, indicating the beginning of the dancing-season, he receives a certain tribute. People of low rank must not step up directly to the chief, whose seat is in the rear of the house, but must approach him going along the walls of the house.

Captives taken in war became slaves, who stood entirely outside of native society. They were the absolute property of their masters, who were allowed to kill them, sell them, or to give them their liberty. Children of slave-women were also slaves. It seems that members of one of the exogamic groups would not keep as slaves members of another tribe belonging to their own group (or to one considered as identical with it), but this is not certain.

When a chief dies, the chieftaincy devolves upon his younger brother, then upon his eldest nephew, and, if there is none, upon his niece. The chief's four counselors become the counselors of his successor. When a woman becomes a chief's successor, she also takes his name. This happened quite recently when a girl sixteen years old assumed the name of the highest chief among the Tsimshian, Leg·ē'°x. When she died childless, her younger brother took her place. If a chief's family dies out, the noblest man of the subdivision of the exogamic group concerned becomes chief, provided he can raise his rank sufficiently by attaining wealth and by his largess to chiefs of his own and of other tribes.

Property—embracing a man's hunting-ground, fishing-ground, his house, canoes, slaves, etc., as well as his name, the dancing-privileges, traditions, songs that belong to the same—is inherited first by the nephews; if there are none, then by the deceased's mother or aunt. A woman's property is inherited by her children. When a man dies, his widow keeps her children and her own personal property; while the personal property, as well as the family property of the deceased, goes to his own family.

On pp. 426 and 427 I have stated that the evidence of Tsimshian mythology shows that children grew up in the houses of their parents, and that the newly married couple lived with the young husband's parents. For this reason the children in a village that was the

[1] See also pp. 429 *et seq.*

property of one clan[1] would have belonged to another village, and chiefs' sons had to move away to the village of the uncle whom they succeeded. Instances of this will be found in the war story on pp. 355, 356. Thus the married woman and her children would, in case of cousin marriages, return to her own father's village, an incident that occurs with great frequency in tales.

When a woman dies, her children may be brought up in their father's house; but when they are grown up, they return to their own relatives, i. e., their mother's family.

Parents did everything for their children that might advance their social standing. By appropriate ceremonies, to be described later, they gave the names that expressed their advancing standing, they perforated their ears and the septum of the nose. Girls were given the labret. They also let the child take a position in the ceremonial societies which would entitle them to a position in the higher social ranks of the tribe.

When a family is likely to die out, the father is allowed to adopt one of his daughters, who then receives a name belonging to his crest. On this occasion a great festival is given. A man can not adopt more than one child at a time. Thus Mr. Tate adopted his daughter, who thus attained the legal status of his sister, and to whom he gave his mother's name, X-ts!ɛm-mâks n!êxm!ē'xł ("White In Center Of Killer Whales"). His own mother's father adopted him, and gave him the legal status of a sister's son, transmitting his name to him. While he is by birth a member of the Eagle group, he became then a member of the G'ispawadwɛ'da, and henceforth could marry only a woman of the Wolf or Ganha'da groups.

Crests and Other Clan[1] *Property.*—The clans have crests like those of the Haida and Tlingit. These are called *sɛnlai'duks* (that is, "symbols," "marks," "signs") 135, line 4 from end; but the proper term for a crest is *dzapk*.

When explaining the crests, Mr. Tate says, "Whatever the clans saw on their early migrations, when they escaped from their enemies and endured the greatest hardships,—the strange animals they saw, the birds, heavenly bodies, monsters, supernatural beings of the mountains and of the sea, anything that seemed important and unusual,—that they took for their crests." A discussion relating to the origin of crests has been given on pp. 411 *et seq.* Connected with these crests were crest-songs, mourning-songs, lullabies or cradle-songs, songs for clan festivals (potlatches), songs of victory, and special songs belonging to chiefs and princes.[2] Mayne[3] states,

[1] "Clan" is here used in the sense that it may designate either an undivided exogamic group or one of its subdivisions that is characterized by the same crest and other property, and is assumed to be descended from one ancestral group.

[2] Canoe-songs, some dancing-songs, love-songs, and songs sung after the killing of animals, were not clan property.

[3] Mayne, p. 258.

according to Duncan, that it is forbidden to kill the crest animal. He says, "The Indian will never kill the animal which he has adopted for his crest, or which belongs to him by birthright. If he sees another do it, he will hide his face in shame, and afterwards demand compensation for the act. The offense is not killing the animal, but doing so before one whose crest it is." Frazer,[1] who quotes this passage, comments on it, stating that no other writer refers to it, and seems to imply that it may have been overlooked by others. I have never been able to get evidence from the Indians regarding this point.[2] In our tales there is no indication that any animal was taboo for certain persons, excepting the reference to the G'it-na-gun-a'ks tale, in which the men were forbidden to kill fish (see p. 451). On the contrary, the implication in many cases is that the animals slain may become commemorative crests. I sent a copy of Mayne's statement printed above to Mr. Tate, with the request for information. His reply shows that the idea was so far from his mind that he did not even understand its meaning. On account of the importance of the subject, I give here his reply:

"As to your question about crest animals, yes, some animals are not eaten. Meat and tallow of the grizzly bear are eaten, and its skin is used. Wolves are not eaten because they eat corpses; eagles are not eaten, but their down is used; ravens are not eaten, for they eat unclean things. Most of the crests are not eaten, but some are used for food; but when a hunter's days are fulfilled [i. e., after his fasting], he must kill the first animal he sees in order to become successful. In olden times, people were not allowed to make fun of any animal, large or small, bird, beast, fish, or creeping animals." [3]

It is quite obvious that the thought that an animal could be taboo because it is a crest animal did not even occur to Mr. Tate. At another place he reverts to my question, which evidently troubled him, and he says:

"Some animals are not eaten by the people:

"Grizzly bears are not much eaten, because they kill people.
"Wolves are not eaten, for they eat corpses.
"Killer whales are not eaten, for they eat people.
"Frogs are not eaten, for they were people before the daylight was liberated (see p. 62).
"Bullheads are not eaten, for they were touched by Txä'msem (see p. 71).
"Starfish are not eaten, for they have no meat.
"Dogfish are not eaten, for they are of no use, only their eggs are good.
"Cormorants are not eaten, for they are dumb.
"Ravens are not eaten, for they eat eyes of corpses.

[1] Totemism and Exogamy, III, p. 311. [2] See Boas I, 1889, p. 819. [3] See p. 445.

"Eagles are not eaten, for they eat corpses.
"Supernatural devilfish are not eaten, for they eat unclean things.
"Fish with head at each end are not eaten, for they are terrible monsters.
"Lizards are not eaten, for they are ugly.
"Cranes are not eaten, for they eat unclean things.
"Weasels are not eaten, for they eat mice.
"Supernatural halibut are not eaten, for they ate princes of the Eagle group (see p. 271).
"Jellyfish are not eaten, for they are poisonous.
"Monster crayfish are not eaten, for they sting.
"This is all I remember about crests that are not eaten."

I conclude from these remarks that these taboos have nothing to do with the idea of respect to be paid to the totem animal.

Leonhard Adam [1] interprets the present lack of respect shown to the totem as a decline of totemism since Mayne's time. This view is quite untenable, since neither the tales nor the views surviving among the older generation give it any support.

It seems to me fairly clear, from all the evidence that has been given, that the crests are primarily symbols without any deep religious significance.

Furthermore, most of the crests are not species of animals, plants or heavenly bodies, but highly specialized forms in which these beings are used as crests. This is expressed in the lists that will be found below, in which we find, for instance, "the beaver," but also "the food of the copper beaver." Nothing shows the correctness of this view more clearly than the fact that crests of this kind may be taken away from a clan in war. Mr. Tate tells the following incident of this kind:

"Dzēba'sa, the head chief of the G'ispawadwE'da of G'it-qxā'ła, owned the crest 'scalp with fins' (n!ā'ºgEm sa-go'lik), which was worn as a cap. In a war Chief Nēs-lō'ºs of the Ganha'da killed one of the G'it-qxā'ła chiefs and cut off his head, keeping the scalp on it. With it he obtained the war-song belonging to it; and since that time both have been the property of Nēs-lō'ºs.

"The crests were not the property of the whole clan, but the head chiefs had the right to use all the crests of the whole exogamic group. These head chiefs were Dzēba'sa of the G'it-qxā'ła (G'ispawadwE'da), LEg'ē'ºx of the G'i-spa-x-lâ'ºts (Eagle group), Nēs-hō'ºt of the G'idzExłā'ºł (Ganha'da), and Nēs-łagunus of the G'it-lā'n (Wolf group)."

If a subordinate chief used a crest name or other clan property without the consent of the head chief, trouble arose. The offense

[1] Leonhard Adam, p. 209.

led either to war or to a potlatch contest. Mr. Tate mentioned that at one time the Chief Saxsā'ºxt of the G'id-wul-g'â'dz (see p. 509), a G'ispawadwɛ'da, and younger brother of Dzēba'sa, had taken the name Nēs-qaiłam bɛlha ("abalone on heart of grizzly bear") without asking his elder brother's permission. He used the name in a potlatch. Dzēba'sa came to the G'id-wul-g'â'dz village accompanied by his people, and cast away three coppers from his canoes. Then Chief Saxsā'ºxt's people shouted. A man dressed in the skin of a grizzly bear came out of his house; the bear stood on its hind legs. On its chest was seen an ornament of abalone. It walked down to the beach, took up in its mouth a large copper that had been placed in the water, then walked up a large slanting pole, and threw the copper down to the canoes of Dzēba'sa.

Mr. Tate says that at the present time there are only a few old women who remember the crests, and from these the following lists have been obtained:[1]

Crests of the Eagle Group

1. Eagle (x-skī'ºk).
2. Beaver (sts!âºl).
3. Halibut (txa'o).
4. Devilfish (ha-ts!a'lt).
5. Hawk (x-sk'a'msɛm).
6. Dog-fish fins (n!ā'ºgɛm q!āºt).
7. Tree gnawed by beaver (gam-nagagask).
8. Weasel garment (gus-mi'ksīl).
9. Cormorant hat (g̣alk-hauṭs).
10. Glittering garment (gus-łɛklā'ºk).
11. Monster crawfish (gibɛ'rɛlk).
12. Whale's body (txa-gâtk).
13. Standing beaver (hë'tgɛm sts!âl).
14. Over ten eagles (maxłɛ-kpī'ºlɛm x-skīºk).
15. Food of copper beaver (wunā'im mɛsī'ºn sts!âl).
16. Half beaver, half grizzly bear (xbī-sts!âl-mɛdī'ºk).
17. Sea grizzly bear (mɛdī'ºgɛm ts!ɛm-a'ks).
18. Supernatural spring salmon (nɛxnô'gɛm hân).
19. Dzilā'ºg̣âns's cane (q!āºts Dzilā'ºg̣âns).
20. Stone carving of eagle (x-skī'ºgɛm lâb).
21. Whirlpool (n-tgu-lê'lbɛksk).
22. Four-tailed halibut (xgāºt?).
23. Burning ground (lêqwi-yō'ºb).
24. Woodpecker (sɛm-gī'ºk).
25. Sliding people (lâm g'ad).
26. Summer without care (nēskwôł-sūºnt).

[1] I have queried here those Tsimshian words that are unfamiliar to me.

27. Drinking in the dark (ala-aks).
28. Eagle's nest (n-lū'°lgem x-skī'°k).
29. Hauhau head (t!em-ga'usa hauhau).
30. Eagle's claw (la'xsem x-skī'°k).
31. Two-headed monster (lagax-wā°s).

Houses of the Eagle Group

1. Eagle house (x-skī'°gem wālb).
2. Raised foundation (ha-l!i-t!ā'm wālb).
3. Squirrel den (spe-dā'sx).
4. Beaver house (gāuda sts!âl).
5. Lake house (wā'lbem ts!em-t!ā°).
6. Nest of woodpecker (n-lū'łgem sem-gī'°k).

(Note.—In a list written about seven years ago Mr. Tate mentions eagle, beaver, halibut, frog, devilfish, weasel, whale, as crests of the Eagle group. In the recent list the frog is not mentioned at all. The weasel appears as a weasel garment; the whale, as whale body.)

Crests of the Wolf Group

1. Wolf (g·iba'u).
2. Crane (gasgâ's).
3. Grizzly bear of snow (wil-ma'demtk medī'°k).
4. Standing bear (hē'tgem sa'mē).
5. Deer-hoof garment (gus-nā°q).
6. Wolf hat (q!ā'idem giba'u).
7. Wolf-tail helmet (dâlem ts!ū°b? giba'u).
8. Bear hat (q!ā'idem sa'mē°).
9. Victorious arrow (hawa'lem gułdā'na).
10. Crystal nose (ts!agâxlâ ?).
11. Flying monster (gīgum wāx ?).
12. Running from ? (ǫalksi-wū°t ?).

(Note.—A list written about seven years ago contains the following: wolf, crane, white grizzly bear, dripping snow. The last of these is not mentioned in the new list.)

Crests of the Ǫanha'da

1. Raven (gā°q).
2. Bullhead (q!ayē'°t).
3. Frog (gana'u).
4. Starfish (ǫamā'ts).
5. Sea lion (t!ī'°ben).
6. Abalone bow (belhā'°m ha-k^{u}da'k).
7. Fins of bullhead (halopsem q!ayē'°t).
8. Raven spread out (wil-bā'łga ǫā°q).

9. Scalp with fins (n!ā'ºgEm sa-gō'lik).
10. Dog of heaven (hā'ºsEm lax-ha').
11. Lizard (ksīºłk).
12. Fat of bullhead (yē'ºEm q!ayē'ºt).
13. (A bird) (asi-wā'l-g·ad).
14. Supernatural starfish (nEXno'gEm gamā'ts).
15. Joining sea lions (na-gōgō'ºt t!ī'ºbEn).
16. Jellyfish garment (gus-wagawā'x).
17. Bird dog (hā'ºsEm asi-wā'l-g·ad).
18. Weasel helmet (dâlEm mi'ksīł).
19. Spring-of-heaven (n-łgaqa).
20. Long-nosed giant grizzly bear (nahē'ngan).
21. Copper canoe (xsâm mEsī'n).
22. White bear (mEs-ô'l).
23. Bullhead hat (q!ā'idEm q!ayē'ºt).
24. Spring-of-heaven hat (q!ā'idEm n-łgaqa).
25. Canoe boards (ktsâºks).

(NOTE.—A list written about seven years ago contains the following: raven, starfish, sea lion, bullhead, frog, shark, scalp with fins, abalone bow. The shark is not mentioned in the new list.)

Crests of the G·ispawadwE'da

1. Grizzly bear (mEdī'ºk).
2. Killer whale (n!āxł).
3. Sun or Moon (g·amk).
4. Rainbow (mā'xi).
5. Fireweed (hās).
6. Red evening sky (bī'ºltsEk).
7. Star (biā'ls).
8. "Flying children" (hadaāhā?).
9. "Horn cover" (txa-tgu-n!āºxs = fins all over).
10. A sea monster (wil-mīs).
11. Mountain-sheep hat (galk-ma'ti).
12. Red leggings (mEsa p!a'xs).
13. Forked man (q!aedEk-g·ad).
14. Green seaweed garment (gus-dadzīt).
15. Scalp with fins (n!ā'ºgEm sa-go'lik).
16. Abalone chest (mEsxa'łEm bElha').
17. Calm (łEk'ān).
18. Ladder of revolving slabs (gan-na'xsEm dīº).
19. Killer whales joining (nagogō'ºt n!āºxł).
20. Tree of kts!Em'a'us (ganEm kts!Em-āus).
21. Thunder (ga-lîblī'bEm lax-ha').
22. A monster bird (asi-wā'l-g·ad).
23. Turning head, a wooden figure (ligi-dī'l).

24. Grouse (mEXmē'x).
25. Caterpillar (xtsênâ'su).
26. Mouse in stomach (lu-wuts!ē'ºn).
27. Tree with moving raven on top (sgan-łagu'ła).
28. Grizzly-bear hat (galk-mEdī'ºk).
29. Burning olachen oil (łagwa-q!ā'wutsē).
30. Brown-headed duck (mīºk).
31. Grease of precipice? (magāzxgan?).

Houses of the G·ispawadwE'da

1. Copper going up the river (wil-nī'siłtk ła'yatsk).
2. Ashamed to walk to the rear (na-wusEn-dzox).
3. Ancient house in the bottom of the sea (wa'łp ał ts!ałaks?).
4. Spring of water in heaven (ksa-n-łgaqa).
5. Bow-wood platform (dagEm sa-hakda'k?).
6. Raven in the bottom of the sea (ga'gEm ts!Em-a'ks).

(NOTE.—A list written about seven years ago contains the following: grizzly bear, killer whale, sun, moon, stars, rainbow, snow, grouse, raven in water, red evening sky, mountain goat, mountain sheep, wild fuchsia. Among these, snow and mountain goat do not appear in the new list.)

The various groups had also names for their canoes, coppers, the chief's large wooden spoons, stone pots, war-knives, and for the dishes used by the chieftainess. None of these have been recorded.

The crests were used on the houses, house poles, etc., particularly also as tattooing, facial painting, and for various kinds of head-ornaments, helmets, and armor. On plates 1 and 2 reproductions of two old views of houses at Port Simpson are given, which will show the appearance of the carved poles about the middle of the nineteenth century.[1] Plate 3 represents a number of poles of the G·its!ałā'sEr, after Emmons 3.

In feasts the Eagle group would wear carved headdresses representing the eagle or beaver. Their facial paintings represented eagle nests or eagle wings.

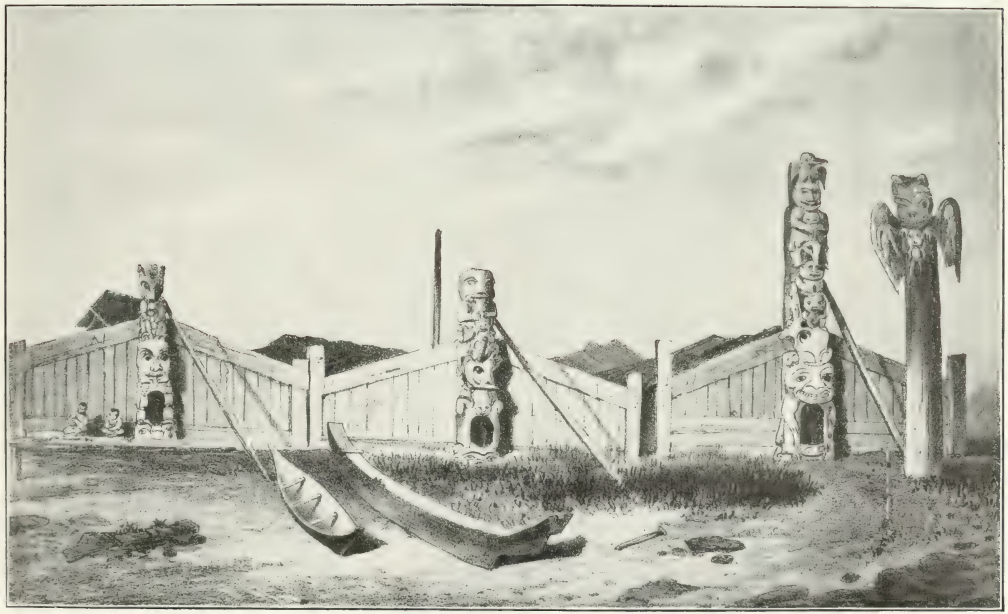
The Wolf group would wear wolf-tail hats or hats representing the crane or winter grizzly bear. They used for their facial painting the crane nest and the wolf's-ear hat.

The Ganha'da used carved hats representing a sea lion, bullhead, and a scalp with fins attached to it. They painted their faces with designs representing the starfish, the spread bullhead, frog, and the spread raven.

[1] I am indebted to Mr. G. T. Emmons for calling my attention to the fact that these plates were published in the Coast Pilot of Alaska (first part), 1869, by George Davidson. The originals in my possession bear, however, the date 1854, which has been removed from the lithographed issue in the Coast Pilot.

(From an old print)

HOUSE AT PORT SIMPSON



(From an old print)

HOUSES AT PORT SIMPSON

(After G. T. Emmons)

HOUSE-POSTS AT GI-TS'ALA'SER

The G'ispawadwE'da used hats representing bear and killer whale. They painted their faces with designs representing the rainbow, sun, and moon.

In war, members of the Eagle group would wear an eagle helmet and a beaver armor, or a weasel helmet and halibut armor. Members of the Wolf group would wear a crane helmet and dripping-snow armor, or a grizzly-bear or wolf-tail helmet and a white she-bear armor. Members of the Ganha'da used a raven helmet and starfish armor, or a frog helmet and bullhead armor. Members of the G'ispawadwE'da would wear a grizzly-bear helmet and killer-whale armor, or a mountain-goat helmet and moon or snow armor.[1]

The groups had each their own traditions, from which they derived the right to use their crests, and other privileges. A list of these has been given on p. 411.

Names were the strict property of these groups, and ordinarily a boy would be given the name of his mother's mother's brother (meaning by "brother" a male of the same family and of the grandmother's generation); a girl, that of her maternal grandmother (meaning by this term all the females of that generation and family). The names used by the group differ according to the group to which an individual's father belongs, and are descriptive of some of the characteristics of the crests of the father's group, although the names are the property of the mother's group. This would mean that in each group there is a separate set of names used in cases of intermarriage with any particular one of the other three groups. I tried to obtain a corroboration of this statement from Mr. Tate with new examples; but he merely replied to my query that the statement is correct. In the available names I can not readily recognize references to the father's clan.[2] Mr. Adam[3] has misunderstood my statement, if he assumes that the name belongs to the father's clan. What I have been told is that each clan owns names, that these *refer* to other exogamic groups, and that a name *owned* by the mother's clan, and referring in its meaning to the father's exogamic group, is selected. I have collected the following names:

1. Names belonging to Eagle group:
   (*a*) Father belonging to Wolf group:
      DEm-de-mâ'ksk (will be white). Female.
   (*b*) Father belonging to Ganha'da:
      Wa-n-lō'ᵒtk (without nest). Male.

[1] In the description of headdresses, helmets, and armor, I have enumerated only those mentioned by my informant, Mr. Tate. There were obviously others in use.

[2] See footnote 1, p. 500.

[3] Adam, p. 207.

1. Names belonging to Eagle group—Continued.
   (*c*) Father belonging to G·ispawadwE′da:
      Xbī-yē′lk (said to be contracted from *Xbi-lil-hak!ulâ′°q*, half-hairy sea monster). Male.
      Hats!Eks-n!ē′°x (dreadful fin). (The prince of this name is always the successor to LEg·ē′°x.)
      Wī-bō′ (great noise [of killer whales]). Female.
      Wī-n!ē′°x (great fin). Female.
      LEg·ē′°x (chief of mountains?) Head chief of G·i-spa-x-lâ′°ts.
      Ǫan-dE-ma′xł (ascending a mountain with a costly copper). Female chief.
      Mâxs. Female.
2. Names belonging to Wolf group:
   (*a*) Father belonging to Eagle group:
      Sagait-gagā′i (having wings of one color). Female chief.
3. Names belonging to Ǫanha′da:
   (*a*) Father belonging to Eagle group:
      Nēs-yu-lâ′°ps (grandfather having stones). Male.
      Nēs-wa-ksi-nā′°łk (grandfather without breath). Male chief.
      Lax-łpō′n (on the whale). Female.
      Ndzē°dz-t!a′loks (grandmother?). Female chief.
      Ndzē°dz-lē′°łks (grandmother watching). Female chief.
      L!ī-t!ām lax-da′u (sitting on ice). Female chief.
   (*b*) Father belonging to G·ispawadwE′da:
      Haimas.
      Wī-gwinā′°t.
      Wut!E-da′u (great pieces of ice [floating at Kuwâ′k]). Male.
      Wī-hā′° (great air) male (said to mean "copper sucked down into water").
      Na-bō′ (making noise at each other). Female.
      Dzagam-txa-n!ē′°x (all along fins). Female.
4. Names belonging to G·ispawadwE′da:
   (*a*) Father belonging to Ǫanha′da:
      Bāyuk (said to be contracted from *Siō′p k·!ibā′yuk*, flying in front of house early in the morning). Female chief.
   (*b*) Father belonging to Eagle group.
      Hāil (many in beaver's house?). Male, head chief.
      KsEm-g·a′mk (sun or moon woman). Female chief.

The following names of chiefs were given to me by Mr. Tate. They are arranged in each tribe according to their rank.

Eagle group:

G·i-spa-x-lâ'°ts (1): LEG·ē'°x, Nēs-wa-max, Nēs-balas.

G·it!andâ'(2): Saga-gwait (man) and SEM'â'g·idEM hanā'x (=chief woman).

G·id-wul-ksE-bā'°: Gul-qā'q (man) and Ndzē°dz-gwē'dz (woman).

G·i-spa-x'â'l: Ḡap-ligi-atdā'l (man) and Wī-n!ē'°q (woman).

It is said that one LEG·ē'°x, when the Eagle group had increased in numbers, divided his tribe and gave the names of his three nephews and of three of his sisters, as stated here, to the chiefs of the three other towns which were then established as equal units, although they remained under the head chief, LEG·ē'°x.

Wolf group:

G·it-lā'n (4): Nēs-łagunus (said to be a Tahltan name), Legunī'sk.

These two chiefs are given as first and third in rank, the second and fourth positions in G·it-lā'n being held by Raven chiefs.

Ḡanha'da:

G·idzEXłā'°l (5): Nēs-hō°t, Nēs-lō'°s, Y!aga-gunu'sk.

G·it-dzī'°s (6): Nēs-y!aga-nē't, Ḡalksak, Wa-magwatk.

Wuts!EN-ā'luk: Nēs-y!aga-nē't, Haimas, Wī-hā'°.

G·it-lā'n (4): Nēs-wa-ksi-nā'°łk, Wāls.[1]

G·ispawadWE'da:

G·it-qxā'la: Dzēba'sa, Sā'°ks, Nēs-wāxs.

G·inax'ang·ī'°k (3): Sā°ks, Txa-gaxs, Ala'lEM lax-ha'.

G·inadâ'°xs (9): Nēs-wāxs, Sā°ks.

G·id-wul-g·â'dz (7): Saxsā'°xt, Lās, Nēs-dāux.

G·i-lu-dzā'r (8): Nēs-nawa, Nēs-łgu-nak, T!EM-nâq.

These names corroborate what was stated before; namely, that the first three of these villages belong together, and that the last two form a separate group.

As mentioned before and indicated in this list, certain names are considered as belonging to the highest chiefs only, in whose families they were hereditary. Thus the highest in rank among all the Tsimshian chiefs was LEG·ē'°x, the chief of the Eagle group of G·i-spa-x-lâ'°ts. His family alone had the right to perform certain ceremonials corresponding to the highest secret societies of the Kwakiutl. Tradition says—and it is undoubtedly correct—that an Eagle woman of the G·i-spa-x-lâ'°ts tribe eloped with a G·it!ama't chief (the tribe of

[1] See above, under Wolf group.

Kwakiutl affinity inhabiting Gardner Channel), whose family assumed membership in the highest ceremonial society. After her return to Skeena River, the woman was given the name Ǫan-dɛ-ma'xł ("ascending the mountain with a costly copper"). From her the privilege descended in her family. The name Lɛg·ē'°x is said to be a G·it!ama't name (perhaps from *la* "to go," *-ēg·a* "behind" ?). The chief of the tribe took it after the previous hereditary chief's name, Nēs-balas, had lost its standing, because the bearer had been killed by a chief of a Raven clan and his head put up in the house of the latter (see p. 362).

The Lɛg·ē'°x family intermarries with the head chief's family of the G·ispawadwɛ'da. Lɛg·ē'°x marries the head chief's sister named Ksɛm-g·a'mk. The head chief of the G·ispawadwɛ'da, whose name is Hāil, on the other hand, marries Lɛg·ē'°x's sister Ǫan-dɛ-ma'xł. Their son, before assuming the name Lɛg·ē'°x, has the name Hats!ɛks-n!ē'°x. The head chief's family must therefore have inbred for a long time.

The G·it!andâ' chiefs are said to be relatives of those of G·i-spa-x-lâ'°ts, to share their privileges, and bear the same names, the one Lɛg·ē'°x excepted. I have also been told that the G·i-spa-x-lâ'°ts had the privilege of trade with the G·it-ksa'n, which they maintained successfully against the Hudson Bay Company until the latter purchased it in 1866.

The G·it-qxā'ła are considered higher in rank than any of the tribes of the Tsimshian proper. They have the same secret societies as the G·i-spa-x-lâ'°ts and G·it!andâ' have. They acquired them through intermarriage from the G·it-lâ'°p and Bellabella. Still more recently the Haida acquired them from the G·it-qxā'ła.

The Lɛg·ē'°x who ruled about one hundred and fifty years ago (the sixth back from the year 1888) had his figure painted on a vertical precipice on Nass River, a series of coppers standing under his figure. Since that time the place is called Wîl-g·îlɛks-txal-t!a'mtk ("where self on written").

Seven generations ago Nēs-wī-ba'sk ("grandfather great wind"), a chief at Metlakahtla, had his figure carved on a rock on an island near that village. He lay down, had his outline marked, and the carving completed in a single night.

The G·it-q!ā'°da of Grenville Channel are said to be subjects of the chief of the G·id-wul-g·â'dz. They have to pay a tribute of fish, oil, berries, and skins every year. The G·it-lâ'°p are said to be subjects of the chief of the G·it-qxā'ła.

Although names have a definite rank, the social standing of a name might increase or decrease according to the virtues of its bearers.

Each person had different names as his social position was advanced in the course of his life. The child would have insignificant names; while a successful elderly man would have a high name belonging to

his exogamic group and family, provided he was entitled to such a name by descent.

Names were bestowed in the following manner: A few days after the birth of a child, or even before the child was born, its father or maternal uncle would gather property and food for a potlatch[1] and feast. Property was distributed. During the feast the father took the child to the house of his wife's uncle. There the father would call on one of his own uncles or his own brother to proclaim the child's name. This person took the child in his arms, and said, "Call his name So and So" (*Ō. dɛm ām-āyas gina-gwīdū*). Then the father gave a valuable present to his own maternal uncle or brother who had proclaimed the name,—a slave, a large canoe, or a costly garment.

When the child was about two years old, its father or uncle would give another feast and potlatch, during which the father took the child to his wife's uncle. The boy's hair was tied on the crown of his head with the skin of one of the crest animals belonging to the child's maternal uncle. At one place Mr. Tate mentions that for a child of the Eagle group a weasel skin was used. Then the father of the child called again upon one of his own relatives to proclaim the child's new name. For this service another valuable present was given.

When the boy came to be a youth, a similar performance was gone through, and he received some more crests, such as a hat, and a new name. The method of bestowal of crest and name is the same as in the preceding ceremonies.

When the youth came to be a man, his father or uncle gave another great feast to all the Tsimshian. This is called potlatch (*yā°k*). Now the father of the young man put a painted garment on his boy which had the crest of the boy's mother's clan. His body is painted red. He carries in his hands a paddle carved with his father's crest. A story explains the painted garment, and a song belongs to it. After the story of the painted garment had been told, they sang the songs. After two or three songs, one of the father's relatives was called up. He put his hand between the young man's shoulders and pronounced his name. Then the young man was promoted to a position near a chief, which was called *sa-dzihaa*.

Later on the uncle of the young man might give another great feast. While the guests of the prince's maternal uncle were assembled in the house, the prince came in by himself, wearing his crests, and brought in all the goods which he had—slaves, canoes, elk skins, costly coppers—and he was now promoted to the next higher position.

When a man finally wants to take a chief's name, and if his father is dead, he requests a relative of his late father to announce his new name. This service is paid in the same way as before, and the amount is paid at a feast given to the whole tribe or to several tribes.

[1] See p. 537.

At this time an elk skin, painted red on both sides, is spread out while the new name is announced.

It will be noticed here that the father's group always proclaims the new name of a person. There are other services which the father's relatives have to render:

They tattoo hands or body.

They carve the masks and other paraphernalia for use in the potlatch.

They support the dancer.

The women of the father's group wash the body of a deceased person and wail for him.

The men of the father's group prepare the coffin and the grave.

Among special customs relating to the support of dancers, I learned about the following from Mr. Tate: When Chief Leg·ē′°x of the Eagles of the G·i-spa-x-lâ′°ts, in a festival, wore the Frog hat (see p. 267), and the cane with one frog on top, two others on the sides, two of his father's relatives stood by his side and held the hat on his head. When he wore a Beaver hat (see p. 272), one man of each of the four exogamic groups would help hold it, to show that Leg·ē′°x was the highest in rank among all the clans.

Every important event in life was celebrated by a feast and potlatch, and all gifts made according to custom were paid by presents.

When a child eats fresh berries for the first time, its mother gives presents to the father's relatives.

When a man makes a small canoe or a bow for his maternal uncle's son, his uncle pays him well.

When a man's wife receives provisions from his female relatives, she pays them.

Those who attend to the funeral of a person are paid by both father and mother of the deceased.

When a man gives to his sister's son or daughter one of the lullabies of the clan, he is well paid for it.

Children are educated with great care, and particularly the children of chiefs are guarded jealously. Chiefs' sons are taught to be proud of their descent, to be active in acquiring wealth as a means of maintaining their social position, to be lavish in their distribution of food and property, to observe scrupulously all the prescribed taboos, and to refrain from unseemly noise.

Chiefs' daughters were brought up with a number of girl companions (p. 432). Chastity was one of the prime virtues of girls. In order to protect their daughters, the parents would let them sleep in a bedroom over their own bed, the only access to which was by means of a ladder leading up from their own bedroom (p. 427). As an additional precaution, a slave-woman might be made to sleep right at the foot of the ladder. The girl must not go out when there were any young men on the street, and never alone, but only accompanied by her girl friends.

In order to gain strength and purity, young people, particularly boys, had to bathe in cold water.

When a young man advanced in social standing, the time would come for him to acquire supernatural helpers. These were also hereditary in the various exogamic groups, and belonged to certain families, not to the group as a whole.

Every person who had supernatural helpers had several names—one common name, and sacred names belonging to his various helpers. The latter were used in ceremonials in which the helpers appeared.[1] Mr. Tate has recorded the following names:

Chief's name	*Sacred names*
Dzēba'sa(Ganha'da; G·it-qxā'la).	Dīlōgil (Boiling Words), SEMnEXnô'x (Great Supernatural Being), Hadagusa, Haialilaqs.
LEG·ē'°x (Eagle; G·i-spa-x-lâ'°ts).	Txa-g·a'xsEm lax-ha' (Heaven Body), Hanātana, Ga-gulîksgâx.
Sā°ks (G·ispawadwE'da; G·inax'ang·ī'°k).	Man-ks-gâ'gum lax-ha' (Who Was The First To Go Up To Heaven), AlalEm lax-ha', Dzagum-āx.
Nēs-hō'°t (Ganha'da; G·idzEXlā'°l).	Nahēngan (a monster), Gulgum lax-ha', Wâx-ha-l!i-sā'.
Nēs-y!aga-nē't (Ganha'da; G·itdzī'°s).	LEks-ts!uwā'nEm lax-ha' (Alone Top Of Heaven), Wa-ts!Emmō' (Without Ears), Gasq.
Saga-gwait (Eagle; G·it!andâ').	Uks-yā'l g·amk (Went Out To Sun), Gam-wī-na-wa'xs, Guldanū'n.
Nēs-lagunus (Wolf; G·it-lā'n).	Alē'st (Lazy), N-lgō'lgul gaimk, KsEm-gasgō'us.
Saxsā'°xt (G·ispawadwE'da; G·id-wul-g·â'dz).	LEgEl-gulagum lax-ha' (Crack Of Heaven), Lu-na-gisEm gâd (Changing Mind), Hunting-Canoe.
Nēs-nawa (G·ispawadwE'da; G·ilu-dzā'r).	Māla (Moving Quickly), Gwilagaxsdo'x, Wī-g·a'd (Giant).
Nēs-wāxs (G·ispawadwE'da; G·inadâ'°xs).	Txa-lā'ksgum lax-ha' (All The Lights Of Heaven), Txal-ksgâ'gum lax-ha' (First Of Heaven), Łgu-wā'lksgum n!ē°xl Prince of Killer Whales).

[1] See pp. 546 *et seq.*.

Every individual had to acquire every supernatural helper through an initiation. With the acquisition of the helper, the individual was supposed to have attained also certain powers, which could be "thrown" upon or into other people. The helpers and powers were represented by carvings—the helpers, by masks, sometimes with attached blankets; the powers, by small mechanical figures that could be closed, and, when thus carried, hidden away. By pulling a string or pressing a peg, the figure would open and appear as a bird or other figure, according to the form the power was supposed to have. Then it was "thrown;" that is, it was closed and hidden again, and the spectators were made to believe that it had flown away from the hands of its owner and was exerting its powers. Masks and carvings were kept strictly hidden from those who were not entitled to use them. They were only exhibited at ceremonies.

There is apparently a curious anomaly in the use of these hereditary powers; for, according to Mr. Tate's notes written at intervals several years apart, it would seem that the chief did not initiate his nephew, but that he might initiate his son, or even young people that do not belong to his own family. The matter is not by any means clear, and I will quote here Mr. Tate's own statements in English. The following notes were written in reply to my questions relating to this subject:

Dīlōgił was the chief supernatural helper of Dzēba'sa. When any chief made a great potlatch, and the people were assembled in his house on the evening preceding a great distribution of property, this helper of Dzēba'sa was called to initiate a candidate. The mask would appear, and the people would sing its song. At the end of this song it would disappear again, and Dzēba'sa, dressed with his head-mask, the puffin-beak apron, puffin-beak leggings, and with a ceremonial blanket, came forth. The song-leader started the dancing-song, and the chief danced, jerking his head with the beats of the wooden drum, so that the eagle down would fly out of the hollow receptacle formed by the top of the headdress. He accompanied his dance with the rattle. Before the end of the dancing-song, the chief caught his supernatural power above his head and closed his hands over it. Then the people clapped their hands, beat the drum, and shouted. When they stopped, Dzēba'sa shouted, "*Ōhi!*" to which the people replied, "*Houstst!*" This was repeated four times. Then Dzēba'sa walked up to one side of the door, where the children of the chief's family (that is, the nephews and nieces of the host) were sitting, and threw his supernatural power on one of the children. At once the whistle of Dīlōgił was heard among the children. Then the chief's nephews[1] paid Dzēba'sa for his dance, saying, "Your supernatural power walked over these costly things, sir." This speech was repeated four times.

Then the people would call for Txa-g'a'ksem lax-ha', the supernatural helper of Leg'ē'°x, to initiate several of the young people. This helper was used only for youths of high rank.

When Leg'ē'°x gave a great potlatch among the Tsimshian, his people would call for the supernatural power Man-ks-gâ'gum lax-ha', who belonged to Chief Sā°ks, to initiate the young people.

[1] I believe the host's nephews are meant.

A number of years ago, when describing the use of the chief's rattle, Mr. Tate wrote about this subject as follows:

This rattle is used in the "throwing-dance," in the house of some other chief, and after each dance he received pay. It was also used in a dance in the house of a member of his own tribe.

In describing the potlatch, he says:

On the fourth night all the different chiefs are assembled in the house of the head chief to perform what is called the throwing-dance. Then each chief of each tribe dances by himself with his own mask. The first chief, after the dance of his own mask, will dance with his dancing-garment and his carved headdress inlaid with abalone, wearing his dancing-apron with the bills of beautiful puffins, leggings of the same kind, and carrying the welcome rattle. Then, while the chief's own people are singing, and while he is dancing, he catches his supernatural power in the air and goes towards the child of the chief, holding the supernatural power between the palms of his hands, and throws it into the chief's child or into his niece or nephew. Then all the chiefs who are guests have each one night for their own throwing-dance. Each has the name of a supernatural power, besides his own chief's name. So, when they call one of these chiefs to dance, they call him by his sacred name. The dances end when it is nearly daylight, and then all the princes and princesses have supernatural powers and have become dancers. Therefore after four days have passed and all the children have dances, their father kills some slave or gives away much property or breaks a costly copper. The head chief pays each chief who performed the throwing-dance with three or four elk skins. If there are seven or ten children in a chief's family, then each of the visiting chiefs performs his dance seven or ten times, once for each of the children. (See also pp. 546 *et seq.*)

Comparative Notes on the Social Organization of the Tsimshian

In the numerous discussions of totemism published during the last few years much has been said about the "American theory" of totemism,—a theory for which I have been held responsible conjointly with Miss Alice C. Fletcher and Mr. Charles Hill-Tout. This theory is based on the idea that the clan totem has developed from the individual manitou by extension over a kinship group. It is true that I have pointed out the analogy between totem legend and the guardian-spirit tale among the Kwakiutl, and that I have suggested that *among this tribe* there is a likelihood that under the pressure of totemistic ideas the guardian-spirit concept has taken this particular line of development.[1] Later on Mr. Hill-Tout[2] took up my suggestion and based on it a theory of totemism by generalizing the specific phenomena of British Columbia. In a similar way Miss Fletcher[3] has given a wider interpretation to her observations among the

[1] Bastian-Festschrift, Berlin, 1896, p. 439; Report on the North-Western Tribes of Canada (*British Association for the Advancement of Science*, 1898, Reprint p. 48); see also Report on the North-Western Tribes of Canada, 1889, Reprint pp. 24 *et seq.*; "The Social Organization and the Secret Societies of the Kwakiutl Indians" (*Report U. S. National Museum for 1895*, Washington, 1897, pp. 332, 336, 662).

[2] *Transactions of the Royal Society of Canada*, 1901–02, vol. VII, sec. II, pp. 6 *et seq.*

[3] The Import of the Totem, a Study from the Omaha Tribe (Salem, Mass., 1897).

Omaha. Mr. J. G. Frazer[1] and Emile Durkheim[2] both discuss my arguments from this point of view. Their interpretation of my remarks is undoubtedly founded on their method of research, which has for its object an exhaustive interpretation of ethnic phenomena as the result of a single psychic process.

My own point of view—and I should like to state this with some emphasis—is a quite different one.[3] I do believe in the existence of analogous psychical processes among all races wherever analogous social conditions prevail; but I do not believe that ethnic phenomena are simply expressions of these psychological laws. On the contrary, it seems to my mind that the actual processes are immensely diversified, and that similar types of ethnic thought may develop in quite different ways. Therefore it is entirely opposed to the methodological principles to which I hold to generalize from the phenomenon found among the Kwakiutl and to interpret by its means all totemic phenomena.

There are two reasons that determine me to take this position. The first is that the ethnic phenomena which we compare are seldom really alike. I agree with the view of Doctor Goldenweiser,[4] who holds that the specific contents of totemism are quite distinct in character in different totemic areas. Common to totemism in the narrower sense of the term is the view that sections of a tribal unit composed of relatives or supposed relatives possess each certain definite customs which differ in content from those of other similar sections of the same tribal unit, but agree with them in form or pattern. These customs may refer to taboos, naming, symbols, or religious practices of various kinds, and are in their special forms quite distinctive for different totemic areas. There is no proof that all these customs belong together and are necessary elements of what Doctor Goldenweiser calls a "totemic complex." Since the contents of totemism as found in various parts of the world show such important differences, I do not believe that all totemic phenomena can be derived from the same psychological or historical sources. Totemism is an artificial unit, not a natural one.

I am inclined to go a step farther than Doctor Goldenweiser does in his later publications. I consider it inadvisable to draw a rigid line between totemic phenomena in a still more limited sense,—namely, in so far as the characteristics of tribal exogamic sections deal with the relations of man to animals and plants,—but believe that we should

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[1] Totemism and Exogamy, IV, p. 48.

[2] Les formes élémentaires de la vie religieuse, pp. 246 *et seq.*

[3] "The Origin of Totemism" (*Journal of American Folk-Lore*, XXIII, p. 392); "Some Traits of Primitive Culture" (ibid., XVII, 1904, p. 251); Psychological Problems in Anthropology, Lectures and Addresses delivered before the Department of Psychology and Pedagogy in celebration of the Twentieth Anniversary of Clark University, Worcester, 1910, pp. 125 *et seq.*; see also The Mind of Primitive Man, pp. 174 *et seq.*

[4] "Totemism, an Analytical Study" (*Journal of American Folk-Lore*, XXIII, 1910, pp. 179 *et seq.*).

study all the customs connectedly, in their weaker form as well as in their most marked totemic forms.

The second reason that seems to me to forbid generalization is that certain mental conditions may bring about the development of analogous forms arising from distinct sources. Thus I do not feel convinced that the substratum of Haida, Tlingit, and Tsimshian totemism must have been the same. On the contrary, there seems to be evidence showing that their beginnings may have been quite different. Still, historical contact, and the effect of the idea of privilege attached to position, seem to have molded the totemic customs of these tribes and of their southern neighbors, so that they have assumed similar forms. We call this development from distinct sources "convergence," no matter whether the assimilation is brought about by psychic or by historical causes.

In order to state my position in regard to the theoretical problem definitely, I have to add a third point. Wundt [1] and Durkheim [2] use the term "totemic viewpoint" in a sense quite different from the one that I am accustomed to connect with it. While they do not disregard the connection between social group and totemic ideas, they lay stress upon the identification of man and animals; that is, a characteristic feature of totemism in the most restricted sense of the term. This idea occurs in many other aspects of the mental life of man,—in his magic, art, etc. Neither is this view an essential part of the totemic complex in its widest sense. It seems to me that if we call this the basis of totemic phenomena, one trait is singled out quite arbitrarily, and undue stress is laid upon its totemic association. It appears to me, therefore, an entirely different problem that is treated by these authors,—a problem interesting and important in itself, but one which has little bearing upon the question of totemism as a social institution. Their problem deals with the development of the concepts referring to the relation of man to nature, which is obviously quite distinct from that of the characterization of kinship groups. The only connection between the two problems is that the concepts referring to the relation of man to nature are applied for the purpose of characterizing social, more praticularly kinship groups.

I am inclined to look at the totemic problem as defined before in a quite different manner. Its essential feature appears to me the association between certain types of ethnic activities and kinship groups (in the widest sense of the term), in other cases also a similar association with groups embracing members of the same generation or of the same locality. Since, furthermore, exogamy is characteristic of kinship groups, endogamy of generation groups or local groups, such essential feature comes to be the association of varying types of ethnic

[1] Völkerpsychologie, vol. II, part 2 (1906), pp. 238 *et seq.*; Elemente der Völkerpsychologie, 1912, pp. 116 *et seq.*

[2] Les formes élémentaires de la vie religieuse.

activities with exogamy or endogamy. The problem is how this condition arose.

The recognition of kinship groups, and with it of exogamy, is a universal phenomenon. Totemism is not. It is admissible to judge the antiquity of an ethnic phenomenon by its universality. The use of stone, fire, language, is exceedingly old, and it is now universal. On this basis it is justifiable to assume that exogamy also is very old. The alternative assumption, that a phenomenon of universal occurrence is due to a psychic necessity that leads to it regularly, can be made for the kinship group, not for the other cases.

When exogamy existed in a small community, certain conditions must have arisen with the enlargement of the group. The size of the incest group may either have expanded with the enlargement of the group, or individuals may have passed out of it, so that the group itself remained small. In those cases in which, perhaps owing to the ever-recurring breaking-up of the tribes into smaller units, cohesion was very slight, the exogamic group may always have remained restricted to the kinship group in the narrow sense of the term, so that there must always have been a large number of small co-ordinate independent family groups. A condition of this type, which is exemplified by the Eskimo, could never lead to totemism.

On the other hand, when the tribe had greater cohesion, the consciousness of blood relationship may well have extended over a longer period; and if the idea of incest remained associated with the whole group, a certain pressure must soon have resulted from the desire to recognize at once an individual as belonging to the incest group. This may be accomplished by the extension of the significance of terms of relationship, by means of which the members of the incest group may be distinguished from the rest of the tribe. Many systems of relationship include such a classification of relatives; but with increasing size of habitat or tribe, this form must also lead to the passing of individuals of unknown relationship out of the incest group.

The assignment of an individual to the incest group is easiest when the whole group is given some mark of recognition. As soon as this existed, it became possible to retain the incest or exogamic group, even when the family relationship of each individual was no longer traceable. It is not necessary that such an assignment should be made by naming the group. Common characteristics, like a ritual or symbols belonging to the whole group, would serve the same purpose.

It will readily be seen that here the elements of totemic organization are given. Wherever unilateral descent prevails, either paternal or maternal, it must also follow that the number of distinct exogamic groups would be small, since the extinction of lines of male or female descent brings it about that there is a continual reduction of distinct units, unless this tendency is counteracted by new accessions or by

subdivision into new lines. In small social units the reduction would continue until only two exogamic units are left.[1] Among the data on the laws of exogamy, all these lines of development are represented.

If the theory outlined here is correct, we must expect to find a great variety of devices used for the purpose of characterizing exogamic groups, which must develop according to the general cultural type to which the people belong. It is obvious that in such cases, when the characterization of the group is due to the tendency to develop a distinguishing mark, all these marks must be of the same type, but different in contents. It does not seem plausible that distinguishing traits should belong to entirely distinct domains of thought; that one group might be recognized by a name, another one by a ritual, a third one by crests or emblems. The fundamental principle of classification as manifested in the mental life of man shows that the basis of classification must always be founded on the same fundamental concepts. We may conclude, conversely, that the homology of distinguishing marks of social divisions of a tribe is a proof that they are due to a classificatory tendency.

From these general remarks let us turn to a consideration of the totemic systems of the Northwest coast.

The terms expressing the system of relationship of the Tsimshian differ in some important points from those of the Haida and Tlingit (see pp. 489 *et seq.*). It is particularly noticeable that among the Tsimshian even more than among many other tribes with clan[2] organization certain terms are not confined to the members of one clan. This is true particularly of all generations from the grandfather up and from the grandchild down, and also for the terms for parents-in-law. The two terms "child" and "nephew," when used by the two sexes, designate members of different clans. The mother using the term "child," and the father using the term "nephew," designate a member of his or her own clan. The father using the term "child," and the mother using the term "nephew," mean a member of another clan. Similar conditions prevail in other tribes with clan organization, as among the Iroquois. This indicates the importance of the family unit quite aside from the clan relationship of individuals, and corroborates the observations made before in regard to the personal relations between father and child.

In order to understand the development of the modern social system of the North Pacific coast, it is necessary to determine the relations between the systems of the Tsimshian, Haida, and Tlingit.

When we compare the list of Tsimshian crests with those of Haida and Tlingit crests, the Gispawadwe'da appear clearly as the equivalent of the Haida Ravens and of the Tlingit Wolves, as indicated by the following list of the more important crests:

[1] Fahlbeck, Der Adel Schwedens.

[2] In the sense of the whole exogamic group, but including therefore its subdivisions.

Tsimshian (*G·ispawadwɛ'da*)	*Haida* (*Ravens*)	*Tlingit* (*Wolves*)
1. Grizzly bear 28. Grizzly-bear hat	Grizzly bear	Grizzly bear
2. Killer whale 19. Killer whales joining	Killer whale	Killer whale
46. Raven in bottom of sea	Ts!Emâs	
21. Thunder	Thunderbird	Thunder
4. Rainbow	Rainbow	
3. Moon	Moon	
7. Star	Star	
Mountain goat	Mountain goat	Mountain goat

There is also a close correspondence between certain Tsimshian and Haida Eagle crests and the Tlingit Raven crests.

Tsimshian (*Eagles*)	*Haida* (*Eagles*)	*Tlingit* (*Ravens*)
1. Eagle House 1. Eagle house 14. Over ten eagles 20. Stone carving of eagle 28. Eagle's nest 30. Eagle claws	Eagle	
2. Beaver 13. Standing beaver 15. Food of copper beaver 7. Tree gnawed by beaver House 4. Beaver house House 5. Lake house	Beaver	Beaver
12. Whale's body	Whale	Whale
3. Halibut	Halibut	
9. Cormorant hat	Cormorant	

For the other two exogamic groups the correspondences are not so clear. Some of the Tsimshian Raven crests correspond to Haida Eagle crests.

Tsimshian (*Ganha'da*)	*Haida* (*Eagles*)	*Tlingit* (*Ravens*)
1. Raven	Raven	Raven
2. Bullhead 7. Fins of bullhead 12. Fat of bullhead 23. Bullhead hat	Sculpin	
4. Starfish 14. Supernatural starfish	Starfish	
3. Frog	Frog	Frog
Sea lion		Sea lion

The sea lion, devilfish, and probably the white sea bear of the Tsimshian Ganha'da belong to the Haida Ravens.

Wolf and bear of the Tsimshian Wolves belong to the Haida Ravens, and the former to the Tlingit Wolves.

The following table contains a summary of the distribution of crests among the three northern tribes. The asterisk indicates presence of the crest.

	Tsimshian				Haida		Tlingit		
	G'isp.	Wolf	Eagle	Gan.	Raven	Eagle	Wolf	Raven	Nex.
Grizzly bear	*	—	—	—	*	—	*	—	—
Killer whale	*	—	—	—	*	—	*	—	—
Thunder	*	—	—	—	*	—	*	—	—
Mountain goat	*	—	—	—	*	—	*	—	—
Raven in sea	*	—	—	—	*	—	(*[1])	—	—
Rainbow	*	—	—	—	*	—			
Moon	*	—	—	—	*	—			
Star	*	—	—	—	*	—	(*)	(*)	
Flicker					*		(*)	—	—
Wolf	—	*	—	—	*	—	*	—	—
Black bear	—	*	—	—	*	—			
Eagle	—	—	*	—	—	*	(*)	—	*
Beaver	—	—	*	—	—	*	—	*	—
Whale	—	—	*	—	—	*	—	*	—
Hawk	—	—	*	—	—	(*?)	—	*	—
Halibut	—	—	*	—	—	*	—	*	—
Weasel	—	—	*	(*)	—	*			
Cormorant	—	—	*	—	—	*			
Raven	—	—	—	*	*	*	—	*	—
Frog	—	—	—	*	—	*	—	*	—
Sculpin	—	—	—	*	—	*	—	(*[2])	
Starfish	—	—	—	*	—	*	—	(*[2])	—
Sea lion	—	—	—	*	*	—	—	*	—
Sea bear (?)	—	—	—	*	*	—			
Evening sky	*	—	—	—	—	*			
Devilfish	—	—	*		*	—			
Shark	—	—	—	*			*	—	

[1] Gonaqade'; I am not certain of the identity of this crest and of the raven in sea.
[2] Occurring as a house name.

It appears here clearly that we may distinguish five groups of correspondences.

Tsimshian	*Haida*	*Tlingit*
G'ispawadwɛ'da	Raven	Wolf
Wolf	Raven	Wolf
Eagle (Gun-hū'ᵊt)	Eagle	Nex'ʌ'dî
Eagle	Eagle	Raven
Raven	Eagle	Raven

The crests of irregular distribution are few as compared to the typical series. Much of the confusion in the treatment by the three tribes of clans characterized by certain crests is due to the fact that the Tsimshian Raven corresponds to the Haida Eagle, and that the Haida Eagle and Tlingit Raven correspond to both the Ganha'da (Ravens) and Eagles of the Tsimshian.[1]

Accordingly the Tsimshian Eagles and Ganha'da are considered as Haida Eagles, and in most cases as Tlingit Ravens; the Tsimshian G'ispawadwE'da and Wolves, as Haida Ravens and Tlingit Wolves;[2] the Tlingit Nex'A'dî correspond to Tsimshian Eagles. If we may rely on tradition and on the evidence of the crests, we shall have to conclude that the Gun-hū'°t division of the Tsimshian Eagles were Tlingit Nex'A'dî. The Tsimshian tradition tells of a war between a Ganha'da and an Eagle village on Copper River, Alaska. Since these two clans correspond to the Tlingit Nex'A'dî and Ravens, only these two clans can be meant. Furthermore, the Gun-hū'°t are said to have possessed only the Eagle crest at the time when they started from Alaska, while they acquired the characteristic Eagle crests of the Tsimshian—beaver and halibut—during their travels. The crests which they acquired during this time are property of the Tlingit Ravens.

The Haida and Tsimshian Eagles have much in common. Even one of their clan stories, called in our series "Asdiłda and Omen," by the Haida "The story of the town of Djī'gua," is found among both tribes. Both stories begin with the destruction of the Eagle town of Djī'gua (Dzī'gwa) on Queen Charlotte Islands by Djilā'quns (Dzilā'gâns) and the rescue of a princess. They lead to her marriage to a Tsimshian chief. The Tsimshian version tells that the man was a chief of the G'id-wul-g'â'dz (G'ispawadwE'da), and reports the return of some of her children, including a girl, to Queen Charlotte Islands, while another girl staid among the Tsimshian. According to the Haida version, the chiefs of the G'i-spa-x-lâ'°ts and of the G'it!andâ' (namely, LEg'ē'°x and Saga-gwait) are the descendants of this woman among the Tsimshian.[3] The statement made by the Skidegate and Masset, to the effect that two of the Eagle crests of the Haida (namely, beaver and weasel) were obtained from the Tsimshian, corroborates the contents of our story.

The Wolf story, p. 354, agrees with the original tale of the Kake division of the Tlingit. Swanton ascribes the tale particularly to the Raven family Qā'tcAdî, while, according to the correspondence of clans, it should belong to the Wolf families.

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[1] Ts!ets!ā'ut Wolves correspond to the Sanya Wolf family Te'qoedi; their Eagles should therefore correspond to the Nex'A'dî, although they might possibly correspond to the KīksA'dî.

[2] See Swanton 2, p. 66.

[3] During the past century the sister of each LEg'ē'°x married Dzēba'sa, a G'ispawadwE'da, and chief of the G'it-qxā'la.

The Lax-sē′°la division of the Ganha′da would correspond to the Kîksa′dî of Sanya. The two divisions have the sculpin crest.

The subdivision Ganha′da may perhaps correspond to the Tongass Ganaxa′dî.

It is also interesting to note that the Haida Raven crests—grizzly bear, mountain goat, raven in sea, and moon—are said to be of Tsimshian origin. Thus a native origin is assigned to all the important crests of the Haida Raven side, so far as they are not based on sea animals. The Tsimshian G'ispawadwe′da fall clearly into two groups,—an inland group with land-animal crests, and a coast group with sea-animal crests. It would seem likely, therefore, that the Haida Ravens corresponded, first of all, to the seacoast group, and that the identification with the inland groups developed later. The fact that a definite group of the Haida Ravens lack the grizzly-bear crest is also in favor of this theory. If the Tsimshian are right in their opinion that their ancestors, more particularly the G'ispawadwe′da, lived inland in the ancient town of T!em-lax-ā′m, then the sea-animal crests must necessarily be more recent than the land-animal crests, and the G'it-na-gun-a′ks group would represent a comparatively speaking late development among the Tsimshian.

Swanton has suggested that the Haida Ravens may be the ancient Haida, and that the exogamic groups may have developed owing to the immigration of a foreign element, who formed the Eagle group.[1] In regard to the Tlingit he suggests a similar theory, and thinks that the Ravens may be a foreign element among the Tlingit.[2] It might seem that the Tsimshian tales give countenance to the view that one of the exogamic groups represents the central body around which the newcomers clustered as new units.

In our discussion of the division of the exogamic groups (p. 486) it has been pointed out, that, according to tradition, part of the G'ispawadwe′da are apparently the only division of the tribe that constituted the ancient Tsimshian.

The question arises whether we shall adopt a euhemeristic explanation, and consider the legendary history of the clans as reflecting historical facts. I believe the data do represent actual occurrences. I am very doubtful, however, whether the facts would justify us in assuming that the coming-together of these different groups led to the formation of the exogamic groups. The stories themselves do not

[1] Swanton 2, p. 104.

[2] Swanton 4, p. 407; see also John R. Swanton, "The Development of the Clan System and of Secret Societies among the Northwestern Tribes" (*American Anthropologist*, N. S., VI, 1904, pp. 477 *et seq.*). Incidentally I would say that I do not consider Swanton's hypothesis of the splitting-off of the Bellacoola from an interior Salish tribe as likely. The Bellacoola dialect is closely associated with the coast dialects of Salish stock. To mention only two points, it shares with them the development of grammatical gender, which is absent in the dialects of the interior, and it has in common with them certain terms relating to the sea. Linguistically it is quite necessary to assume a close relation between Bellacoola and the other coast dialects.

prove this point. During the warlike past of the people some of the old, native divisions, which the strangers joined, may very well have disappeared. Furthermore, it does not follow from the tales that there may not have been other accessions to the tribe which are not recorded in legendary history, because there were no chiefs of high standing among the arrivals. The absence of old Tsimshian groups among the Ganha'da, Eagles, and Wolves, may therefore be due to the accident that the native divisions became extinct. It is certainly worth while to know that in some of the tales it is implied that the exogamic group to which the newcomers belong was present among the Tsimshian. In the tale of the Wolf group it is explicitly stated that the fleeing Tahltan joined the Wolf group on Nass River. On the other hand, it may be said that the appearance of exogamic groups in these tales may simply be due to an anachronistic introduction of modern conditions into ancient times.

The most definite statement of the origin of the exogamic groups is contained in the Gau'ō story 1.214.18–21. On account of the importance of the subject, I will give here a literal translation of the passage:

*Nin!i'° wul hi-*SE*-t!a'tg*E *wul na-t!*E *łt!a'la pta'xdat;*[1] *G·ispawutwa'da*
That being the beginning the companies exogamic groups; the G·ispawadwE'da
*lax-ha' wula wa'tgta°; dił gik l*E*kla'xs ptaxt, G·ispawutwa'da,*
the sky where they came from; and also the various exogamic groups, the G·ispawadwE'da,
dił Lax-x-skī'°k, ganł Ganha'da, ada Lax-g·ibu'°t.
and the Eagle group, and the Ganha'da, also the Wolf group.

That means: "This (namely, the coming-down of the four houses of the four heavenly brothers and of their two sisters) was the beginning of the exogamic companies; the G·ispawadwE'da come from the sky, also the various exogamic groups,—the G·ispawadwE'da and the Eagles, and the Ganha'da and also the Wolves."

Later on it is said that the brothers traveled about "to make the exogamic groups" (*asga d*E*mt dzab*E *ptā°xt*) in every village 1.216.19, and "they tried to make the exogamic groups" (*ada g·ikt bā'°l d*E*mt sa-na-ptā'°xtga°*) 1.216.22.

It is also stated expressly[2] that the four groups existed in T!Emlax-ā'm before the Deluge 1.250. In this passage the four groups, which are mentioned by name, are called "crests" (*dzapk*); and the members of each are called "relatives" (*wulwula'isk*).

The uncertainties of an euhemeristic explanation are brought out very clearly by the attempt to reconstruct the history of the Northwest coast tribes solely on the basis of their traditions. Swanton has shown that the Haida tales indicate a native origin of the Raven side. The most important characteristic of these tales is the sys-

[1] The punctuation given here is better than that adopted in the original. [2] See p. 411.

tematic way in which all the Raven families have been brought into one genealogical series. The Haida Eagles, on the other hand, show much more obscure relationships, and there are many cases among them that refer to an influx of foreign elements. From this Swanton concludes that the Eagles may be by origin a foreign tribe that became an exogamic unit. In support of this view he points out that most of the supernatural beings are considered as Ravens, although supernatural beings of the Eagle side occur near all Eagle villages, and also that most of the important ancient villages of the Haida are Raven villages.

For the Tlingit, Swanton finds a preponderance of tales accounting for the origin of all their families in the south. This decides him to place the ancient habitat of the Tlingit east of Queen Charlotte Islands, at the mouth of Skeena River.

If we treat the traditions of the Tsimshian in the same manner, we have to conclude that the main body of the G'ispawadwE'da are by origin an inland people, that the Eagles came from Queen Charlotte Islands and Alaska, the Wolves from the Tahltan, the Ravens from the Tlingit, and part of the G'ispawadwE'da from the islands north of Bellabella.

Excepting the inland origin of the G'ispawadwE'da, these data contradict the conclusions drawn from the Haida and Tlingit evidence. The Tsimshian view of the inland origin of some of the ancestors is to a certain extent supported by the internal evidence of their mythology. In fact, many years before I knew that the Tsimshian held any such belief, I had expressed the conclusion that the Tsimshian must have been an inland tribe.[1]

Most of the Tsimshian subgroups derive their origin from Tlingit subgroups and from the Tahltan. They place these tribes in the north. Therefore we should have to conclude that the Tlingit occupied the whole northern coast at the time when these subgroups were established among the Tsimshian. The Eagles, who, according to Swanton's data, were foreigners among the Haida, would also be foreigners among the Tsimshian; and the Raven side (viz, their Tsimshian equivalent), that represents the ancient Haida, would also represent the ancient Tsimshian.

The only definite conclusion that can be drawn is that the exogamic groups have grown up by accessions, and that perhaps one or another may have been added to the ancient Tsimshian groups. For linguistic reasons this seems plausible for the Ganha'da of the Tsimshian, because the name of the group itself is not of Tsimshian origin.

The tales relating to the origin of these divisions impress me as a projection into the past of modern experiences regarding the accession

[1] Boas 4, p. 347.

of new elements to old exogamic groups. There is no convincing proof of the existence of a period without clearly defined exogamic units. I think the data discussed before (pp. 486 *et seq.*) are rather in favor of the assumption that the twofold division of the Haida and the apparently twofold division of the Tlingit are of recent origin, and that in former times there were at least three well-defined exogamic groups among them.

A detailed comparison of the three tribes brings out a few new points that may be useful for a better understanding of the historical development of the "sides" and of their subdivisions. The crest legends in our Tsimshian collection do not give any indication of the view that the members of an exogamic group are considered as descendants of a single ancestor. On the contrary, the multiple origin of the groups is always dwelt upon. The Tlingit crest legends have the same character. The crests themselves have been obtained by a variety of incidents, and there is no attempt to derive the subdivisions of each side from a common ancestor. Only among the Haida Ravens do we find a marked tendency to weave together into one genealogy all the branches of the side. Among the Eagles this tendency is present, but not so marked. There are a number of stories relating to the origin of Eagle families that stand entirely outside of the genealogical series to which the others belong. The systematic development of the Haida genealogies is the more remarkable, since it presents a curious contrast to present conditions, in which each division of the exogamic groups is quite independent of all the others; while among the Tsimshian, who have no tradition of a genealogical connection, the privileges of the whole group are concentrated in the hands of a single chief regardless of its division into subgroups.[1]

I think the difference in the treatment of the crest legends should be explained as due to a different direction that poetic imagination took among these three tribes. Possibly the idea of a single origin may be an old underlying Haida idea, that later on shaped the crest tales. It may also be a new tendency based on the presence and social importance of the two opposite sides that were considered as two groups of relatives. Since the contents of the crest mythology are very much alike among the three tribes, I am inclined to consider the modern Haida forms as due to a change in the arrangement of the tales, and can not recognize in it a safe proof of an origin of Haida exogamy by a combination of two distinct tribes.

The significance of subdivisions of the tribe becomes much clearer when we compare the Tsimshian conditions with those prevailing among the other tribes. In one respect there is great similarity between the principles of division prevailing among the Haida and

[1] See p. 527.

those prevailing among the Tsimshian. A family bearing a certain name, characterized as a section of an exogamic group, and owning certain crests, occurs in several villages. The family is therefore a division of the exogamic group that intercrosses the division of the tribe into village communities. Groups like the Gun-hū′°t, Lax-sē′°la, etc. (see p. 483), correspond to the Haida families, while the villages (see p. 482) correspond to the village communities. From the Tsimshian we have also some definite information showing how new villages have sprung up. Thus the Eagle chief is said to have subdivided his tribe because the village became too large. The Raven families of Haimas of the G'it-dzī′°s founded the village Wuts!EN-ā′luk because they had quarreled with all the rest of the people (see p. 360), but not all the G'it-dzī′°s followed him (see pp. 360, 366). There is no information available showing in what villages the divisions of the tribe, like the Gun-hū′°t, which were mentioned on p. 483, reside; but it is implied that some are found in several towns.

The peculiarities of the Tsimshian system are due primarily to the small number of recognized villages and of distinct families and to the strict division of the whole people into a few tribal groups. The Haida, particularly the Haida Ravens, dwell on the common descent of all the members of each side, which is accounted for in mythological history. In their actual modern conditions the Haida families are independent units. Among the Tsimshian proper (that is, among the villages of lower Skeena River) the exogamic group represented a much more highly developed political unit. The head chief of each of the four groups possessed all the prerogatives of the whole group and was its highest representative. Among the Haida his functions did not extend beyond that part of the family represented in the village community.

Owing to the greater independence of the Haida families, each has its own set of crests. Among these a few are common to many of them. The majority occurs only once or twice as the property of a certain family. According to the available information, isolated crests are not prominent among the Tsimshian. It seems rather that two or three subdivisions of an exogamic group may have slightly different crests, and that an individual belonging to one of the subgroups is free to acquire by a potlatch the right to use any of the crests of his subgroup except the highest ones, that are reserved for the chief. Owing to the small number of the subgroups and the similarity of their crests, there are only a few crests that are not common property of the whole exogamic group.

Among the Tlingit the number of crests belonging to each family is small.[1]

[1] Swanton 4, p. 415.

When we disregard the isolated crests of the Haida, there remain a very few that are common to most families of each side. These may be considered the oldest crests.[1]

Among the Tsimshian the most highly specialized crests—such as the scalp with fins, abalone bow, etc.—may be considered as of recent origin. Their names indicate that they are ornaments, and show that they can be nothing but crests.

In the tales accounting for the acquisition of crests the modern rules of hereditary transmission are not regarded. Leonhard Adam has already called attention to this fact.[2] I am inclined to see the explanation of this condition in the circumstance that crests are *new*, and may therefore be used as presents to be given by the chief of one exogamic group to another. In the same way as in historical times Chief Dzēba'sa of G·it-qxā'la presented his Haida friends with new crests, thus showing his greatness, so the supernatural beings gave their crests to their sons or to their daughters' sons. I believe we should see in this simply an expression of the interest of the father in the welfare of his son or grandson, not an indication of the development of paternal succession.

Combining the whole evidence here presented, I think we must say that no safe proof of the origin of exogamy by the junction of two tribes can be given; that the probabilities are rather in favor of a reduction of the number of exogamic units. Historical events have led to a twofold subdivision: on the one hand, the exogamic groups developed by the accession of bodies of outsiders which continued to retain their names; on the other hand, the exogamic groups, including these subdivisions, tended to split up into several village communities when the number of inhabitants of the old village became too large, so that the same group with its subdivisions was found in several villages. The sets of names for the two kinds of subdivisions are different among the Tsimshian, so that the two principles of division can readily be recognized. Among the Tlingit and Haida, on the other hand, both groups seem to have been designated by terms of the same kind, with the result that the sets of names developing by accretion can not readily be recognized. The character of the groups, however, is revealed in part at least by their crests and by the crest myths.

Dr. Swanton, in discussing his theory of the native origin of the Raven group of the Haida as opposed to the foreign origin of the Eagle group, calls attention to the fact that the supernatural beings of the Haida belonged almost exclusively to the Raven side. I think this may be explained in a different manner. Most of them

[1] L. Adam (p. 188) misunderstands me if he thinks that my remark that these reflect the ancient organization means that they represent each one exogamic unit. What I mean is that each side had these as its oldest crests,—the G·it'l'ns, eagle and beaver; the Raven, killer whale and grizzly bear.

[2] Adam, p. 193.

are personified dangers of the sea. These are almost all associated with the Raven side, because the killer whale is their symbol and at the same time the most prominent crest of the Ravens.

There is one point in the organization of all these tribes that deserves further mention. The villages are generally described as belonging to a certain exogamic group. This would mean that all the houses were the property of members of one group, and probably also of one of its subdivisions. In describing the organization of the family (p. 426) I have stated that married sons generally live with their fathers, and later on return with their wives to her parents, which, in the case of cross-cousin marriage, would locate the young man in his uncle's village. It must therefore be recognized, that, even if in early times the houses were the property of members of one exogamic group only, nevertheless a great many families of other groups must have lived in the same village. Furthermore, Haida stories refer frequently to the relations between uncle and nephew in such a manner that the two must be supposed to live in the same village. Nevertheless there is ample evidence showing that the young married people lived with the young man's parents. I have also pointed out that in a few cases at least the chief's house in the Tsimshian village stood in the middle, and the houses of his brothers-in-law on both sides. It seems quite certain, that, even if villages were the property of a single exogamic group, villages of different groups stood very near together, sometimes on opposite sides of a river. It seems to me likely that the conditions may have been the same as among the Kwakiutl, where a continuous village site is divided into sections, each being the property of a subdivision of the tribe. Under present social conditions, an absolute separation of the exogamic groups in distinct villages would seem to be almost impossible.

Finally a few words on the question whether the modern crests are degenerate forms of totems. In this connection we must remember that none of these tribes possesses any authentic well-recorded tale that accounts for the origin of the exogamic groups, excepting the obscure remarks in the Tsimshian Ǫau'ō tale which I quoted on p. 524. There is no tale of descent from the eponymic animal, where such an animal exists. To the Indian the exogamic group and its name are units that have always been in existence. Swanton quotes a remark made by a Masset Indian, that Raven was the grandfather of the Raven side;[1] and that Raven and Eagle are considered as grandfathers of the two sides,[2] but no myth is on record that will allow us to interpret these statements.

I pointed out in 1898[3] that there is a marked difference in this respect between the three northern tribes and the Kwakiutl, in so

[1] Swanton 2, p. 111. [2] Ibid., p. 104. [3] Boas 1, 1898, p. 674.

far as some of the ᶜnEᶜmē′mut (that is, kinship groups forming subdivisions of tribes) are considered as descendants of an ancestor who appeared in animal form, like the thunderbird which flew down from the sky and became the ancestor of the G·ī′g·îlgam of the Nimkish tribe.[1] In fact, in many cases these groups derive their descent from an ancestor who came down from heaven. Sometimes it is stated explicitly that he took off his mask and became an ordinary person. Besides these, other tales are found in which the characteristics of the ᶜnEᶜmē′mut are described as due to encounters of some of their ancestors with supernatural beings or animals,—events that are of the order of the acquisition of guardian spirits.[2] The crests of the northern tribes are, so far as we have definite information regarding their significance, throughout commemorative,—either commemorative of experiences of a whole tribe, like that of the Tlingit Nanyaā′yî[3] or that of the Tsimshian Eagles,[4] or, more frequently, commemorative of events in the life of a single ancestor.

I have discussed the types of the Tsimshian crest stories on pp. 411 *et seq.* Lengthy details in which the crests are given as presents by the supernatural powers are rather prominent. These tales are similar to those describing the initiation of shamans (see p. 473) and of members of secret societies of the Kwakiutl. My impression is that these types of crest tales are not as common among the Haida and Tlingit as they are among the Tsimshian. All of these partake distinctly of the religious quality of the tales describing the acquisition of a guardian spirit. I still adhere to my opinion expressed at a previous time (see p. 515), that the origin of these crests is due to a socialization of the guardian-spirit idea. The more important and sacred the detail of the acquisition of the crest in the social life of the group, the more strongly marked is also the religious attitude towards it. So far as I understand the point of view of the Northwest coast Indians, religious respect is not shown to the crest, but refers entirely to the supernatural being that bestowed the crest.

Birth, Marriage, and Death

A woman who is with child is not allowed to eat tails of salmon, otherwise the confinement would be hard. She must rise early in the morning, and leave the house before any of the other occupants leave it. Before the child is born, the father must stay outside his house, and must wear ragged clothing. After the child is born, he must abstain from eating any fat food, particularly porcupine, seal,

[1] Boas 12, p. 82.

[2] I collected information on these subjects in the year 1900 in connection with the work of the Jesup North Pacific Expedition; but up to this time, owing to causes over which I have no control, it has been impossible to publish the data.

[3] Swanton 5, p. 231.

[4] Present publication, p. 270.

and whale. The mother is confined in a small house or in a separate room.

Numerous ceremonies must be observed when girls reach maturity. When about thirteen or fourteen years old, they begin to practice fasting, eating in the afternoon only, as a very severe fasting is prescribed at the time when they reach maturity. It is believed that if they have any food in their stomachs at this time, they will have bad luck in all the future. They must remain alone and unseen in their room or in a hut for ten days, and abstain from food and drink. For four days they are not even allowed a drop of water. For a fortnight the girl is not permitted to chew her own food. If she desires to have two or three boys when married, two or three men chew her food for her; in the other case, two or three women. At the end of this fasting they are covered with mats and held over a fire. It is believed that by this ceremony her children are made to be healthy; if it were omitted, they would die, even if they should grow up to be a few years old. The girl is not allowed to look at fresh salmon and olachen for a whole year, and has to abstain from eating it. Her head is always covered with a small mat, and she must not look at men. She must not lie down, but always sit propped up between boxes and mats. Her mother's family give a great feast and many presents to her father's family. At this feast her ears are perforated, and she is given ear-ornaments. When a chief's daughter reaches maturity, she is given a jade pebble, which she must bite until her teeth are completely worn down in the middle. When the festival was held, slaves were often given away or killed.

The perforation of the ears is repeated on later occasions; and every time a new hole is made, a new festival is celebrated.

In 1894 the marriage ceremonies of the Nîsqa'ᵉ were described to me as follows: When a young man desires a young girl for his wife, he sends a certain amount of property as purchase price (*hana'qs*) to her parents. If the suitor and the amount of property are acceptable to them, they send word to him, stating that they accept his suit. Then the young man takes a number of slaves, who accompany him. They are called *lu-t!a'mxsgut* ("always close to him"). They arm themselves, and the young man embarks with them in a canoe and paddles to the bride's house. As soon as her clan relatives see them coming, they arm themselves with clubs and stone hammers, and rush down to the landing-place. They break the canoe, and try to drive off the companions of the young man. They fight seriously, and sometimes one of the *lu-t!a'mxsgut* is killed. This foretells that the couple will never part. After the fight is over, the bridegroom and his companions are carried into the bride's house. Then her friends strew on the companions of the bridegroom eagle down, which is kept in a bag made of sea lion's intestines. Her father puts on his headdress

and dances, while her friends sing. Then a feast is given, during which the young man pays the remainder of the purchase money. In the evening the girl's clan relatives give a considerable amount of property to the bridegroom (*lu-k!inā'm*), which he distributes among his own clan relatives according to the amount which they have contributed to the purchase money. Her father and brothers give the groom a new canoe in place of the one which was broken in the morning. Then the bride is carried down to the canoe, and she departs with her husband to his village, where they live. If the groom belongs to the same village, the couple often stay with the girl's parents.

A woman, when drinking for the first time after marriage, must turn her cup four times in the direction in which the sun moves, and drink very little only.

Mr. Tate describes the marriage customs as follows:

"A head chief of the G·it-q!ā'°da,[1] who lived at the time before the tribes were dispersed after the Deluge, made the law that if any of the young people wanted to marry, they should not know about it until their parents had agreed among themselves. The mother of the young man would go to the mother of the young woman and tell her that her son wanted to marry her daughter. Then the mother of the young girl would reply that she would consider it; and the young man's aunts would go to the young woman's aunts and tell them that their brother's son wanted to marry their brother's daughter; and the young woman's aunts answered that they would consider it for a while. The cousins of the young man would go to the cousins of the young woman and tell them that their cousin wanted to marry their cousin; and the sisters of the young man would go to the sisters of the young woman and tell them that their brother wanted to marry their sister; and they answered that they would consider it. Then the father of the young man went and told the father of the young girl that his son wanted to marry his daughter; and the father of the girl said that he would consider it. Last of all the uncle of the young man went and spoke to the uncle of the girl, saying, 'My nephew wishes to marry your niece.' Then the uncle of the girl said, 'Yes, I understand it.'

"Nevertheless the two young people did not know what they wanted them to do. Now the relatives of the girl met and talked over the matter; and when all were agreed, her uncle sent word to the uncle of the young man, and said, 'Your nephew shall marry my niece.' Then the girl's relatives would appoint a day for the marriage.

"Now the mother of the young man called all the women of her family to prepare a present for the mother of the young woman; and

[1] See p. 250.

the uncle of the young man called together all his relatives and gave a present from them to the relatives or uncles of the young woman; and the father of the young man took a present to the father of the woman and gave him valuable presents—a large canoe, slaves, costly coppers, also boxes of crabapples mixed with grease, boxes of cranberries, and boxes of dried berries mixed with grease, and all kinds of food. Then the marriage was celebrated. The relatives of the young man assembled and took a large elk skin by its four corners. They went to the house of the father of the girl, spread the elk skin, and the young woman sat down on it. Then the four strong young men lifted it up and carried her to the house of the young man's father, where the young man was seated in the rear of the house. They set her down on his left side. This was the first time that they saw each other.

"The young woman put on her head a band of soft white raccoon skin. She wore large abalone shells in her ears and in her nose. She wore garments of marten skin, and had her hat pulled right down over her eyes and over her cheeks to keep herself from looking around, lest she laugh during the wedding. The young man also put on his helmet set with abalone shells, and pulled it right down over his eyes to keep himself from looking around until the end of the marriage ceremony. The father of the young man invited the relatives of his son. He told them how many elk skins, how many boxes of grease, crabapples, cranberries, and bundles of dried berries, he needed. Then all the relatives of the young man agreed to have a great wedding celebration to be given to the people of the village. On the following day they made a great feast. The bridal couple remained seated in front of the large fire and kept their eyes on the fire. They did not speak a single word as long as the guests were in the house. The guests looked at the bridal couple while the festival was going on. As soon as the meal was ended, the chief said, 'Now, my people, I wish all of you to have a good time and to enjoy yourselves. Try to make the bridal couple laugh. You may try them for three days.'

"Then all the guests came forth with their wooden dishes filled with three kinds of food, which they carried to their own houses. Then they came back to the bridegroom's house and did all they could trying to make the couple laugh, but they kept their eyes on the fire. This has been the marriage custom through all generations. If the bride or bridegroom move their eyes from the fire or smile when they see the young people dancing or when they hear them laugh and shout for joy, somebody beats the drum; and every one would laugh if a woman or man should move the eyes or smile. Many old people kept watch of the faces of the couple to see if their eyes moved or if they smiled.

"The marriage of those who do not move their eyes or smile while the people are playing will last until their lives end.

"When the three days were almost ended, the chief ordered his servants to bring water in a large bucket. The servant took the bucket to the brook behind the village and took water from it. He brought it to the chief, and the chief asked the young woman to open her mouth and drink all the water out of the bucket before the whole assembly. If she did as the chief told her, and drank all the water out of the bucket, the chief would say, 'Go away, and wander about away from my house! You are not fit to be married to any one!' This brook is still running, and no single man or single woman should drink of it, else they will not marry until the end of their lives. It is said that the lake at the head of the brook is full of all kinds of frogs, scorpions, lizards, and locusts. Therefore nobody drinks out of that stream up to this day."

Burial

After a death has occurred, the relatives of the deceased have their hair cut short and their faces blackened. They cover their heads with ragged and soiled mats, and go four times around the body, singing mourning-songs. They must speak but little, confining themselves to answering questions, as it is believed that otherwise they will become talkative. Until the body is buried they must fast, eating only a very little at night. Women of the exogamic groups to which the deceased did not belong—particularly of his father's group—act as wailers, and are paid for their work, the whole group of the deceased contributing to the payment. In wailing, the women must keep their eyes closed. The body lies in state for a number of days. It is washed immediately after death, placed upright, and painted with the crest of the clan. His dancing-ornaments and weapons are placed by his side. Then the body is put into a box, which is tied up with lines made of elk skins. These are furnished by the group of the deceased, and kept as a payment by his father's group. According to information given to me in 1888 at Port Essington, the bodies, except those of shamans, were burned. The box is placed on the funeral pile, the lines of elk skin are taken off and kept by the father's group. A hole is cut in the bottom of the box, and the pyre is lighted. Before all is burned, the heart is taken out of the body and buried. It is believed that if it were burned, all relatives of the deceased would die. The father's group, besides receiving the lines, are paid with marmot skins and blankets.

According to Mr. Tate, the inner organs of chiefs were removed from the body and cremated, while the body was preserved for some time before being deposited in the grave-box, which was placed on a tree. On the whole, this statement seems more plausible, because it agrees with the statement contained in traditions.

Mayne (p. 272) writes on this subject as follows:

At Fort Simpson it appears to be the regular custom to burn the dead, but this is departed from in some cases; for Mr. Duncan mentions witnessing a funeral there from the Fort Gallery. He says: "The deceased was a chief's daughter, who had died suddenly. Contrary to the custom of the Indians here (who always burn their dead), the chief begged permission to inter her remains in the Fort Garden, alongside her mother, who was buried a short time ago, and was the first Indian thus privileged. The corpse was placed in a rude box, and borne on the shoulders of four men. About twenty Indians, principally women, accompanied the old chief (whose heart seemed ready to burst) to the grave. A bitter wailing was kept up for three-quarters of an hour, during which time about seven or eight men, after a good deal of clamor (which strangely contrasted with the apparent grief of the mourners), fixed up a pole at the head of the grave, on which was suspended an Indian garment. At the head of the mother's grave several drinking-vessels were attached, as well as a garment."

He also says (p. 272):

In the case of a chief it is also customary to paint or carve his crest on the box in which his bones lie, or to affix it on a large sign board upon a pole or neighboring tree. Mr. Duncan says that if the crest of the deceased happens to be an eagle or a raven, it is usual among the Northern Indians to carve it in the act of flying—the bird being affixed to the edge of the box with its wings spread, so that it appears to a passer-by as if just about to leave the coffin; and he (Mr. Duncan) very naturally asks whether this may come of any knowledge of a resurrection of the dead among the Indians.

On page 294 the following description is given:

When a person dies, except in the case of a slave, very great lamentation is made by surviving friends. Their mourning lasts for several days. A few days ago, I saw a poor woman in the bush, at some distance behind the camp. She was sitting with her face toward the stump of a tree, and continued her bitter wailing for a long time. This is the second instance I have seen of this kind. Occasionally, mourners may be seen going about the beach. Only lately I saw a woman coming away from a house of death. She proceeded along the beach to where another tribe is settled, and continued her woeful cry all the way. Persons whom she passed took no notice whatever of her; it seemed nothing strange to them.

Soon after death the corpse is conveyed away in a canoe to a distant part of the beach, and there burned to ashes. Mourners accompany it, and they make the air to ring with their piercing cries all the time the body is consuming. The ashes are collected and placed in a little house appointed to receive them.

A slave, after death, is at once placed in a canoe and thrown into the harbor, without any sorrow being expressed.

The nearest relatives mourn for a whole year. Some time after the burial a memorial post is erected and a memorial festival celebrated.[1] If many members of one family die in quick succession, the survivors lay their fourth fingers on the edge of the box in which the corpse is deposited, and cut off the first joint, "to cut off the deaths" (*g'îdi-q!o'dz*). The bodies of shamans are buried in caves or in the woods.

A widow or a widower must not marry again until four years have passed after the death of the consort.

[1] Compare Boas 1, 1895, pp. 569 *et seq.*

I was given the following information regarding burial customs of the Nass tribe:[1]

The burial is attended to by members of the exogamic group of the father of the deceased, who are paid for their services. Four or five men bend the head of the body down and his knees up. Thus he is placed in a box. Chiefs lie in state for some days, while others are buried without delay. The people burn food and clothing for the deceased, saying that it is intended for him; else the ghost would trouble them. Then they cut wood for a pyre; the box is put on top of it and it is burnt. The body is poked with long poles in order to facilitate combustion. When it bursts and gas escapes, they believe they hear the voice of the ghost. Men and women sit around the pyre and sing all the cradle-songs of the clan which are contained in their legends. The remains are put into a small box and placed on a tree. Cottonwood trees are often selected for this purpose. The body of the shaman is also burnt.

Some time after the burial the son or nephew of the deceased erects a column in his memory (*ptsān*).

War

War customs of the Tsimshian are well illustrated by the war stories given on pp. 355 *et seq.* Attention may be called particularly to the building of stockades (p. 371), the treatment of prisoners (p. 364), to the position of the chief who owned weapons for all his warriors (p. 365), and to the methods of making peace (pp. 377 *et seq.*), which are evidently the same as those of the Tlingit.[2]

I will append here a few notes on war customs recorded by Mr. Tate:

When the enemies saw among those killed in battle people of their own clan, who were recognized by the crests they used, they would take off helmet and armor and put the body in good order; or if a woman or children were taken captive, those who took them would know that they were the relatives by the crests tattooed on their chests or on their hands, and they bought them from those who had taken them captive and sent them back by canoe with some slave to their own native home.

If in battle one side won a victory over their foes, they cut off all the heads of those killed and took them away and left the bodies where they were; and when they camped at some place, they took off the scalps from the heads and left the skulls on a fallen tree. When their own people came and saw all those killed lying on the ground, they gathered the bodies, and every man knew his own relative's body by the crest on the tattooed hands; and each exogamic group piled up its own relatives' bodies and burned them all; and when they returned to their own home, each group assembled in their own house, and they sang their mourning-songs on the same evening when they returned from burning the bodies.

Another custom is this: If a man wanted his son to be a powerful warrior, as soon as the child was born, the father took it, and skinned

[1] Boas 1, 1895, p. 573.

[2] See Swanton 4, p. 451; 5, p. 128.

an otter and put the infant into the otter skin, and tied each end of the skin so that no water could enter it. Then he put the otter skin into the sea on the beach. When the father saw the child struggling in the otter skin, he went out to the water, took it, and untied it. Then he took the child out. When the child was four years old, the father would kill a wolf and take out the heart. He gave it to the boy to eat raw. The father would also kill a wolverene, take out the heart, and give it to the child to eat raw. Then he took a bee and let him eat it whole. He also killed a porcupine, took out the heart, and gave it to the child to eat raw. When the child had grown up to be a man, he would not fear any one; and he would be brave in battle, like the grizzly bear or some other terrible animal, and he would not die early.

The Potlatch

In the preceding remarks I have had to refer repeatedly to the potlatch, the ceremonial distribution of property, which plays a most important part in the life of the Northwest coast Indians. An essential feature of the Tsimshian potlatch and of that of the tribes farther to the south is the opportunity it gives for the public announcement of events that are important for the social standing of the individual. The public announcement gives the legal claim to the social advance made at the time; and the higher the honor claimed, the wider must be the circle of witnesses or the degree of publicity. The first naming of children, and the first steps in their social preferment, are therefore confined to the mother's relatives; or, when services have been rendered to the individual by the father's family, the father's relatives are also invited. At this time the services in question are publicly rendered and publicly paid for. At the same time the recipients of payment are feasted. At more important events all the people of the village are invited; on still greater occasions, all the nine Tsimshian tribes; and on the most important occasions, also members of outside groups, even those of alien speech. In a stricter sense of the term, only the great festivals to which outsiders are invited are called potlatches (*yāᵊk*).

By means of a potlatch, particularly by the destruction of property during a potlatch, a loss of prestige, owing to untoward accidents or to objectionable actions, could be made good. Mayne says in regard to this (p. 295):

> It is astonishing what they will do or suffer in order to establish or maintain dignity. Yesterday a young man fell down and cut himself a little with an ax. On arriving home, his father immediately announced his intention to destroy some property, which was to save his son from any disgrace attached to the accident. When a few people or friends were collected to witness the brave act, the father would carry out his vow, with no small show of vanity.

Also (pp. 284–285):

Sometimes slaves have to be sacrificed to satiate the vanity of their owners, or take away reproach. Only the other day we were called upon to witness a terrible scene of this kind. An old chief, in cool blood, ordered a slave to be dragged to the beach, murdered, and thrown into the water. His orders were quickly obeyed. The victim was a poor woman. Two or three reasons are assigned for this foul act: one is, that it is to take away the disgrace attached to his daughter, who has been suffering some time from a ball wound in the arm. Another report is, that he does not expect his daughter to recover, so he has killed his slave in order that she may prepare for the coming of his daughter into the unseen world. I think the former reason is the most probable.

These great potlatches required much preparation, since they occupied much time, and the host had to collect vast quantities of food and much property. In this he was assisted by his whole tribe, who went hunting and fishing for him, and who gave to the chief and to his wife property that they either owed him or which he repaid to them later on. All such advances were repaid with high interest.

It seems that a great potlatch was announced three years in advance, and that messengers were sent each year to extend invitations and to announce the time when the guests were expected. The messengers who carried the invitations seem to have been sent out after a smaller feast and potlatch given by the chief. Mr. Tate says:

"When the chief's counselors agreed that a great potlatch should be given, the young attendants invited the chief's tribe to a feast, in the course of which he announced his intention. The tribe gave their consent. Then the chief counselor, and after him the other counselors, promised the chief to assist him. During the first year they provided him with the means to give feasts. During the second year they contributed food for feasts of still greater importance. In the third year the guests invited from foreign tribes arrived. The chief counted his property,—hundreds of elk skins, coppers, slaves, and canoes. His messengers and attendants stood on the property, which was piled up in the house. Then the chief called his first attendant by name. He came in with his whole family,—maternal uncles, brothers and sisters, sons and daughters.[1] They carried in all kinds of property. The attendant himself would stand at the door, wearing his most important crest. Then he counted his property, and gave one-half of it to the chief, while he kept the rest to be distributed. Then the next attendant was called in the same way, and the same procedure was repeated. At this time the attendants might also bring in their own children and use the opportunity to give them higher names. After all the chief's attendants had brought in their property, they distributed the one-half that they retained among the attendants of the visiting chiefs.

[1] Perhaps this ought to read, "nephews and nieces," because it is stated afterward that sons and daughters might be advanced in position at this time.

"On the following day the attendants of the host invited the attendants of the visiting chiefs to a feast to be given on the beach. They carried down boxes of oil, crabapples, cranberries, and other kinds of food. Each man took a large wooden ladle which was filled with food, and these were distributed among the tribes that were sitting according to their rank on the beach. The guests received the food in very long narrow dishes (nearly two meters long, about half a meter wide, and five to ten centimeters deep). They carried the food home."

A few years ago Mr. Tate wrote about the same subject as follows:

"In the third year, at the appointed time, all the guests would come. Some tribes would come in five or six canoes, and ten or eleven tribes were invited. Some of the larger tribes even had from ten to thirteen canoes. They all arrived at one time in front of the house of the great chief; and before the canoes reached the shore the princesses and the chieftainess would dance down from the chief's house toward the canoes. Then the leader of the dancers took his supernatural power and threw it toward the guests in the canoes. Then all the people in the canoes began to dance, and some one among them caught the supernatural power that made them dance, and threw it back toward the shore. The dancers on the shore caught it and went back to the chief's house. Then all the guests came ashore, and the chief began to dance. He used various kinds of masks (fig. 22). Each mask had a song for itself; and after each dance the clown would make a speech. The singers staid until the next morning, when the chief's dances ended. Then they had a great feast. The people of the head chief took a large wooden spoon filled with oil and handed it to the people of each tribe, who had to eat all the oil that was in the wooden spoon. On the following day another great feast was held, which was given to all the visiting tribes; and each tribe was seated according to rank, by itself, on the beach. The people of the head chief would fill a canoe seven or eight fathoms long with dried berries which were soaked, or with red berries mixed with grease. Some rich families had two large canoes filled right up, and so on. On the fourth night of the gathering, the head chief gave a dance called the throwing-dance. Then each chief of the visiting tribe danced with his own mask. He danced with his dancing-garment, his carved headdress inlaid with abalone shell and set with sea-

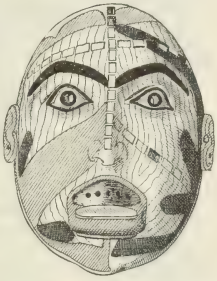

FIG. 22. Mask inlaid with haliotis shell.

lion bristles (fig. 23), the welcome rattle (fig. 24), and the dancing-apron set with the bills of the puffin (fig. 18, p. 56), and with leg-ornaments. During the dance each chief caught his supernatural power in the air, went to the chief's son, holding the power in the palms of his hands, and threw it into the chief's child or his niece or nephew. All the invited chiefs threw their supernatural powers in the same evening. When the chiefs were called, they were called by their supernatural names (see p. 513).

FIG. 23. Head-mask attached to frame set with sea-lion bristles, and with trailer ornamented with weasel skins.

"The dances did not end until it was nearly daylight, and all the princes and princesses had received supernatural powers and become dancers. Therefore after four days had passed, the children all had dances; and while they were dancing, the father would kill a slave or give away much property, or some would break a costly copper. When the throwing-dance was ended, the head chief paid each of the dancers three or four elk skins. If there were seven or ten children among a chief's clan relatives, then each chief would have his dance seven or ten times, once for every one of these princes or princesses.

"On the following day all the invited chiefs went into the house of the head chief, accompanied by their wives and their tribes and by the chief's children.

"At this time the chief called in the head man of each clan of his tribe, who would come with all his clan relatives and with much property, such as coppers, slaves, canoes, or elk skins, which he would give to the chiefs. Each exogamic group (or clan ?) was thus called singly. After all the property had been assembled, the counselors and the chief would determine how much each of the invited chiefs was to receive.

"When all the guests had assembled, the head chief brought out first his expensive coppers, and all the property was counted in the following form: '32 slaves, come forth! 103 canoes, come forth! 34 elk skins, come forth! 28 score and 5 large bags of berries and boxes of oil come forth! 4 score and 6 carved trinkets, come forth!'

"During this time the head chief wore on his head his highest crest hat, and he proclaimed to his guests that nobody else should wear this hat except himself; and during the time while the presents were counted they sang the mourning-song belonging to the crest.

"On the following day all the property was given away by the chief to his guests. Then the sister or the mother of the head chief gave presents to the women of the tribes—marten-skin garments, abalone ear-ornaments, scores of carved maple dishes, scores of large horn spoons, and many other things besides. This was to help her brother wearing the crest hat. For this reason the crest hats were called a certain amount of property, according to the amount given away at the potlatch."

In potlatches the valuable "coppers" were also bought and sold, or broken to express the chief's lavish disregard of the distinction of values. For the same reason slaves were killed and canoes broken.

In feasts a fixed order of procedure was adhered to. The people sat in regular order. The hosts would sit on the right-hand side of the house or in the middle of the house; the guests, on the sides. Women

FIG. 24. Chief's rattle.

sang, accompanying the dancers. They were seated in rows on a platform in the rear of the house. Mr. Tate continues:

"The women were dressed in beautiful garments, with earrings of costly abalone shells, and faces painted red and black, with eagle down on their heads. The princesses of the chieftainess would sit on the floor; and one particularly capable man, who was the time-keeper, stood in front of the women, his face toward the singers, with his baton in his hand. The women would move in swinging motions like the waves rolling on the sea. The people who came in would do all they could to try to make the women on the platform laugh. They kept up the dancing until midnight, and on the following morning food was given to the guests. On the following day only the men would dance, and afterwards women only would dance."[1]

Great potlatches are also given after the death of a chief or other persons of high rank. "When a great chief or a chief's mother dies," says Mr. Tate, "the members of his exogamic group from all the tribes gather and help to pay the expenses. They bring coppers and other property to honor their dead relative."

[1] See also pp. 355 *et seq.*, pp. 377 *et seq.*

Mayne (pp. 263–265) describes the ceremonies of a lesser feast according to Duncan:

They are very particular about whom they invite to their feasts, and, on great occasions, men and women feast separately, the women always taking the precedence. Vocal music and dancing have great prominence in their proceedings. When a person is going to give a great feast, he sends, on the first day, the females of his household round the camp to invite all his female friends. The next day a party of men is sent round to call the male guests together. The other day a party of eight or ten females, dressed in their best, with their faces newly painted, came into the fort yard, formed themselves into a semicircle; then the one in the center, with a loud but clear and musical voice, delivered the invitation, declaring what should be given to the guests, and what they should enjoy. In this case the invitation was for three women in the fort who are related to chiefs. On the following day a band of men came and delivered a similar message, inviting the captain in charge.

These feasts are generally connected with the giving away of property. As an instance I will relate the last occurrence of the kind. The person who sent the aforementioned invitations is a chief who has just completed building a house. After feasting, I heard he was to give away property to the amount of 480 blankets (worth as many pounds to him), of which 180 were his own property and the 300 were to be subscribed by his people. On the first day of the feast as much as possible of the property to be given him was exhibited in the camp. Hundreds of yards of cotton were flapping in the breeze, hung from house to house, or on lines put up for the occasion. Furs, too, were nailed up on the fronts of houses. Those who were going to give away blankets or elk skins managed to get a bearer for every one, and exhibited them by making the persons walk in single file to the house of the chief. On the next day the cotton which had been hung out was now brought on the beach, at a good distance from the chief's house, and then run out at full length, and a number of bearers, about three yards apart, bore it triumphantly away from the giver to the receiver. I suppose that about 600 to 800 yards were thus disposed of.

After all the property the chief is to receive has thus been openly handed to him, a day or two is taken up in apportioning it for fresh owners. When this [*sic*] done, all the chiefs and their families are called together, and each receives according to his or her portion. If, however, a chief's wife is not descended from a chief, she has no share in this distribution, nor is she ever invited to the same feasts with her husband. Thus do the chiefs and their people go on reducing themselves to poverty. In the case of the chiefs, however, this poverty lasts but a short time; they are soon replenished from the next giving away, but the people only grow rich again according to their industry. One can not but pity them, while one laments their folly.

All the pleasure these poor Indians seem to have in their property is in hoarding it up for such an occasion as I have described. They never think of appropriating what they gather to enhance their comforts, but are satisfied if they can make a display like this now and then; so that the man possessing but one blanket seems to be as well off as the one who possesses twenty; and thus it is that there is a vast amount of dead stock accumulated in the camp doomed never to be used, but only now and then to be transferred from hand to hand for the mere vanity of the thing.

There is another way, however, in which property is disposed of even more foolishly. If a person be insulted, meet with an accident, or in any way suffer an injury, real or supposed, either of mind or body, property must at once be sacrificed to avoid disgrace. A number of blankets, shirts, or cotton, according to the rank of the person, is torn into small pieces and carried off.

Religion

In the religious beliefs of the Tsimshian, Heaven plays an important rôle. He watches the acts of mankind, and sends down helpers called *nexnô'x*. Practically any natural object may be a *nexnô'x*, but in tales the most important ones are shining youths, strokes of lightning, and animals. The term *nexnô'x* designates anything mysterious. It is the supernatural helper as well as the whistle used in dances. It is the being prayed to for help, as well as the sleight-of-hand trick of the dancer.

Heaven rules the destinies of mankind; has taught man to distinguish between good and bad, and given religious laws and institutions. Heaven is gratified by the mere existence of man. He is worshiped by offerings and prayer, the smoke rising from fires being especially agreeable to him. Murderers, adulterers, and those who behave foolishly, talking to no purpose, and making noise at night, are especially hateful to him. He loves those who take pity upon the poor, who do not try to become rich by selling at high prices what others want. His messengers, particularly Sun and Moon, must be treated with respect. Man makes himself agreeable to the deity by cleanliness. Therefore the people must bathe and wash their whole bodies before praying. For the same reason they take a vomitive when they wish to please the deity well. The juice of the devil's-club (*Fatsia horrida*) is particularly effective. They fast, and abstain from touching their wives, if they desire their prayers to be successful. They offer everything that is considered valuable—eagle down, red paint, red-cedar bark, food, elk skin, lines, etc. The offering is burnt.

The Tsimshian do not always pray to Heaven directly, but far more frequently to the helpers. Thus they pray in a general way to the *nexnô'x*—

Nexnô'x, nexnô'x, sem'â'g·îd, sem'â'g·îd, gam-gâ'den! Â'yen t'în xs-payā'nekseu le'rent. Nexnô'x, gam-gâ'den! ("Nexnô'x, nexnô'x! Chief, chief! have pity upon us! else there will be nobody to smoke under you! Nexnô'x, have pity upon us!")

Or, praying for fair weather, they say—

Nexnô'x, nexnô'x, sem'â'g·îd, sem'â'g·îd, gam-gâ'den! tgi-nē'° wal le'rent ne-se-g·a'dent. Man-sā'k·a sī'°nt, ada me-t!ō ts!ānt! ("Nexnô'x, nexnô'x! Chief, chief! have pity upon us! Look down and see what those under you whom you made are doing! Pull up thy foot and sweep off thy face!"[1])

The following is a prayer for calm weather:

Lu-se-g·a na-kse-nā'lgent, sem'â'g·îd, dem wul g·a'kset ("Hold in thy breath, chief, that it be calm!")

[1] "Pull up thy foot" is equivalent to "stop the rain;" "sweep off thy face," to "take away the clouds."

Before eating they burn food. Having done so, they pray—

Wa, sɛm'â'g·îd, dɛm gā'ben gwa'a xpīyā gā'bɛmē°, da wā'l mānd gwa'a, da wā'l mānd gwa'a lgɛranē'°. Gī'°nɛm! ("Here, chief! Here is for you to eat, part of our food! It is all that is left us, it is all that is left us! Now feed us!")

In the same way the woman in the legend prays—

Wa, wa, wa, gī'°nɛm, hadzɛna's! ("Now, now, now feed us, fortunate one!"[1])

The dead go to a place similar to that of the living. Our summer is their winter, our winter their summer. They have everything—fish, venison, and skins—in abundance. Ideas relating to the future world are told in the traditions recorded on pp. 322 *et seq.*

The following tale explains the ideas of the Nass tribe regarding the future life:[2]

"Once upon a time the G·ispawadwɛ'da killed Adinä'k·, the chief of the Wolf group. There was a young man in the same town who happened to walk toward the graveyard chewing gum. There he saw a man approaching him, who wore a robe of marten skins. When he came nearer, he saw that he was no other than the dead chief. The youth wished to run away, but the ghost overtook him and asked him for some of the gum he was chewing. The youth did not dare to hand it to him, and just pushed it out of his mouth. The ghost took it and turned back. The youth went home, and after he had told what had happened, he fell down and lay there like one dead. He had a perforated stone for an amulet, which he wore suspended from his neck. It was to insure him a long life. His friends washed the body and put clean clothing upon him. Meanwhile the ghost carried his soul away. They followed a broad trail, and came to a river. The young man got tired of waiting, and yawned. Then he heard a noise in the town. A canoe came across to fetch him. He went aboard, and was taken to the chief's house. He was sick, and the chief ordered him to be laid down next to the fire. The chief called four shamans, who were to heal him. They tried to take his heart out of his body, but they were unsuccessful. They said, "His breast is as hard as stone." This was because he wore the amulet. Finally the chief said to the shamans, "Let us give up our efforts. He is too powerful; we must send him back." Then he was taken back to the canoe, and sent across the river. He returned the same way which he had come: and when he entered his house, life was restored to the body."

Mayne states, according to Mr. Duncan, the following (p. 295):

The Tsimsheeans, I find, believe in two states after death: the one good, and the other bad; the morally good are translated to the one, and the morally bad are doomed

[1] Name of a bird, a *nɛtnó'x* (see Boas 13, p. 73).

[2] Boas 1, 1895, p. 582.

to the other. The locality of the former they think to be above, and that of the latter is somewhere beneath. The enjoyment of heaven and the privations of hell they understand to be carnal.

They do not suppose the wicked to be destitute of food any more than they were here, but they are treated as slaves and are badly clothed.

What is very strange, they imagine that as the various seasons leave them they advance to the abode of the wicked. For instance, when the fish get out of the reach of their nets, they suppose they are then becoming the prey of the wicked beneath.

The idea they entertain of God is that He is a great chief. They call Him by the same term as they do their chiefs, only adding the word for above—thus, *shimayet* is "chief," and *lakkah* "above;" and hence the name of God with them is Shimayet Lakkah.[1] They believe that the Supreme Being never dies; that he takes great notice of what is going on amongst men, and is frequently angry and punishes offenders. They do not know who is the author of the Universe, nor do they expect that God is the author of their own being. They have no fixed ideas about these things, I fully believe; still they frequently appeal to God in trouble; they ask for pity and deliverance. In great extremities of sickness they address God, saying it is not good for them to die.

Sometimes, when calamities are prolonged or thicken, they get enraged against God, and vent their anger against Him, raising their eyes and hands in savage anger to Heaven, and stamping their feet on the ground. They will reiterate language which means "You are a great slave." This is their greatest term of reproach.

If a special object is to be attained, they believe that by a rigid fasting they can compel the deity to grant it. For seven days they have to abstain from food and from seeing their wives. During these days they have to lie in bed motionless. After seven days they may rise, wash themselves, comb the right side of the head, and paint the right side of the face. Then they may look at their wives. A less rigid form of fasting extends over four days only. To make the ceremony very successful, their wives must join them. If the wife should not be true to the husband, the effect of the fasting is destroyed.

The following beliefs and customs are connected with their religious ideas and ceremonies. Twins are believed to control the weather; therefore they pray to wind and rain, "Calm down, breath of the twins!" Whatever twins wish for is fulfilled: therefore they are feared, as they can harm the man whom they hate. They can call the olachen and salmon, and are therefore called *sɛ-wi-hā'n* ("making plentiful").

The olachen is called *halɛmâ'tk* ("the Savior"). Certain ceremonies are prescribed when the first fish are caught. They are roasted on an instrument of elderberry wood, consisting of a rod about a yard long, to which a short crossbar is tied near the butt end and which serves as a handle. Another short crossbar is fastened to the rod about one foot from its end, and a single twig is fastened to each of the outer ends of this bar. These twigs are bent over and tied to the

[1] SEM'â'g'id lax-ha', "the chief of the sky."

central rod near its tip. The man who roasts the fish on this instrument must wear his traveling-attire—mittens, cape, etc. While it is roasting, they pray for plenty of fish, and ask that they may come to their fishing-ground. When the fish is turned round, all cry, "*Lawa'!*" The fire must not be blown up. In eating the fish, they must not cool it by blowing, nor break a single bone. Everything must be kept neat and clean. The rakes for catching the fish must be hidden in the house. The fish must not be left outside, but stored in boxes. The first fish that they give as a present to their neighbors must be covered with a new mat. When the fish become more plentiful, they are doubled up and roasted on the point of a spit. After that they are treated without any further ceremonies.[1]

Secret Societies

I have treated the secret societies, in so far as my knowledge allows, in a general discussion of this subject;[2] but I will give here a few additional notes that were sent to me by Mr. Tate, and which corroborate and expand some of the notes previously published. It will be remembered that there are four of these societies—the Cannibal Society (Ō'lala), the Dog-Eater Society (Nō'łem), the Destroyer Society (Wī'nanał), and the Fire-Thrower Society (Mē'°ła). It seems to my mind that there is clear evidence that these societies were introduced from the south, particularly by intermarriage with the Bellabella. The names of the various societies are of Bellabella origin, and the traditions relating to their acquisition state that they were acquired through intermarriage with the Bellabella tribes, and introduced among the Tsimshian, and later on among the Haida and Tlingit, particularly through the family of Dzēba'sa.

Mr. Tate writes in regard to Dzēba'sa's society as follows:

"Dzēba'sa and some of his own tribe belong to the Cannibal Society, whose supernatural protector is Haiałilaqs. (Hai'ałila means literally "making well," and is the term used for the spirit of pestilence among the Kwakiutl tribes. This spirit occurs also in the tradition told on p. 185. The ending *-qs* is the Bellabella form indicating a female of a certain tribe or people. The whole may therefore be translated as 'pestilence-woman.') When the supernatural power of the society is thrown into a young man, he disappears, and stays for eight days in the graveyard, where his whistle is heard. Before this period of seclusion is ended, he appears suddenly on the top of some house, on the street, or in some other place near the village, and takes another person to the graveyard to make him a dancer. When the eight days are over, early in the morning, he comes down from the graveyard, carrying a body in his arms, and eats of it in sight of all

[1] Further details will be found on pp. 448 *et seq.*

[2] Boas 5, pp. 651–660.

the people. He is surrounded by all the other members of the Cannibal Society. He carries the corpse so that the shoulders rest on his left arm, while the right supports the thighs. He is naked, and he bites pieces out of the body of the corpse. When the decayed matter runs out, he licks it up. Then the other members of the Cannibal Society lead him to the house which has been set apart for their use during the dancing-period. There they sing, and the whistles are heard in the house. While the singing is going on, the novice runs out of the house, followed by his attendants. He goes from house to house, and his attendants put their hands into his mouth to feed him (that is, they allow him to bite pieces out of their hands and arms). Finally he returns to the house of the society, and they begin to sing again. He will run out of the house three or four times a day; and nobody in the village dares to eat much, because the people are afraid of him.

"On the evening of the first day the chief invites in all the people. When all the guests are in, the members of the Cannibal Society enter, blowing their whistles. When they arrive at the door, the women enter first, wearing on their heads rings made of cedar bark dyed red, mixed with undyed cedar bark. Their hair is strewn with eagle down, and they wear blankets, which are just held together by leather strings at the neck. While they are coming in, they hold up their blankets to hide their faces from the fire. Then they stand on one side of the house with their backs towards the fire. After that the men come in. They carry a long plank, and each has a baton with which he beats time on the plank. One man carries a wooden drum on his back. He is followed by the drummer.

"In the rear of the house there is a large curtain stretching from one corner to the other. Then all the terrible whistles are heard behind the curtain. These are the whistles of all the various dancers. Suddenly the dancer's voice is heard by the people. Then the curtain is drawn, and the novice appears, carrying the corpse and eating it before all the people. His eyes are rolling while he is chewing. At the end of the first song he disappears behind the curtain. Then the second song begins — the marching-song of the dancer. He leaps around the fire, his one hand stretched upward. All his attendants surround him, and his whistles are heard among them. When the singers mention the name of Haiałilaqs, the dancer gets excited, and tries to catch some one to be his prey. Therefore all his attendants, men and women, put their hands and arms into his mouth, and allow him to bite them. This is to prevent him from attacking the people. At the same time some wide boards are put up in front of the people who do not belong to the society and who sit at the sides of the house. Then the attendants take the novice out of the house.

"The hands of almost all the attendants are wounded, because the novice bites them. After four days they are paid for this. On the fifth night after this, it is announced that the novice will show himself again, this time in the house of the Cannibal Society. This house has been specially prepared. A long pole covered with red and white cedar bark is erected in front of it. This is to indicate that the breath of the novice has supernatural power. Whenever the novice utters his cry, the pole is turned round. When the time comes, some one runs out, shouting, and says, 'Now let all the crowds come into our house!' All the people enter, and the family of the novice spreads some new mats over the heads of the people, so that they may not be seen by him. Then they begin to sing, and the novice comes forward, wearing his grizzly-bear skin, a large twisted ring of cedar bark dyed red (about sixteen inches in circumference, decorated with two rows of abalone shells) around his neck, and a mask representing a bird with a beak about twelve feet long. This mask is supported by two princes belonging to the same society. Three skulls are attached to the beak. The novice goes around the fire, and two or three women of high rank dance before him, turning their hands round and round. He cries in a very high pitch (?).[1] After he has gone around the fire, he goes back into his room, which is separated from the main room by a beautifully carved screen. At the same time all the whistles are heard in the room. A few hours after this the marching-song of the Cannibal is started. The drum is beaten in a five-part rhythm,[2] and he comes forward and dances. This time he wears no mask, only around his neck a heavy ring of cedar bark dyed red, on his head a ring of cedar bark about six inches wide, and on his hands and feet bark rings about four inches wide. While he is dancing around the fire, some one says, 'Now get ready!' and all the people who are covered by the matting make ready to run out. As soon as the singers mention the name of Haialilaqs, he becomes excited, throws off his grizzly-bear skin and his rings, and rushes against the people. Then his attendants take hold of him again and allow him to bite them, men as well as women. During this time the people run out. After four days more, the members of the Cannibal Society make another pole like the first one, and place it above the door of their house, and they stretch a rope (?)[3] thirty or forty feet across the street to keep the people away from the door of their house. If any one should walk under this rope outside of their hall, they catch him, take him in, and kill him, if he does not join their society. If he is not killed and does not promise to join the society, one of his relatives will die in his place.

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[1] This passage in Mr. Tate's description is not quite clear.

[2] ♪ | ♩ ♩ ♪ | ♩ ♩ ♩ ♪ | etc.

[3] This passage is not quite clear. It may be that a pole is stretched across the street.

"After four days more, very early in the morning, the members of the company sing for nearly two hours. At the end of the songs they continue to beat their drums and planks for a little while. Then they pause and beat again. This is repeated four times. The fourth time they beat a little longer, and end with four sharp raps. Then the novice comes out of his room, wearing his grizzly-bear blanket and his cedar-bark rings. This time his head-ring is mixed with white cedar bark. He goes down to the beach accompanied by ten princes; and they sit down there, their faces turned towards the village. They sit there for half a day, although it is winter. When they arrive, all the people go in, each into his own house, and the members of the society go back to their own house. They take away the pole, and the novice is hidden in his room. There he stays for nearly a month. Then the other people may re-enter the house. When those who live there and do not belong to the society eat food, they always throw a spoonful on the fire, saying, 'Now, great supernatural power, eat this food first!' If they do not do so, the supernatural power of the novice becomes angry, and the whistle begins to blow, and the voice of the novice is heard. Then all his attendants assemble around him. He comes out of his room and goes about from house to house, as before.

"He also becomes excited if any one mentions the word 'ghost.' Then he will go back into the woods and come back, as before. Therefore the common people do not use the term 'ghost' or 'dead people,' but speak of them as 'ripe salmonberries,' so that the supernatural power may not get excited.

"After a month the novice invites the members of his society, and they announce that the screen shall be removed. Then he sits among the people. His wife sits beside him; but he never utters a word, and must not talk to his wife. He just looks into the fire the whole day long. He wears neither shirt nor moccasins, only a grizzly-bear skin. After twenty days more he invites all the members of his society. Then they announce that he may whisper to his wife and to other people, and it is also announced that his cedar-bark rings are to be made smaller. After another twenty days he invites the members of his society, and gives them much food and property. It is announced that his red cedar-bark rings are to be made still smaller, and that he may wear shirt and moccasins, and that he may talk louder to the people.

"At the end of the winter months they say that he is free of all taboos. In the springtime he invites all the members of his society, throws away all his cedar-bark rings, then the common people are free to talk to him and to mention the word 'ghost,' and to dance freely."

According to Mr. Tate, the Dog Eaters belong to Leg·ē′ᵒx. The name of the supernatural power is Hanātana; the name of the society, Nō′łem. He describes the ceremony as follows:

"The supernatural power comes down to the roof of the chief's house with great noise. It passes through the roof while the whistles are sounding, and the chief falls flat to the ground. Blood streams out of his mouth, because the supernatural power has gone straight to his heart. Then the whole society assemble around him, and they carry him from house to house. Finally they are supposed to blow him into the air by shouting. Then they all go to their own house.

"The chief has now disappeared, and after ten days he goes down to the house of some chief in another tribe. Each time he does so he catches two or three dogs, and then goes back into the woods. After ten days more he appears in his own village, shouting, "*Ewumâm mâm, mâm, gap, gap, gap, gap!*" a terrible whistle is heard, and the people of each house give him one dog. If there are no dogs in a house, the people give him five elk skins in place of the dog. After he has gone through the village, he goes back to his home in the woods. Each night he comes down to some house, for he is hungry for dogs.

"After ten days he appears on the beach in front of his own village. A large eagle takes him there. He appears very early in the morning. He is quite naked. Then the whole Dog-Eater Society assemble in their own house and sing their songs. After two songs, they come out—men, women, and children—with wooden drums, and carrying a plank, on which time is beaten. They sing while they are going down to the beach. A high prince carries a live dog in his hands, going in front of the rest of the members of the society. When they come to the novice, he looks at the society, and the prince throws the live dog at him. He catches it before it falls down, tears its back, and eats it before he goes up to the village. By this time the large eagle has vanished. Then he goes up to the village surrounded by the members of his company, who are singing. Before he enters the first house, he catches a dog and eats it. Thus they go from house to house, and in every one he catches a dog. Then they take him to their own house.

"After several hours he comes out again and catches some more dogs. This is repeated several times during the day.

"In the evening they borrow some chief's house to show that the novice has come back. Then all the people assemble; and when they are all in, they have a performance similar to that of the Cannibals. The novice eats a dog, which he carries on his arms. His face is smeared with dog's blood, and his mouth is full of dog meat. Then they go back to their own house and put up a pole as a sign to warn away the common people.

"After four days the society calls the people to their own house.

"Before this time the chief of the Dog Eaters has invited all the chiefs and princes from every tribe that belong to the same society, and they come on this day one by one. They enter the house through the roof, not through the door, and every one catches a dog when he arrives.

"If a person loves his dog, he puts a ring of cedar bark, red and white, around its neck, and the owner gives some food to the Dog Eaters. Then they will spare the dog.

"When the Dog Eaters are all assembled in their house, the chiefs and princes of each tribe sing each his own song, and each beats his own drum. All these songs are sung at the same time. No common people are allowed to enter the house. Two or three hours after the singing some one runs out and calls all the people. They all enter; and as they sit down on the floor, they are ready to run out at any moment. Now the Dog Eaters begin to sing; and the great chief goes out first with a mask on his head representing a bird with a very long bill, about twenty feet long. Four dogs' heads are attached to the bill. On top is a special compartment covered with dogs' heads. These are the heads of the dogs which he has eaten during his initiation. Each chief and each prince has his own mask. After the song they all go to their room, which is screened off from the rest of the house. Then another Dog-Eater's song is sung, and they all come forward, carrying a dog or part of a dog. The chief Dog Eater enters last, carrying a large dog, and during the song they all eat of their dogs.

"Some females belong to this company. They also appear without blankets, but they wear a skirt woven of red and white cedar bark.

"After they have eaten the dogs, they come out again, wearing grizzly-bear blankets. The singers sing a marching-song, and the chief dancer goes around the fire, his hands first stretched upward. The chiefs, princes, and princesses are all dancing. When, in the song, the word 'dog eater' is uttered, they all get excited. If this happens while the dancer appears with the mask on, the dog heads begin to howl, and all the chiefs and princes begin to shout. Drums are beaten, and dogs are heard to howl. Then all the common people run out as quickly as possible. If any one mentions the word 'dog' by mistake, they also become excited; therefore the dogs are called 'beasts of the field.'"

Mr. Tate says about the Destroyer dance, which is called Wī'nanal, that it is fit only for young people, not for old people, because they need much strength in breaking houses, canoes, and boxes. The protector of this dance is Txa-g·a'xsem lax-ha'.

"The supernatural power of this dance suddenly comes upon the eldest son of Chief Leg-ē'°x, whose name is Sā°ks. He is the nephew

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47 East South Temple St.

of Chief Dzēba′sa, and his successor: therefore his father made a high position for him, and gave him his first supernatural power, Txa-g·a′xsem lax-ha′.

"While the prince is walking on the beach, the supernatural power suddenly comes to him, takes him by the head, and drags him along with great noise and blowing of terrible whistles. Then all the members of the society assemble on the beach and sing songs. After two songs they give a great shout, and say that the prince has gone up to the house of Chief Sun. Thereupon Leg·ē′°x kills one of his slaves or sets him free. While the novice is away, the voice of the slave is heard night and day in the woods. This continues until ten days are over, when the novice is expected back from the sky. Very early in the morning, after ten days, a great swan is seen coming from the sea, carrying the novice on its back. At the same time the whistles of the swan are heard. Then the whole society gather in their house, and they go out in two canoes to meet him. Long boards are put across the canoes, forming a platform. They take a wooden drum along, and sing all the way while they are going to meet the novice. Slowly they draw nearer and nearer to the swan which carries him. When they reach the swan, they take the novice off from its back, and the swan disappears from the eyes of the people. Only its voice is heard among the whistles. Its voice is that of Txa-g·a′xsem lax-ha′. Then the people in the canoes sing again and turn back. One of them warns the people on the beach, shouting, 'Be careful, because the great supernatural power has taken him away!' As soon as he has spoken, the voice of Txa-g·a′xsem lax-ha′ is heard among the people. They all run away, and the members of the society land. The novice jumps ashore, takes a club, and breaks the house doors, boxes and canoes. Then he goes to the houses of the chiefs of other tribes; and one will give him a large good canoe, another one a beautifully carved box, and others large carved wooden dishes and other expensive things, to break. Finally he goes back to the house of his society.

"On the same evening he announces to all the people that there will be a performance in the house of one of the chiefs. When all the people are in the house which was selected by Leg·ē′°x, the father of the novice, for the performance, the voice of the novice is heard by the people. The sound of many whistles is heard afterwards; and he strikes the walls of the house, shouting, "*Hi, hi, hi, hi!*" The women of the society come in first, with red-cedar bark round their heads, twisted red-cedar bark rings around their necks, and they stand on each side of the house. When they are all in, a song begins; and the novice walks around, carrying a club on his shoulder. The women are walking to and fro, each group on their own side of the fire, each carrying a clapper, which they shake in the right hand. This clapper is held between the second and third fingers; and while

it is being shaken, they hold part of their loose blanket under the clapper(?). If some woman should break one side of the clapper, she must pay the novice, or the initiation performance is repeated.[1] If she does not do this, she will die. After this is over, the members of the society go back to their house. They put up a beautiful pole above the door, indicating that no one may go past. For four days the novice will run out from time to time and break one thing or another. After the four days are over, the members of the society announce that they will have a performance in their own house. Before this the novice had invited all the princes and princesses who belong to the same society. They assemble on the appointed day; and when the time has come, each prince comes with his whole company from each of the various tribes; and when they assemble, they break whatever they can lay their hands on in Leg·ē′ᵒx's village. On the same night the performance is held in the house of the society. The people sit all round the house; and when the first song is sung, the princes and princesses who are members of the Society come out first, last the novice. The mask of the novice represents the swan. Each of the other princes and princesses has as his mask the head of some animal. One has a mask representing the frog; another, one representing a serpent, the sun, and so on.

"When the second song is sung, all the princes and princesses come forward, wearing bear skins, and rings of red-cedar bark around their necks and on their heads. They carry on their shoulders clubs of different form. The club of the novice represents a beaver tail; others have clubs representing the fins of killer whales; others, the bill of a crane, the sunbeam, or a raven bill.

"When the singers pronounce the word 'Wī′nanał,'[2] all the members of the society become excited, and they try to break something in their house. Then everybody rushes out. On the following day the great chief gives a feast, which all the members of the society attend. He gives them much property, and every one returns to his own house. They spend four days in the house of the society. After this each goes to his own house, singing his own song. After four days more the father of the novice (that is, Leg·ē′ᵒx) invites all the chiefs of the different tribes, and refunds the value of what his son has broken in each one's house. At the same time he gives them a great feast. After four days more, Leg·ē′ᵒx invites his own tribe, and refunds the value of what his son has destroyed. Then he also refunds the value of what his cousins who were members of the society had broken when they came, following the invitation of the novice. Then he gives a feast to his own people—men, women, and children."

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[1] I am not certain whether I understand this sentence in Mr. Tate's account correctly. For illustrations of these clappers, see Boas 5, p. 502.

[2] Probably Kwakiutl *wina*, "war," *-łal*, "dance."

The ceremonies ending the performances of this society are similar to those of the Cannibals. After four days the novice invites his society; and after the food has been served, they sing their songs, beat the drum and the boards. After four final raps, the novice comes out with the other head men of his society. They walk down to the beach slowly, and sit there facing the village. In the evening he goes back to his house and retires behind his screen. On the following morning some man goes out and calls the common people who live in the house to come back. During the time following, the people must not make any noise while the novice lives in his separate room. If there should be a noise of splitting wood, the supernatural power would become excited, and the novice would break something with his club. Then the members of his society would gather around him, sing a song, and lead him back to his room. Gradually he takes up his normal position, as described before when speaking of the Cannibal.

At another place Mr. Tate describes the initiation by Txa-g·a′xsem lax-ha′ in some detail. On p. 514 the general conditions of the potlatch in which supernatural powers were thrown into novices has been described. This initiation was said to take place at the same time.

"The people shout, 'Txa-g·a′xsem lax-ha′, put your supernatural power into this uninitiated child!' Then the chief dances, shakes his rattle, and the drummer beats the drum rapidly. At the end of this solo a man says, 'Now Chief Leg·ē′°x's son has been lost.' Then the searcher goes around among the people, but they do not find him. Therefore they take a large wooden ladle, fill it with oil, which they pour into the fire, and they also put red ocher and eagle down into the fire as an offering. The one who performs this act shouts, looking upward to the smoke hole, saying, 'Now, great supernatural one, Txa-g·a′xsem lax-ha′, come, and turn your face this way!' He shouts this four times, and the whistle of Txa-g·a′xsem lax-ha′ is heard by the people outside the house. Then one of Leg·ē′°x's relatives says to the people, 'Now, my dear people, let us sing!' As soon as they begin to sing, the whistle of Txa-g·a′xsem lax-ha′ is heard approaching the door, until one of the chief's people says, 'I will go out to look.' Soon he comes back and says, 'Yes, it is he who is singing there.' Then the song-leader tells the singers, men and women, to keep on singing, and they sing as loud as they can. Then the great supernatural power Txa-g·a′xsem lax-ha′ appears in the door and enters. His body is small, his face larger than the body. He wears long gray hair, and his face is wrinkled. The singers continue to sing, clapping their hands, and the beating of the drum continues. The supernatural power goes around the fire as the sun moves. After he has passed around the fire four times, he goes to the chief who is to be the successor of his (the chief's) uncle.

He takes him by the head, drags him around the fire twice, and then drags him out of the house. The singers stop singing, and all the chiefs and princes and princesses go out following him. Outside they take the novice away, and shout, saying that he has been taken up, that he has flown to the sky. For four full days and nights he is supposed to stay in the sky. On the fifth morning some animal brings the novice back to the village in front of the beach, so that all the common people can see him. Although it is midwinter, he is naked. After this the novice has the right to take his uncle's place when he dies."

The names of the various powers belonging to each subgroup have been enumerated on p. 513. I will give here a description of some of these powers as mentioned incidentally here and there by Mr. Tate.

Dīlōgił (Boiling Words).—It has a body like that of a dog. The chief did not wear it on his face or on his head, because the mask had its own body, and it was considered a very terrible object. Its whistle was very hard to blow. Nobody now knows how to do it. It is not blown with the mouth, but it is squeezed on a certain mark on the whistle. All they knew about this being was that it was living in a rock of the mountain. They had a song of this mask. It was always kept hidden, and no common people knew about it, only the children of the head chief and the children [1] of the head man of Dzēba'sa's tribe. The children were very much afraid to hear the voice of Boiling Words. It was a very terror among the common people, and it was a great cause of pride among the princes and princesses to be allowed to touch it. It was very expensive to obtain the right to use it. This mask was made during the time or a little before the arrival of the white people here. Before the white people met the chief Dzēba'sa on the ship, they made the mask with stone axes and beaver-tooth knives. Many chiefs who had used the masks have died.

Man-ks-gâ'gum lax-ha' (Who Was The First To Go Up To Heaven) is supposed to live in heaven, and he is called upon to open the sky and to let the power of the sky come down and initiate the chief's children and nephews.

Nahēngan is said to be a very strong animal which lived before the Deluge. It is similar to a grizzly bear.

Wa-ts!ɛm-mō' (Without Ears).—When he enters, the people call him by name four times, but he does not pay any attention. One chief after another approaches him and asks him to dance, but he does not reply. Finally one chief says, "I will see if he has any ears." Finally a young child of high rank calls him. Then he answers, "*Haie*," a chief's word meaning "yes." Then all the people shout, clap their hands, and begin to beat the drums. It is said

[1] I do not know whether the children or nephews are meant here. According to what has been said on p. 514, possibly the children are really meant.

that this supernatural power is used for all children of high rank in all the tribes, in order to impress upon them that they shall not answer any one quickly who should offend them.

Alē'st (Lazy).—When the supernatural power Alē'st is called, he does not rise, because he is lazy. Therefore one of the chief's own relatives goes to lift him, but does not succeed in doing it. Other chiefs take poles and put them under him, trying to lift him up. After many unsuccessful efforts a whistle is heard outside. The song-leader takes his cane and starts his song, and a masked person comes in carrying a beautiful cane in his hands. He holds one end of the cane in his left hand over his left shoulder, and puts down the lower end with his right hand. Thus he walks around the fire four times. Then he goes towards Alē'st, and puts his beautiful cane under him, trying to lift him. As soon as the masked person does so, all the people imitate his actions. When he stoops down, they stoop down; and when the mask blows its whistle, all the people utter a soft *ā;* and when the masked person bends backward, they do the same, uttering softly *ē*. The mask repeats its movements four times, and so do the people. Then Alē'st arises, and the masked person strikes the ground with his cane four times, and at once all the whistles are heard. Afterwards the chief sings his solo, as described before.

Legel-gulagum lax-ha' (Crack Of Heaven).—When Legel-gulagum lax-ha' is called, the curtain is withdrawn, the song-leader begins the song, and the chief appears wearing the mask. He goes around the fire four times, and then stops at the same place where he came out. Suddenly the face of the mask parts, and each side of the face hangs down; only the middle part of the face remains in position. Then the face closes up again. This is repeated four times. The fourth time the mask opens, "it makes the large house crack. One side of the large house moves backward from the other. It goes with the half of the large fire, and the whole congregation is still sitting on both sides. The roof is asunder, and the large beams go backward. This is the great wonderful enchantment among these chiefs in the Tsimshian nation. It is not often shown, only in the house of the great chief Leg-ē'ºx."[1] When the mask closes the last time, the house comes together again slowly.

Lu-na-gisem gâd (Changing Mind).—When Lu-na-gisem gâd appears, one mask representing a man stands on the right-hand side of the house, that of the woman on the left-hand side. The two masks have one song, because they belong together. As soon as the name of the mask is mentioned in the song, the faces of both of them change. The man's mask becomes a woman's mask, and the woman's mask a man's mask. This is repeated four times; and while this change in the mask goes on, "the people of the chief's tribe change

[1] I quote here from Mr. Tate almost literally, because the description is not clear.

their faces also. Men have women's faces, and women have men's faces, during the singing. This is the work and the power of Lu-nagisem gâd." [1]

Māla (Moving Quickly).—When this supernatural power is called, the chief jumps up and says, "Now everybody must move." Then all the people jump up and shout "*Whoo!*" That means "go ahead!" They sit down again. The chief sings his solo, accompanied by his rattle and one whistle of Māla. Then the mask comes out. Its eyes move around while the wearer is walking around the fire.

Txa-lā'ksgum lax-ha' (All The Lights Of Heaven).—When this power is called, the chief sings his solo. The whistle of the mask is heard. The chief swings his rattle, and the drum is being beaten quickly. At the end of the solo the chief is hidden behind the curtain; and when the curtain is withdrawn and the singing resumed, the chief comes forward with his face blackened with charcoal made of cedar, wearing on his head a representation of the ears of a grizzly bear with long hair on top. He also wears a grizzly-bear blanket, dancing-apron, and leggings. He shakes his head going around the fire, while the drum is being beaten. "The song of this enchantment is very hard beating (all the time). Some beats are two at a time, and some beats quick as the rolling of thunder; and the chief's head moves according to the beating of the drum. These people sing louder than any one else among the Tsimshian." [1] The chief goes around, looking sharply into every face. When he reaches the front of the large fire, he takes up something from the ground and hides it under his grizzly-bear blanket. After he has gone around the fire, he shows the people the representation of a large piece of quartz about eighteen inches long. At the end of the song he throws his song into one of the princes.

Txal-ks-gâ'gum lax-ha' (First Of Heaven).—This is the first supernatural power that is called in the ceremonial of initiation. They call it with the words "Great power Txal-ks-gâ'gum lax-ha', open the powers of heaven for the supernatural helpers of these great chiefs!" Then this chief sings his solo, walks towards the door of the house carrying a beautiful cane in his right hand, which is given by the chief who invites all the other chiefs. Then he walks slowly around the fire, uttering a long shout, "*Ohā!*" When he reaches the place from which he started, he stands there and takes a rest, while all the people shout, "*Hī, hī!*" During this time the drum is beaten and the people clap their hands, ending their shouts with four raps and short cries of "*Hī, hī, hī, hī!*" Then the chief starts again, walks around the fire as before. This is repeated four times. After the last time, he raises his face to Heaven, opens his mouth, and shouts, while he is turning around four times where he stands. Then the people take

[1] I quote here from Mr. Tate almost literally, because the description is not clear.

up the shout, with the beating of the drum and the clapping of hands. This is repeated four times. The chief now sings, "*Hū'iitgul lax-haya!*" That means "This is the call from Heaven." (?) After he has danced, he says, "Now the supernatural powers of heaven are ready to come down."

Shamanism

The loftier ideas centering in the belief in the power of heaven and the ethical concepts connected with it are only a small part of the religious beliefs of the Tsimshian. More important in their daily life was their belief in shamanism.

Mr. Tate writes in regard to this subject as follows:

"When a person is sick, then the wife or the husband of the sick one will offer much property to the male shaman to treat the patient. Then the male shaman assembles all his shaman friends, sometimes ten or eighteen, and they all go to the house where the sick person is. One of them carries a large bag in which the shaman's implements are kept, and another one carries a round skin drum consisting of a hoop over which a drumhead is spanned on one side, while on the opposite side two crossing skin straps are spanned which form a handle. Then they all enter, and sit down on one side of the house, the shaman at the head of the patient. He opens his bag containing the rattles and takes out his rattle and dancing-apron first, the crown of grizzly-bear claws, and the figures of various kinds of animals made of bone or stone, also a small leather bag containing red ocher, which he puts on his face; and he hands the ocher to his companions, and all paint their faces. The shaman also puts eagle down on his head, and hands it to his companions, and they all do likewise. Then he puts on his apron and his crown of grizzly-bear claws, hangs the figures of animals around his neck, and takes his rattle in his right hand. Then he takes out his small vessel, and some one pours cold water into it. The shaman, who is naked, dips the fingers of his left hand into the cold water, puts the fingers into his mouth, and blows the water on the bare body of the patient. He only wears his apron. Then he begins to work. He calls upon all his supernatural helpers, saying, 'Save him, save him!' and his companions repeat what he has said. They all beat time with the batons which they have in their hands, and the drummer beats his drum. The shaman repeats this four times, and the singers do the same. Again he dips his fingers into the cold water and blows it over the body of the patient. Then the shaman sings his first song, and his partners sing with him. They beat their batons, and the drummer beats his drum. While the first and second songs which the shaman has given out are being sung, he works around the patient, shaking his rattle, which he holds in his right hand. His eyes are closed, and his left hand is raised, with the palm toward the

patient. Thus he dances around the fire. A female shaman is seated at the foot of the patient, wearing her crown of grizzly-bear claws. She also wears a necklace of carved figures of animals, has a rattle in her right hand, which she shakes lightly. Her eyes are closed, and she also holds her left hand raised toward the patient. Thus they continue through six or seven songs. Then the shaman rests and tells his vision. If he tells the people who called him that the patient will get well, they are glad; or if he has to say that he can not be cured, the relatives of the sick one give him more property. Thus he comes with his party every day.

"If the patient dies, the shamans return everything that they have received from the relatives of the sick one.

"If in his vision the shaman saw the soul of the patient close to a body in the graveyard, the relatives of the sick one invite more than eight or ten shamans to come with the principal one, and also two or four female shamans. They start to work early in the evening. All the male shamans put on their crowns of grizzly-bear claws and wear their dancing-aprons and their necklaces, and have the rattles in the right hand. Thus they march around the fire in the house where the sick person lies. The four female shamans sit down, two on each side of the patient—one on each side of the head, and one on each side of the feet. They also wear their crowns of grizzly-bear claws, and each has a rattle in the right hand. While the male shamans are marching around the fire, the female shamans shake their rattles which they hold in the right hand, and hold a white eagle tail in the left hand with which to fan away the disease. Thus they try to bring back the soul of the sick one from the dead body in the grave. The ten male shamans have their faces blackened with charcoal. They are dressed only with their dancing-aprons. After they have finished marching around the fire, all the male shamans go out; but the singers remain in the house, singing, and the four women continue to fan away the sickness. Then the male shamans go to the graveyard, leading four lads, each of whom holds a torch to light the way. When they reach the graveyard they stand around the place where the corpse is. They continue to rattle, and at a given signal they all strike the ground with their rattles. The females remaining in the house also strike the ground with their rattles. The singers keep on singing a tune which moves in a four-part rhythm. Then the principal shaman drops his rattle, takes up the soul of the patient in both of his hands, which he holds close together, and goes back from the grave with closed hands. The second man takes one rattle in each hand, and all the rest march along behind them. The man who has caught the soul gives a signal to the four women before he enters. All those who had been to the graveyard march around the fire four times, as they did before they went out. Then the principal

shaman puts the soul of the patient on his own head to give it strength. After four days the soul of the patient gets better through contact with the head of the principal shaman. Then he assembles all his companions. They dance around the patient, and finally the leader takes the soul of the sick one from his own head and puts it on the head of the patient; and he orders all the people who live in the same house where the sick one is to keep silent for four days, else the soul might fly away and the patient might die.

"Sometimes the soul of a sick person is swallowed by a shaman. No one must pass behind or in front of a shaman while he is eating, lest his soul be swallowed by him. Therefore all the people are afraid of both male and female shamans.

"The sign that a person's soul has been swallowed by a shaman is that his nose is bleeding all the time. When a shaman sees in a vision that the soul of a sick person has been swallowed by another shaman, the two are called to sit down by the side of the patient—the one who swallowed the soul at the foot end; the other one at the head. And while the shamans are singing, the one who is to cure the patient strikes the back of the shaman who has swallowed the soul of the sick one with his rattle which he is holding with his right hand, and he strikes his stomach with his left hand. He strikes hard and moves both of his hands upward until the shaman who has swallowed the soul opens his mouth. Immediately the other shaman throws away his rattle, puts both hands into the mouth, and takes out the soul of the sick one. Then the other shaman vomits blood. The shaman who is about to cure the patient puts the soul on his own head, and after four days he returns it to the patient, who then recovers.

"When a shaman believes that a disease is going to visit a village, he will sing his song at midnight to warn his or her people of the coming of the disease. Thus they invite in all the people of the village; and when they are in the house, the shaman opens his rattle-bag, takes out a small leather bag filled with red ocher, and passes it around among all the people in the house to paint their faces—men, women, and children. After all the people have painted their faces, the shaman takes a dried sea-lion bag filled with eagle down, and passes it about among the people to put the down on their heads."

Mayne (pp. 289–295) prints the following description of shamanistic practices given to him by Mr. Duncan:

I am led to conclude that these medical practitioners are, for the most part, those who have themselves been visited with some serious sickness, and have recovered; or else have been, at some time in their lives, exposed to great peril, but have escaped uninjured. For instance, if a man or woman is taken in a fit, and remains motionless for so long that they are concluded dead, should such a one ultimately recover, that is

the person who is regarded as competent to deal with diseases; for it is believed, that, during the period of unconsciousness, supernatural power and skill were vouchsafed them; and also, by their recovering, it is concluded that they have successfully resisted the effects of bad medicine, or the evil workings of some malevolent being. Still I do not mean to say that all their doctors arise from these circumstances, but mostly so. I believe that any shrewd or eccentric man may, by fasting, successfully prognosticating, or otherwise acting so as to excite the superstitious reverence of the people in his favor, secure a footing in this lucrative profession.

Next, as to the means employed by the doctors to recover patients. For pains in the body they employ a bag of hot ashes, after first placing a damp cloth on the skin. If the patient is afflicted with a pain in the head, they strike him on the place with small branches of the spruce tree. For wounds they have a salve, but they seldom use it except in bad cases; the most ordinary method is simply to place a quantity of gum over the lips of the wound to keep them closed. For most of the diseases which afflict them, they have some herb or decoction which they give as a counteractant.

But the chief thing relied upon and resorted to, in case of failure of other means, is incantation. The instrument used is a rattle, generally in the shape of a bird or a frog, in the body of which a few small stones are placed.[1] This is whirled about the patient while a song is sung. Occasionally the doctor applies his ear, or his mouth, to the place where the pain or disorder chiefly rests. It is also very common, at this stage, to make incisions where the pain is felt, or to apply fire to the place by means of burning tinder made of dried wild flax. If relief follows these measures, the doctor asserts that he has extracted the foul substance that has done the mischief; which substance is supposed by them to be the bad or poisonous medicine some evil-disposed one had silently inserted into the invalid's body. At such an announcement made by the doctor, the patient, and the patient's friends, overjoyed at his success, liberally present him with such property as they have got. If, however, a relapse ensues, and the invalid dies, the doctor returns every particle of the property he has received. When no relief follows the first trial, a more furious attack is made another time. If still without effect, there is but little hope of the patient's recovery.

Another curious matter connected with these operations is that when the doctor has got pretty warm in his work, he boldly asserts that he can see the soul of the patient, if it is present. For this he shuts his eyes for some time, and then pronounces his sentence. Either the soul is in its usual place, which is a good sign; or it is out of its proper place, and seems wanting to take its flight, which makes the patient's case doubtful; or else it has flown away, in which case there is no hope for the invalid's recovery. The bold deceiver does not even hesitate to tell the people that the soul is like a fly in shape, with a long curved proboscis.

This people ascribe nearly all their bodily afflictions, and most deaths, to the secret working of malevolent persons. This being the case, when any person dies—if of any importance amongst them—and especially if suddenly, the friends of the deceased fix upon some one as the cause, either a slave, or a stranger just arrived in the camp, or, more probably still, a person with whom the deceased has lately quarreled. Whoever the victim is, however, whether man or woman, nothing short of his or her life will satisfy the bereaved persons. They believe in two ways an evil-disposed person may effect his purpose. One is by placing some bad medicine in the meat or drink of his victim, or, if sick, by persuading the individual to drink a poisonous draught. The other way is by magic, and this is by far the most common method they suppose. In this case they say that the deadly substance is transmitted from the hand of the destroyer to the body of his victim, without the latter having any perception of the event. . . .

[1] I have seen these rattles made of the bills of the horned puffin, three or four dozen being strung together.—MAYNE.

If one Indian is vexed with another, the most effectual way of showing his displeasure, next to killing him, is to say to him (what would be in English), "*By and by, you will die.*" Not unfrequently the poor victim thus marked becomes so terrified that the prediction is verified. When this is the case, the friends of the deceased say that they have no doubt about the cause, and therefore (if they are able to meet the contest which may ensue) the prognosticator, on the first opportunity, is shot for his passionate language.

The young man named Clah, whom I have had to assist me in Tsimshian, only a little time before I came, shot a woman, because by some silly expression she excited his belief that it was owing to her evil influence a piece of wood, which was being carried by some Indians, fell from their shoulders and seriously hurt one of them, a relative of his. Now I hear that this woman's son (although Clah has paid him 30 blankets) is watching his opportunity to revenge her death. Thus is the stream of murder fed from time to time.

Shamanistic practices are also resorted to for the purpose of obtaining an ample food supply. Mayne (p. 259) writes in regard to this:

It is common enough for an Indian living by his wits to circulate a report, some weeks before the commencement of the fish or berry season, that he has had a dream of a large crop of berries, or influx of salmon to some particular spot, which he will disclose for a certain present. He will then go through various ceremonies, such, for instance, as walking about at night in lonely places; taking care that it shall be publicly known that he is "working on the hearts of the fish" to be abundant during the coming season. His supposed influence over the weather and the inclination of the fish are so readily credited that he will in all probability command large prices for his pretended information and intercession. A canoe's crew will often give a third of their first haul to the "fish-priest" to propitiate him, and ensure good luck for the rest of the season. The prophet of course takes care to send them to a place where fish are generally found in abundance; and, even should they be unsuccessful, it is easy for him to assert that they have done something to offend the Spirits. The habits of the fish themselves, perhaps, tend to the prevalence of such superstititious fancies; as they will often quit particular places altogether for a season, or for several years. Old women, also, often obtain much influence from the profession of second-sight and the power of foretelling births, deaths, marriages, famines, etc. Dreams are generally used as their machinery for these purposes. They also claim more than the gift of prophecy, and insist that they can prevent people they dislike from sharing in the success of the others, and in many ways influence their lives. It is not uncommon to see these old witches communicating their dreams to the tribe; men and women standing by with open mouths, and impressed wonder-stricken faces.

Among the Nass tribe quite similar notions in regard to shamanistic powers prevail. These were described to me as follows:[1]

In reply to my questions regarding the acquisition of supernatural helpers and the powers of the shaman (*halai't*), "Chief Mountain," who is nowadays a regular attendant at church, gave me the following account of his own experience. Only a man whose father was a shaman can become a shaman. When he himself was a youth, the supernatural beings (*nexnô'x*) were pursuing him all the time. One day a beautiful girl appeared to him, and he fainted.

[1] Boas 1, 1895, pp. 580–581.

She taught him her song, which enabled him to make the olachen come in spring, and which is as follows:

Lawē'l	wul	haxhā'k!uxl	ak·s	al qig·ē'wul
Behold	where	meet	the waters	on the beach.
G·id-wul-g·ig·ā'mk^{u}	wui-lō-d'ā'l	qât	cāk'.	
(People of warm place)	where is	heart	olachen.	

That is, "Behold where the tides meet at G·id-wul-g·ig·ā'mk^{u} are many olachen."

She wanted to have intercourse with him. One night she took him through a fire, and after that time he was able to handle fire with impunity. When she left him, he saw that she had an otter tail. Her name was KSEM-wa'tsq ("Land-Otter Woman").

She is a helper of the Eagle group. When he gave a festival, he danced with the mask of this helper. He was covered with otter skins, and wore claws of copper. He moved around the fire like an otter, crying, "*Uhuiā'!*" This ceremony is called the *SEM-halai'd.* Later on he saw four other supernatural beings, who had the shape of wild-looking men, who wore bear skins and crowns made of the claws of bears. They taught him to foresee sickness. At one time the G·it-xadē'x disbelieved his power over fire. He asked them to build a large fire. He threw an iron hoop into it, moistened his hands, and covered his face, hair, and hands with eagle down. Then he stepped barefooted over the glowing embers, took the red-hot hoop, and carried it through the fire without burning his hands or his feet. He added that a few years ago he repeated this experiment; but as he failed and burnt his hands and feet, he gave up his supernatural helper and became a Christian. He also added that many who pretend to be shamans have no supernatural helpers at all. They can not cure or foresee disease. When he was called to cure disease, the four supernatural men appeared to him and helped him. They told him to draw the breath of the supernatural beings out of the body of the patient. Other shamans suck the disease out of the body. His helpers pointed out witches to him, and enabled him to see ghosts. A few years ago a number of shamans were dancing in a house. When he entered, he saw a ghost dancing among them, and foretold at once the death of one of the shamans. Indeed, after a few hours one of them died. The shaman wears stone and bone amulets, and does not cut his hair. His appearance is the same as that of the Tlingit shaman.

Distinct from the art of shamanism is witchcraft. I collected the following data among the Nass tribe.

Witchcraft is practiced by people called *haldā'wit.* They steal a portion of a corpse, which they place in a small, long, water-tight box. A stick is placed across the middle of the box, and thin threads

are tied to this stick. The piece of corpse is placed at the bottom of the box, and part of the clothing or hair of the person whom the witch desires to bewitch is tied to these strings. If it is in immediate contact with the body, the person will die soon; if it is hung a little higher, he will be sick for a long time. If hair is put into the box he will die of headache; if part of a moccasin, his foot will rot; if saliva is used, he will die of consumption. If the person is to die at once, the *haldā'wit* cuts the string from which the object is suspended, so that it drops right on the corpse. This box has a cover, and is kept closely tied up. It is kept buried under the house or in the woods. After the witch has killed his enemy, he must go around the house in which the dead one is lying, following the course of the sun. After his enemy has been buried, he must lie down on the grave and crawl around it, again following the course of the sun, and attired in the skin of some animal. If he does not do this, he must die. Therefore the people watch if they see any one performing this ceremony. Then they know that he is a witch, and he is killed. He is not tied and exposed on the beach at the time of low water, as is done by the Tlingit. When a corpse is burnt, the witch tries to secure some of the charred remains, and uses them for painting his face. This is supposed to secure good luck. The witches sometimes assemble in the woods, particularly when dividing a body. Then they cover their faces with masks, so that a person who should happen to come near may not know them. If any one should happen to see them, they try to catch him and make him a *haldā'wit* also. If he refuses to join them, he is killed. Once a man by the name of Q'am-wā'sk·ē was caught in this manner. He pretended to accept, and was given a mask. They made a song and sang while he danced—

Yagahō'dē bā'lEqē,
Wil-wulā'ns Q'am-wā'sk·ē;

that is, "The ghosts run to the beach on account of the winds of Q'am-wā'sk·ē." He emitted wind while he was dancing. He danced, hidden behind the trees. Then he turned his mask round so that it was on his occiput, and made good his escape. He reached his house, told what he had seen, and the witches were killed.

The similarity between this method of witchcraft and the *ē'qa* of the Kwakiutl[1] is striking.

As in olden times cremation was prevalent, the witches tried to secure bodies of persons who had died by accident before they were found by the friends of the deceased. They sold them among the other witches.

[1] Boas 1, 1890, p. 612.

IV. COMPARATIVE STUDY OF TSIMSHIAN MYTHOLOGY

Introductory

The present collection contains a series of tales all of which are considered by the Tsimshian as myths, and I have used the term in this sense. The Tsimshian distinguish clearly between two types of stories—the myth (*ada'ox*) and the tale (*ma'lɛsk*). The latter is entirely historical in character, although from our point of view it may contain supernatural elements. The incidents narrated in the former are believed to have happened during the time when animals appeared in the form of human beings. While ordinarily the distinction between the two types of tales is quite clear, there are some cases where the interpretation might be doubtful. In the myth animals appear as actors, and very often incidents are mentioned which describe the origin of some feature of the present world; but incidents of a similar character are not by any means absent from the tales. This is particularly true in those cases in which animals appear as individual protectors and in which a supposed revelation is used to explain certain customs of the people. Nevertheless the fact that incidents of such a tale are an individual experience relating to the present period set it off clearly in the mind of the Tsimshian from mythological tales. I presume, however, that in course of time historical tales may have been embodied in the groups of myths.

Similar distinctions are made by all the other tribes of the North Pacific coast. I mention here only the terms *nu'yam* of the Kwakiutl, *ik!anam* of the Chinook, and *spɛta'kl* of the Thompson Indians, which designate myths in the sense here given as opposed to tales belonging to the present period. It should be remembered that in the mind of the Indian it is not the religious, ritualistic, or explanatory character of a tale that makes it a myth, but the fact that it pertains to a period when the world was different from what it is now. It seems to my mind advantageous to adopt this objective definition of myth as felt by the natives, rather than any of the many definitions based on a subjective standpoint. If it should be objected that by doing so I extend my inquiry over and beyond the domain of myths, as defined by various groups of investigators, I may point out that I am discussing tales which at the present time form a unit in the mind of the Tsimshian, and that this justifies their treatment as an objective unit.

In the present chapter I intend to present a comparative study of the Tsimshian myths here recorded, based on the data heretofore collected among other tribes of the North Pacific coast. I have made

a comparison more particularly with the Tlingit, Haida, and Kwakiutl tribes, whose mythology has been studied and published in some detail. I have not attempted to carry through the comparison in detail over other parts of the continent.

The following abbreviations have been used in this chapter:

Tribes		Tribes	
Ts	Tsimshian	Cow	Cowichan
N	Nass	Na	Nanaimo
Tl	Tlingit	Sts	Stsɛê'lis
Tlt	Tahltan	Squ	Squamish
Tsts	Ts'ɛts'äut	U	Utä'mqt
Kai	Kaigani	Car	Carrier
M	Haida of Masset	Chil	Chilcotin
Sk	Haida of Skidegate	Sh	Shuswap
Hai	Haida	Ntl	Thompson
H	Heiltsuq or Bellabella	Lil	Lillooet
BC	Bellacoola	Quin	Quinault
Ri	Rivers Inlet	Chin	Chinook
Ne	Newettee	Kath	Kathlamet
K	Kwakiutl	Wish	Wishram
Nu	Nootka	Till	Tillamook
Co	Comox	Esk	Eskimo
Se	Seshelt		

The sources are indicated in the following way. Abbreviations or names for tribes, without number, refer to the Bibliography on pp. 39 *et seq.*:

Ts	References to the present paper	Nu ap	Appendix I to this paper.
N	Boas 7	Se	Hill-Tout 4
Tl	Swanton 5	U	Teit 3
Tlt	Emmons 4	Chil	Farrand 1
Tsts	Boas 14	Sh	Teit 4
M	Swanton 3	Lil	Teit 5
Sk	Swanton 1	Quin	Farrand 2
Kai	Swanton 2	Chin	Boas 16
H ap	Appendix I to this paper.	Kath	Boas 17
BC	Boas 15	Anvik	Chapman 1
Ri MS	Unpublished material.	Ten'a	Jetté 2

The books most frequently quoted are indicated by the following numbers, and refer to the Bibliography on pp. 39 *et seq:*

1. Boas 13
2. Lütke
3. Erman
4. Krause
5. Boas 4
6. Deans
7. Petitot
8. Swanton 2
9. Boas 12
10. Boas 8
11. Boas 9

Tales given by various informants, published in the same sources, are distinguished by letters, *a*, *b*, *c*, etc.

Sources for passages taken from various versions are given at the end of the respective passages. Where, on account of the introduction of variants, there might be uncertainty as to the extent of the quotation, the beginning and end of the passages are indicated by an asterisk or bracket. Variants of passages are placed in brackets.

1. THE RAVEN AND TRANSFORMER MYTHS OF THE NORTHWEST COAST

The Raven Myth

The incidents composing the Raven myth have a very wide distribution on the North Pacific coast of America. They may be traced from the Asiatic side of Bering Strait eastward and southward as far as the southern part of Vancouver Island. Among the Haida these tales are comprised under the title "Raven Traveling."

Before entering into a discussion of the special forms of the tale, I will give a list of the component incidents, beginning with those common to most of the tribes of the North Pacific coast area. A summary statement of these is given here:

ORIGIN TALES (NOS. 1–17)

1. Origin of daylight Ts 60; Ts 5.276; N*a* 10; N*b* 21, 36; Tl*a* 3; Tl*b* 81, 82; Tl 4.261; Tl 5.311; Tlt 117; Kai 238; M*b* 308; Sk*a* 116; Hai 6.25; H 5.232; H ap 884; BC 63; BC 5.241; Ri*a* 5.208; Ri*b* 5.209; Nu 5.105; Nu ap 888; Car 126; Chil 14; Kodiak 85; Ten'a 304; Anvik 9; Esk Nelson 461; Ne 5.173; Ne 9.233; Ne 10.393; Cow 6.25; Na 5.55; Squ Hill-Tout 3.545; Chehalis Boas 191; Puget Sound; Lil 300; Loucheux Fort McPherson; Esk Boas 205; Esk Nelson 483; Asiatic Esk 431; Chukchee 155.
2. Raven threatens to let out the daylight Ts 61; Ts 5.276; N*a* 15; N*b* 23; Tl*a* 5; Tl*b* 82; Tl 4.263; Tl 5.313; Hai 6.27; M*a* 329; M*b* 310; Sk*a* 117; Hai Dawson 1.151 B; H ap 885; Nu ap 891.
3. Raven breaks up the moon and puts it in the sky Tl 5.313; M*b* 311; Sk*a* 118.
4. Origin of fresh water N*b* 25; Tl*a* 4; Tl*b* 83; Tl*c* 4.259; Tl*d* 4.260; Tl 5.313; Tl 6.27; Kai 235; M*a* 318; M*b* 293; Sk*a* 115; Hai Dawson 1.150 B; H 5.232; Ri 5.209; Ne 5.174; Ne 9.225; K 9.167; Nu 5.108; Nu ap 892. See also Ts 65, 69; N*b* 17; K 10.322.
5. Origin of olachen Ts 65; Ts 6.29; N*a* 27; N*b* 32; Tl*a* 13; Tl 4.263; Sk*a* 117; Hai Dawson 1.151 B; H ap 888; Ne 9.235; Till 144. See also Ts 63; Tl *a* 11; Tl *b* 93; Tl *b* 103; Kai 236; M*a* 320; M*a* 326; M 378; Sk 255; Sk 192.
6. Origin of the tides Ts 64; Tl*a* 9; Tl*b* 120; Tl 5.313; M*b* 303; Sk*d* 128; Hai 5.308. See also H 5.232; Ri 5.215; Ne 5.175; Ne 9.229; K 5.158; K 9.493; K 10.278; K 11.88, 94; Nu Swan 65.
7. Raven makes war on Southeast Wind Ts 79; Sk*a* 129; Sk*g* 143; Ne 5.186; Ne 9.227; Ne 10.350; K 9.494; K 11.98; Nu 5.100; Nu Swan 92.
8. Origin of fire Ts 63; N*a* 31; Tl*a* 11; Tl*b* 83; Tl 4.263; Tl 5.314; M*a* 315; Sk*f* 135; Hai 6.31; H 5.241; BC 62; Ri 5.214; Ri MS; Ne 5.187; K 9.494; Nu 5.102 [2 versions]; Nu ap 894; Nu Sproat 178; Co 5.80. See also K 5.158; Na*a* 5.54; Na*b* 5.54; Sts 5.43; Squ Hill-Tout 3.544; Chil 15; Car 125; Lil 301.

9. Stone and Elderberry Ts 62; Ts 5.278; N*a* 72; Tl*a* 18; Tl*b* 81; Tl 5.319; Kai 236; M*a* 319. See also Ri 5.214; Kai 238.

9*a*. People originate from a clamshell M*a* 324; Sk 320; Hai Dawson 1.149 B–150 B; Hai 6.30. (See p. 633.)

10. Raven paints birds Tl*a* 6; Sk*a* 127; Sk*c* 128; BC 5.241; Ne*a* 9.233; Ne*b* 9.287; Co 5.64; Fraser Delta [Chilliwack] Hill-Tout; Kath 44; Quin 92; Chippewayan 7.350.

11. Petrel makes fog Ts 68; N*b* 16; Tl*a* 10; Tl 4.260; Kai 235; Co 5.77.

12. Raven carves salmon out of various kinds of wood BC 5.242; Ri 5.209; Ri MS; Ne 5.174.

13. Raven marries the dead twin Ri 5.209; Ri MS; Ne 5.174; Ne 9.217; K 9.491; K 10.323.

14. Raven obtains salmon from Salmon Woman Ts 76; N*b* 32; [Tl*a* 14]; Tl*b* 108; Tl 6.31; M*b* 303; M*c* 330; Sk*a* 126; BC 94; BC 5.246; Ri 5.209; Ri MS; Ne 5.174; K 5.159; K 9.491; K 10.329; Chil 18; Sh*a* 637; Sh*b* 743.

15. Raven abducts the daughter of the Salmon chief BC 94; BC 5.242 [2 versions]; Ri 5.210; Ri MS; Ne 5.175; Ne 9.217; K 9.169; K 10.330; [Chil 16]. See also Tl 12, 116.

16. Raven gets the soil Ne 5.173; Ne 9.223.

17. Origin of the months. See p. 728.

INCIDENTS BASED ON RAVEN'S VORACIOUSNESS (NOS. 18–40)

18. Raven is made voracious Ts 59; Ts 5.275; N*b* 36; Tl*a* 17; M*b* 306; Sk*g* 141 [Masset]; Sk*a* 123; Ne 5.171; Ne 9.211.

19. Raven kills the spring salmon Ts 67; Ts 5.277; N*b* 52; Tl*a* 5; Tl*b* 85; Tl 4.264; M*b* 298; M 347; Sk*a* 112; Ne 5.176; Ne 9.213; K 9.141; Co 5.73. See also Nez Percé; Lil 325. For other versions see pp. 675, 676.

20. Why crows are black N*a* 30; N*b* 34; Sk*a* 113; Tl 4.265. See also Tl*a* 5; Tl*b* 85; M*b* 299.

20*a*. Why Raven is black Tl*a* 4; Tl 4.261; Tl 6.28; also N*b* 64; Tl 5.314. See also Quin 92; Wish 99.

21. Raven tears out Cormorant's tongue Ts 92; Ts 5.277; N*b* 43; Tl*a* 7; Tl 4.266; Tl 5.317; M*b* 300; Sk*a* 117; Sk*f* 134; BC 5.244; Ne 5.176; Ne 9.215; K 10.291; Nu ap 902; Nu Sproat 181.

22. Raven goes fishing with Grizzly Bear Ts 87; N*b* 56; Tl*a* 6; Tl 4.265; Tl 5.317; M*b* 311; Ne 5.176; Ne 9.215; Nu ap 900. See also Sk*f* 133; Sh 752; Kutenai 87.

23. Raven kills Pitch Ts 86; N*b* 58; Tl 4.265; M*c* 337; Ri MS; Ne 5.179; Ne 9.215; K 11.180; Co 5.64.

24. Raven's beak pulled off by fishermen Ts 74; N*b* 50; Tl*a* 8; Tl*b* 84; Tl 5.314; Kai 8.238; M*d* 338; Sk*a* 125; Ne 5.172; Loucheux 15.

25. Raven makes Bullhead's tail thin Ts 71; N*b* 37; Tl*a* 18. See also Ne 9.207; Ne 11.223; Co 5.63.

26. Raven takes hair-seal from children, who play ball with it Ts 75; N*b* 42; Tl*a* 5; Tl*b* 92; M*a* 321; M*b* 298; Sk*a* 127, 129; Hai 5.309. See also Co 5.79.
27. Raven is swallowed by Whale Tl*a* 12; Tl*b* 91; Tl 5.315; M*b* 294; Sk*d* 131; Sk*g* 145; Hai Dawson 1.152 B; Ne 5.171; Nu 5.101; Co*a* 5.74; Co*b* 5.75; Cow 5.51; Esk Nelson 464. See also U 282.
28. Raven steals the Whale Ts 71; Tl*a* 13; Tl*b* 91; Tl 5.316; Sk*d* 131; Sk*g* 145; Ne 5.172; Esk Nelson 465. See also Sk*a* 125; BC 91; H 5.233; Nu 5.106.
29. Raven travels with Eagle Ts 72, 73; Ts 5.276; N*b* 39, 40; Tl 5.314, 315; M*a* 314, 328; M*b* 296, 297; M*c* 329; Sk*d* 131; Sk*f* 135; K 5.159; K 9.159; K 11.131. See also Tl*a* 9; Tl*b* 107; U 234.
30. Raven and Eagle gather red and black cod Tl*a* 17; Tl*b* 121; Sk*d* 128; Hai 5.309; H 5.232.
31. Raven pretends to be a woman Ts 75; Tl*b* 114; Tl 5.319; M*a* 322; M*c* 333; M*d* 338, 341; Sk*d* 132.
32. Bungling host. For references see pp. 694 *et seq.*
33. Raven marries Hair-Seal Woman Sk*e* 131; Co 5.77.
34. Raven visits the Shadow Town Ts 85; N*b* 60; Tl*b* 92; Tl 5.316; M*a* 312; M*c* 335; M*d* 340; Sk*f* 134; BC 93; Chin 181; Till 31. See also Sh 5.8; Takelma 39.
35. Raven kills the Deer Ts 88; N*b* 63; M*c* 336; H 5.233; BC 92; BC 5.245; Ri 5.212; K 9.492; Nu 5.105; Co 5.77. See also Tl*a* 9; Tl*b* 107.
36. Raven steals salmon eggs M*b* 306; M*c* 332; Sk*a* 126.
37. Raven steals his sisters' berries BC 5.243; Ri 5.210; Ri MS; Ne 5.177; Nu 5.107; Co 5 76; Lil 317.
38. Raven's gizzard is torn out Tl*a* 14; [Co 5.74; K 9.143]. See also Kath 87; Takelma 52.
39. Raven kills the seals Tl*b* 107; Se 51; Squ 5.57. Compare also No. 33, p. 702.
40. Raven pretends to be dead K 10.286; Co 5.73; K 9.135, 139; Sts 5.33; Chil 17.

AMOROUS ADVENTURES (NOS. 41, 42)

41. Raven burns his sister's groins M*b* 304; Sk*a* 127; H 5.232; H ap 883; BC 90; BC 5.243; Ri 5.211; Ri MS; Ne 5.178, 179; K 5.160; K 9.493; K 10.287; K 11.170; Nu 5.108; Co 5.71; Chil 17. See also K 11.180; Co 5.78.
42. Raven deserts Master Fisherman on a lonely island Kai 234; M*b* 301; Sk*a* 130; Sk*g* 143 [Masset]; Sk*d* 130; Hai 5.309.

MISCELLANEOUS ADVENTURES (NOS. 43–48)

43. War with the Thunderbirds H ap 884; Ri 5.211, 214; Ri MS; Ne 5.179, 206; Ne 9.241; K 9.493; K 10.299, 308; K 11.180; Nu 5.103, 104; Nu Sproat 177; Co 5.82, 83; Sts 5.34

44. Arrow of the supernatural being Ts 94; BC*a* 5.245; BC*b* 45; Nu 5.105; Cow 5.46; Chil 33; Nez Percé 23; Ojibwa 49, 215.
45. Raven invites the sea monsters Ts 100; Tl*c* 5.317; M 316, 364; Ne 5.181. See also Ts 1.189; Ts 5.293; Tl*a* 16; Tl*b* 170; Ts 639.
46. Wren kills the Bear Tl*a* 17; Sk 362, 363; N 117; BC 5.256; H ap 888; Ri 5.212; Nu ap 891; Chin 119; Quin 126; Ntl Teit 3.331, 342; Lil 312.
47. Raven pulls off arm of a chief Sk*f* 136; Co 5.78; Chil 23; Wasco 281; Loucheux, Fort McPherson.
48. Raven is tied in a box and kicked into the sea Tl*a* 12, 17; Tl*b* 121.

There are only a few adventures of this series that appear to have any kind of regular connection. Among these may be mentioned the widely distributed tale of how Raven kills the spring salmon (No. 19); how he uses the spring salmon in order to trick the Bear and induce him to cut off part of his body and kill himself (No. 22); how he cuts out the Cormorant's tongue in order to prevent him from telling of the way in which Bear met his death (No. 21). These incidents are not always told in this connection, but it is quite striking that in a number of versions they are placed near together. We find them arranged in this way in one of the Nass versions (N*b*) and in two versions from Newettee; in part, also, in the Masset version M*b* and in the Tlingit versions Tl*a* and Tl 5. In other cases, however, the tales do not even stand near together in the whole series of adventures of the Raven.

Another group of tales, which has a very definite connection in the Mink legend, does not form a definite unit in the northern Raven tale. Among the Kwakiutl we find the incident of Raven burning his sister's groins (No. 41), the obtaining of pitch (No. 23), and the war against the Thunderbirds (No. 43), closely connected.[1] In the Raven cycle of the Tsimshian, Haida, and Tlingit, the connection between the first and third of these elements is generally retained, while the second one does not appear in connection with this tale. Among the Kwakiutl the war against the Thunderbird appears not only in this setting, but also as part of the Woodpecker tale.[2]

The stories of the attempts to obtain the salmon for mankind also form a group among the southern tribes (Nos. 12–15). Among the Tsimshian, Haida, and Masset, only one of these incidents occurs; namely, the one telling of Raven's marriage with Salmon Woman and of her disappearance with the salmon which she had created (No. 14). In the southern group of tribes it is told how Raven first tries to carve a salmon of wood, but is unsuccessful. Then he revives a dead twin, whom he marries, and who, through her supernatural power, causes the salmon to appear. He offends her by scolding the salmon, and thus causes her to vanish, together with the fish—the incident retained in the northern tales. Finally he makes a third attempt to obtain salmon by abducting the daughter of the Salmon chief. This

[1] See pp. 707 *et seq.*

[2] See p. 711.

tale is in part related to the GunaxnēsEmg·a′d story as discussed on p. 835. The incidents of the arrival of Raven at the house of the Salmon chief are about the same as those of the arrival of GunaxnēsEmg·a′d at the house of the Killer Whales.

The tale of the Eagle and Raven gathering black cod and red cod respectively is closely related either to the tale of the origin of the tides, or to that of the Deluge, after which the fish were left dry on the beach. This connection is found in two Tlingit versions (Tl*a*, Tl*b*), in the Haida version Sk*d*, and in the Bellabella version H 5. Still another group of tales are those of Raven and his companion, which are combined here in one group (No. 29), but which consist of a number of distinct elements, some of which occur also without this connection. In some cases the tale of Raven killing the Deer is made part of the tale of Raven's companion. In that form Deer is induced to cross a chasm, falls down, and is eaten by Raven.

Setting aside these minor groups, I am under the impression that no order can be brought into the northern Raven tradition.

The remaining incidents of the Raven tale have been recorded only once or twice. The very large number of these incidents, which are scattered through the tales in a most irregular manner, shows clearly that in none of the cycles as recorded is there any prescribed sequence of incidents. The disconnected character of the single adventures makes it very probable that no such regular sequence ever existed.

The great variety of individual incidents that compose the Raven myth from the regions where it has been most fully recorded suggest that there has been a tendency to incorporate in it any tale that would fit into the series of adventures.

This point appears also quite clearly in our Tsimshian series. The tale "How Raven makes the Princess Sick and then Cures her" does not form ordinarily a part of the Raven cycle, but it belongs, rather, to the Coyote tales of the Southern plateaus. On the other hand, the story of the magical arrow of the Wolf family (p. 306), the story of Plucking Out Eyes (p. 154), the meeting of the wild animals (p. 106), Sucking Intestines (p. 214), not to mention the complicated tales included in the Tlingit version Tl*b*, have been made part of the Raven legend among the various tribes of the coast, although many of them occur also independently.

While in the Transformer tales of the Kwakiutl and of other tribes farther to the south a fairly definite sequence is preserved by the sharp localization of the tales which refer to a series of places that the Transformer visited on his travels from north to south or in other directions, no such regularity has been observed in the northern group.

Among the various versions recorded, the Tlingit tale Tl*b* takes an exceptional position, because the narrator has embodied in it a very large number of short explanatory tales that do not appear in any of the other Raven cycles, and also a series of very complex tales which

form independent units among the neighboring tribes. Some of these are family tales, and evidently do not belong to the Raven cycle.

I will give next a list of the explanatory tales contained in the various versions, but occurring only once or twice.

49. He finds a clam containing people M*a* 324; Sk 320; Hai 6.30; Hai Dawson 1.149 B.
50. The Beaver has a lake behind the screens of his house; Raven rolls up the lake with salmon trap and salmon and the house, carries it away, and unrolls it in the country of man Sk*a* 113; Sk*g* 145; Hai 6.28.
51. Raven tells sticks to burn forever, but is unsuccessful M*b* 294.
52. He puts a woman under the world to support it, and causes her to make a deluge, during which the people save themselves on mountains Tl*a* 16. He drains a beaver pond, catches a beaver with a hook, and uses the beaver's humerus as a support for the earth Tl*a* 20 (independent of the Raven story in Sk 190; according to a note on Sk 110, it forms, however, the fourth one in the series of Haida myths, the first one being that of "Raven Traveling").
53. He sends young birds to get drinking-water, which he calls *cat!k!* Tl*a* 19.
54. He places a woman with long breasts at the head of a creek Tl*a* 19.
55. Raven At Head Of Nass River says that after death bad people are to be animals, good people are to live above Tl*b* 81.
56. Raven claims Sculpin as his younger brother who was drowned; Sculpin disclaims this, saying that he is very old, and is transformed into the Pleiades Tl*b* 106.
57. Halibut fishermen refuse to ferry Raven across the water; he extends his cane toward them, and they become a constellation Tl*b* 107.
58. He makes the West Wind, calls her Q!axo′, and says that she shall be his son's daughter and that she shall not hurt people Tl*a* 19 (in the abstracts Tl 419 it is said that he placed the West Wind on top of a mountain).
59. He makes South Wind and North Wind; when the South Wind climbs a rock, it never ceases to blow; he makes a house for North Wind, with something like icicles hanging down on the sides; North Wind's backside is white, therefore the mountains are white with snow Tl*a* 19. He lives with North Wind at Taku; North Wind is proud because he is shining with something like icicles Tl*b* 89.
60. Raven causes the water of Nass River to turn back N 15.
61. He uproots dangerous animals on the beach; he gives to people sea food and animals of the forest Tl*a* 18.

62. Raven stamps the ground in the four corners of his father's house, and the four northern coast tribes appear M 305; Sk*a* 122; Sk*g* 141; Hai 6.33.
63. After the Deluge, during which Raven saves himself by sticking his beak through a cloud while some people escape on top of the mountains, he tells them to throw stones backward over their heads; from these a new generation arises Hai 6.32.
64. Raven carries a man to an island inhabited by women only Hai 6.32.
65. He borrows Screech Owl's beak and replaces it by the crooked nose of the Devilfish Sk*f* 135. When Eagle complains that Raven has given a present to every being except himself, Raven twists Eagle's beak Hai 6.34.
66. He pulls Bluejay's head long Sk*a* 129.
67. He transforms a flicker feather into flickers Sk*a* 130.
68. He throws away two of the ten arms of the Devilfish M*a* 319.
69. He tells crows to caw at sunrise M*a* 324.
70. He causes the woodpecker to live in trees M*a* 325.
71. He makes half-alive stuff by throwing semen down on the beach Kai 238.
72. Bird is given red cheeks at Raven's feast Ts 5.277.
73. Squirrel's face is rubbed so that the hair comes off Ts 5.277 (see also H 5.233, Ne 5.176).
74. Raven says devilfish is tough, therefore it loses its fat Tl*a* 18.
75. He makes the quills of Porcupine out of yellow-cedar bark, and makes the Bear afraid of them Tl*a* 19.
76. He ties something around the head of the clam, and calls it man's privates Tl*a* 20.
77. He transforms the dog into an animal because the dog tries to imitate his actions and is too quick Tl*a* 20.
78. He gives four pebbles each to Grouse and Sea Lion; they can understand each other Tl*b* 85.
79. He tells the Land Otter to live on a point of land and to save drowning people; people returning from the Land Otters become shamans Tl*b* 86 (here follows the Land-Otter story Tl*b* 87).
80. He lives inland with a giant Cannibal who is married to the Black Pine Tl*b* 92.
81. Origin of mosquitoes. He lives with a giant, Tsa'maya, who, in order to kill Wolverene, disguises himself like a bear and is carried home by Wolverene; Raven, in the shape of a blackbird, gives him a small spear, with which he wounds Wolverene's foot, the seat of his life; Wolverene revives every time he is killed; finally they burn him, and his ashes become mosquitoes Tl*b* 92.

82. He transforms drowning boys into sea birds Tl*b* 135.
83. Raven is the grandchild of Mouse, therefore the mouse is always eating Tl*a* 19.
84. In olden times roots grew already cooked in the ground Tl*a* 18; M*b* 295.
85. Raven's blanket floats away from him; he goes ashore and throws it on bushes; it becomes *Rebis bracteosum* Tl*a* 19.
86. Raven transforms a person into a celery plant Tl*a* 20.
87. When he is crossing Kaisun Harbor on a log, the West Wind blows; he tells the rock to open, escapes into it, and spears the Wind; therefore it is always calm at that place M*a* 322.
88. By throwing bilge-water out of the canoe he makes the water muddy where herring spawn Sk*a* 128.
89. His feasting-house is a cave with rocks in it; the rocks were boxes in the house Tl*b* 118.
90. His wife's sewing-basket is put ashore and becomes a rock Tl*a* 19.
91. He pulls up persons, who become mountains Sk*e* 138.
92. He throws calcined shells away; they become white rocks Sk*f* 137.
93. Birds gather cedar bark, which is transformed into stone Sk*a* 127.
94. Raven calls a place Halibut Place Sk*f* 138.
95. He calls a place Salt Stone Sk*f* 138.
96. He spears bad weather; his spear becomes a white streak on a rock Sk*f* 138.
97. He puts an eagle-tail feather into a certain place, which is named accordingly Sk*f* 138.
98. He eats ʟ!k!ia'o, and calls the place Pulled Off With The Teeth Sk*f* 138 (a general note that Raven named places is found Tl*a* 20, Nu 5.105).
99. He strikes rocks with his head, and the holes may be seen up to this day Sk*f* 138.
100. He makes a water-hole with his bill M*a* 329; Sk*c* 138.
101. When traveling with his cousin, he causes the canoe to reach its destination with one stroke of the paddle; thus he makes traveling easy Sk*c* 138.
102. Raven gives to a man who asks for water a very little only; the man falls down and forms a long point of land Sk*g* 146.
103. He throws a hair-ribbon upon the sea and walks over it Sk*a* 118.
104. His house timbers are transformed into stones Kai 8.237; M*b* 295.
105. He splits rock by kicking it, being angry because Killer Whales, whom he calls, will not stop M*b* 295.
106. He transforms waves into mountains M*b* 296.

107. He transforms a digging-stick and a screen into stone (see No. 158) Kai 8.237; *Ma* 315.
108. He becomes angry with a Whale, kicks the ground, herrings come out, which he transforms into human beings; he tells them to establish a town *Ma* 318.
109. He transforms himself into a woman and stays on the trail to the inland tribes; people become strong by cohabiting with her; she has a small round well; when people drink of it, they become strong *Ma* 318.
110. He makes Masset Inlet by drawing a line with his finger *Ma* 321.
111. He digs a hole through a treeless impassable promontory; when people go through it, they will not be sick *Ma* 325.
112. Raven flies with the Geese; they drop him, and he sprinkles down sand, which becomes Rose Spit Kai 236 (see No. 179). A sandbar is created in the same manner M 326.
113. Raven transforms a killer whale into stone Kai 8.237.
114. He makes a harbor by making his canoe move backward in a semicircle Kai 8.237.
115. He pushes his sister out of his rock house and transforms her into stone Kai 8.237.
116. Raven cuts a canyon with a shell knife Tl 5.316.
117. By rocking his canoe he makes the sea rough near Sitka Tl*a* 13.
118. He tries to make a place like Nass River, but the Clams prevent it, drowning his voice by their noise Tl*a* 15.
119. He transforms into stone two brothers who are crossing Stikine River Tl*a* 15.
120. After the Deluge the people die of cold; some are turned into stone; the fish left on the mountains are turned into stone Tl*a* 17.
121. He transforms a whale and canoes into rocks; these are near the place where he killed the beaver (see No. 52) Tl*a* 20.
122. Raven puts his cap on a rock N*a* 14.
123. He tells a rock that it is covered with pubic hair, meaning the algæ growing on it Tl*a* 18.
124. He tries to make privates of females of bark and leaves; finally he gathers them on an island Tl*a* 16. When going to find the privates of females on an island, he asks various birds to accompany him; none can do it; he places the drawing of a toadstool in the stern of the canoe; then he gets one for his wife and one for his sister Sk*a* 126.
125. He tells the Tsimshian to hurry, therefore they are industrious Sk*a* 112.
126. From a chief's daughter he obtains a charm to make people good-looking; he induces her to part with it by making her believe that she has soiled her bed and that he will tell on her (see No. 4) Sk*f* 137.

127. He sees Ninstints people perform magical feats, therefore there are many sorcerers among them Ska 112.
128. He makes human beings of rotten wood, and causes them to limp by making their limbs of different lengths Kai 8.237.
129. He makes hermaphrodites Kai 8.238.
130. Raven wants man to have the privates on the forehead; his intentions are defeated Nu 5.108.
131. He invites little people to a feast, lets them sit on a bear skin; they call the places without hair swamps; he shakes the skins over the fire, and the little men become pupils of eyes Tla 18.
132. He creates the various races of man Tla 19.
133. He teaches the people their mode of life (feasts, slavery, shamanism, death rituals, halibut fishing, making of fish traps, seal-spears, canoes, salmon-hooks) Tlb 84.
134. He institutes war by telling people to fight Tlb 85.
135. He shows the people a charm enabling them to get home when out canoeing Tla 19.
136. Raven teaches river taboos, forbidding that sea animals be called by their right names Tlb 89.
137. He teaches the Chilkat how to make storehouses for salmon and how to trade with the inland tribes Tlb 89.
138. He teaches the use of tobacco Tlb 89.
139. He does not come at once when invited to a feast, and is then ignored by the host; later on he gives a feast and institutes the feast customs Tlb 117.
140. He learns how to make nets BC 5.246.
141. Raven learns how to cook olachen Ts 66.
142. He teaches ceremonials BC 97.
143. He gathers herring spawn on hemlock branches Ts 774; Skf 135.
144. He finds the first abalone shell, makes it into an ear-ornament, and shows it to the people Ma 313.
145. His child dies, and he forbids people to laugh; Greatest Laugher disobeys, therefore people soon cease to mourn Ma 313.
146. He takes a girl to be his sister, and when she is menstruant he places her behind a cedar board Ma 314; Kai 8.237.
147. He causes his sister to gather Crow's hair-seal; he himself gathers sea eggs; therefore the former are not eaten, the latter are a favorite food Ma 317.
148. He says canoes shall not capsize; but when two large waves come, he rides on shore on the first one, and is capsized by the second one, therefore people capsize Ma 326.
149. He assembles the Tsimshian and establishes their clans Ma 323.
150. He digs a lake and a river running out of it; he ordains that canoes shall always upset in that river Ma 325.
151. He gives a feast to supernatural beings Tl 5.317 (see also p. 581, No. 224).

It appears from this list that some phenomena of nature, many characteristics of animals, forms of land, and some customs, are explained by these tales.

Besides these, the various incidents of the Raven tale contain many adventures which refer to the voraciousness of Raven, and which describe some of the tricks that he tries to play. In the following is given a list of these:

152. Sea Lion becomes Raven's brother-in-law Sk*f* 133. See also M*c* 336 (No. 173).
153. Raven kills his brother-in-law, the Mallard Duck M*a* 328.
154. He eats the sea anemone Sk*f* 134.
155. A person harpoons seals; Raven can not see any; the other one pulls a blood clot out of Raven's eyes, but puts it back again, leaving him as before Sk*a* 115.
156. Shrew's single piece of dried fish, single cranberry, and single crabapple form an inexhaustible supply of food M*b* 299.
157. Raven has a child by Mink Woman and lets it die Tl 5.319; M*a* 313 (see No. 145).
158. Butterfly eats the roots that his sister has dug (see No. 107) M*a* 315.
159. Raven takes halibut shoulders from his sister, who has turned into stone M*a* 320.
160. He kills fish by throwing a stick at them; tries to string them up, and asks Owl to help him M*a* 320 (undoubtedly identical with Ts 63, Tl*a* 11).
161. He calls the Butterfly out to sea M*a* 327.
162. He pretends a canoe is splitting, for this reason refuses to go on board, stays behind, and eats the provisions of the canoe owners M*a* 327.
163. He marries Sea Gull Kai 8.233.
164. Raven's wife, Sea Gull, dies; he finds a tree with drops of pitch, and believes it cries with him; he thinks huckleberries have blackened their faces to mourn with him Tl*a* 10; Kai 8.233.
165. He tells a crooked tree that it evidently has a crooked mind Kai 8.233.
166. He calls his brothers-in-law the Sea Gulls, who are scared when he croaks; the Porpoise, who is among them, understands him, and says that Raven is not speaking angrily; they enter the house; he lets his servants, the Sandpipers, dance; the Porpoise interprets to the Sea Gulls all that he says, which makes him angry; he returns the visit Kai 233.
167. Raven calls the Salmon, and the Porpoise interprets what he is saying N 69.
168. He kills the beavers by croaking over them. Therefore there are no beavers on Queen Charlotte Islands Kai 236.

169. Woodpecker's salmon become pitch Hai 5.308.
170. Raven's wife is Woodpecker; he steals her pitch and sticks to it; he is glued into a box, sent adrift, and rescued by Gull, who spits fat on his face; on account of this adventure he is black Tl 5.314.
171. Two women are supported by a log which goes out fishing every morning and returns with fish tied to its branches Tl 5.317.
172. He gets fat hanging out of Deer's nose by wiping it off Tl*a* 8.
173. He kills the Killer Whales by putting canes into their necks; he tells them not to look while he is doing so; the last one looks and escapes Tl*a* 12; Tl*b* 116. See also Mc 336 (No. 152).
174. He steals a self-acting club, which refuses to act for him because it does not know him; he breaks it Tl*a* 15.
175. He induces the Ground-Hog people to throw out their provisions by making them believe it is spring Tl*a* 15.
176. He tries to marry a princess, but his companion the bird Tsagwâ'n tells the people that Salmon Woman (see No. 14) has deserted him; therefore he ordains that Tsagwâ'n shall always live alone Tl*b* 108 (this is continued as the story of a woman who marries an old man, and later on is carried away by the Ducks.
177. He lives in Fish Hawk's house, and lets the Hawk do all the work Tl*b* 116.
178. He tries to live with another bird, and lets him do all the work Tl*b* 117.
179. He marries among the Goose people, flies along with them, dislikes their food, kills a Goose, and is deserted by them (see No. 112) Tl*b* 117; Kai 8.236.
180. He steals crabapples K 9.213.
181. He is driven away by the feasters Ne 5.177.
182. Raven is fooled by his host, who gives him a red-hot coal instead of food Ne 5.177; Ne 9.241.
183. Raven soils his sister's house; when she goes to clean it, he steals her clams Ne 5.178.
184. Raven lets Raccoon dance; he tells him to sing a long song; when he gets angry, he paints him with ashes H 5.233.
185. Raven visits a man who lives in a swimming-house and fishes halibut; he carries him across the water and throws him from his back into the sea; then he goes into the house to get halibut, but the owner causes the house to sink and almost drowns Raven BC 5.244; Lkuñgen, Hill-Tout 7.348.
186. Raven meets a mother and daughter, marries the young woman, and pretends to be building a canoe; meanwhile the women feed him Ts 84.

187. Raven and the Wolves. Raven visits Chief Wolf; the Wolves go a-hunting and bring quantities of food Ts 94. Raven leaves the Wolves and returns after some time, wounded; Tomtit takes him to the Wolves' house; the Wolves scent his wound; when the Wolves go a-hunting, they throw down mountain sheep; Raven hides them; when the Wolves discover the theft, he puts on his Raven garment and flies away Ts 96.

188. Raven drifts to Cape Fox with the tide, therefore canoes do not capsize in stormy weather when crossing Ts 100.

189. Raven visits the Salmon chief, who kills his four boys; they are transformed into salmon; when the bones are thrown into the water, the boys revive; Deer hides a single bone from the chest, and therefore one of the boys has no blanket pin (see p. 773); Raven and the animals carry the children away in their canoe, which moves quickly away propelled with the magic paddle; the salmon overtake them and Deer kills them; then Raven sends the salmon to the various rivers K 10.346.

190. He teases the Spider Crab and is drowned by it Ts 70; Sk*d* 128 [by Devilfish Ne 5.176].

191. He crawls into a child's skin at Rose Spit M*b* 304; Sk*a* 110, 118.

192. He transforms excrement into men, who melt by the fire Sk*d* 132.

193. He causes Fern Woman to reach out for olachen that he has in his canoe, and tears out hair from her armpit; her sons cast stones with a throwing-stick and break Raven's paddles; the last stone passes through a knot-hole in the last paddle, and he gets away Sk*a* 117.

194. He sends people to get food for a feast which lasts ten years Sk*a* 123.

195. Myth-telling contest with Qîngi, who asks Raven's companions to tell a story; when they say they do not know of any, Qîngi asks them to relate "Raven Traveling," which makes Raven ashamed; they then tell about incidents relating to the destruction of Qîngi's people and make him ashamed Sk*a* 124.

196. He inquires of a woman who is weaving baskets for his cousin; when she does not answer, he threatens to knock out her labret; then she says that his cousin is on the fourth point of land in front of a shell on which she is drawing Sk*f* 136.

197. Raven marries Djila'qons, who appears in the water near Bella-bella; she sinks whenever he approaches her, until he uses a wide pea-shell as a canoe; he takes off her dancing-ornaments and wipes her body; he gives her Beaver's house (see No. 50) Sk*a* 115.

198. Heron makes a canoe; Raven pretends to help him, but cuts through the canoe M*b* 300.

199. When shellfish go to war, they are poisonous M*b* 307.
200. Raven gives his sister in marriage (�au'ō type, see p. 850) M*a* 316. He calls animals to be his companions (�au'ō type) Tl*a* 9.
201. A witch steals Raven's breath (see p. 736) Tl 5.318.
202. Raven meets the One-Eyed Giant; he carries a salmon eye, and pretends to take out his own eye and to put it back; thus he induces the giant to tear out his eye; then he kills him; after this he has a knife-throwing contest with the giant's wife; he flies up; the knife passes under him; he kills the giant's wife Tl 5.318 (this is preceded by No. 211). Skate and Raven have a knife-throwing contest; Skate turns its narrow side to Raven; Raven is hit Nu 5.107.
203. Raven and Tree call each other names Tl*a* 20.
204. He causes "fat on the sea" to sink by striking it with his paddle Tl*a* 20.
205. He visits the Fish people, whose houses are described Tl*b* 84.
206. Killer Whale tests him in a sweat-house; he saves himself by holding ice in his mouth Tl*b* 89. (See p. 806.)
207. Raven has a diving-contest with travelers who take away his wives; when Raven dives, he hides near a rock, pointing his beak out of the water Co 5.79. (See p. 812.)
208. Raven's daughter is induced by Crow to eat sea eggs; Crow tells on her, and she is deserted by her father and his people Ne 5.180.
209. Raven marries Haiałilaqs, and deserts her because they have no children; then he marries Ts!u'mqalaqs; their eldest son paints rocks with red color, and ordains that when the color is bright there will be plenty of food H 5.234.
210. Raven quarrels with Eagle because the latter roosts above Raven H 5.234.
211. Petrel and Raven have a shooting-match; Raven uses birds in place of arrows Ts 69; N 18; Tl 5.318.
212. Raven believes he has found a beautiful dancing-blanket, which turns out to be moss Ts 72; N*a* 70; N*b* 38.
213. Raven exchanges the chief's abalone club for one of rotten wood N 44.
214. Raven enslaves the Stump that has eaten his meat N 68.
215. Raven loses his nose ornament and induces Mink to dive for it Ri MS; Ne 5.173.
216. Raven takes the form of a deer, is taken aboard by the people, and makes a princess sick by kicking her in the stomach; he pretends to be a shaman and cures the princess; he induces the people to leave, and eats their provisions Ts 81. (See p. 722.)
217. Raven (Great Inventor) suspects that his wife, Sawbill Duck, is not true to him; she goes out digging clams; he sends Raven to watch her. Raven discovers that Young Raccoon and Rac-

coon are her lovers; Great Inventor pretends to be sick, his wife gives him clams, and he finds that the juice looks milky, and says that he can see by this that his wife is not true to him; Great Inventor pretends to die, and is buried; Sawbill Duck passes his grave, and when she tells him that she lives with Raccoon, he revives; he has become a great shaman K 9.135; K 9.492; K 10.282.

218. He spoils a person's property, is thrown into the water, and falls on a rock (see p. 629) M*b* 296.
219. Creation of land M*a* 293.
220. He makes a house for himself and lives alone M*a* 293.
221. He says Qêng[a] will adopt him M*b* 304.
222. He is turned out by Qêng[a] and makes his thigh sore M*b* 306.
223. He takes his uncle's place, makes a deluge, and flies up into the sky M*b* 308.
224. He invites the fishes at night; in the morning he lets daylight into the house, shouts, and they become stones Tl 5.317; M*a* 316.
225. He causes the birds to fight against him; asks his sister Siwa's for her war-belt; he means her belt; he lets himself fall down, and crawls into the house without being hurt M 332.

In the version Tl*b* a number of independent stories appear incorporated in the Raven tale:

(A woman visits the ghost country Tl*b* 82.)
(Story of a Cannibal Tl*b* 89.)
(Fire Drill's son Tl*b* 94.)
(The Dog children Tl*b* 99.)
(The Wolf arrow Tl*b* 122.)
(Ga̧u'ō Tl*b* 124.)
(The woman who marries the Bear Tl*b* 126.)
(The woman who marries the Devilfish Tl*b* 130.)
(Garbage Man Tl*b* 132.)
(Origin of secret societies Tl*b* 133.)
(Men who become shamans by sleeping among driftwood Tl*b* 134.)
(Raven helps a man to win in gambling Tl*b* 135.)
(He learns a dance from the Grouse Tl*b* 139.)
(Story of men who are transformed into land otters and ducks Tl*b* 142.)
(People are told they will die successively, each at one point of land Tl*b* 144.)
(Child carried away by Man With A Burning Hand Tl*b* 145.)
(The boy who became strong Tl*b* 145.)
(The monster devilfish Tl*b* 150.)
(Origin of the woodworm crest Tl*b* 151.)
(The shaman called by the Land Otters Tl*b* 152.)

I believe this summary of incidents proves clearly that the Raven legend as a whole can not be considered as a well-organized cycle. So many versions have been recorded, that, if the single incidents which occur—particularly in the Tlingit and Haida series—were old and widely distributed parts of the Raven legend, they would be expected to appear in other forms of the tradition too.[1]

I believe a clearer insight into the character of the whole cycle may be obtained by determining the popularity of the various incidents according to the number of records made among various tribes and from various narrators. In the table on p. 583 are given the number of versions that have been recorded from each tribe. Naturally, when telling myths to a collector, the natives will tell those first with which they are most familiar, and which appeal more strongly to their imagination. In this sense the table will give us an impression of the popularity and relative importance of the various incident of the tale.

In a number of cases the character of the tales changes materially among the different tribes, as will be more fully illustrated in our discussions on pp. 621 *et seq.* Strongly aberrant types of tales that are not connected with the Raven cycle are indicated in the table by placing such versions in parentheses.

I have grouped all the Tlingit tribes together. Masset and Kaigani form a group by themselves. The Skidegate has been counted separately. Tsimshian and Nass form one group; Bellacoola, Haida, and Rivers Inlet, another group by themselves; and the Kwakiutl tribes south of Rivers Inlet have been grouped together.

In a study of this table it must be borne in mind that while the material for the Tlingit, Masset, Skidegate, Tsimshian, and Kwakiutl, is very full, that collected from the Bellacoola, Bellabella, Rivers Inlet tribe, Nootka, and Comox is much less exhaustive; so that further research might give us additional material for these tribes. These five tribes are represented principally by the records published in my "Sagen" (Boas 4). Besides this, I have used a manuscript collection from Rivers Inlet collected by me in 1897, the Nootka and Bellabella tales given in Appendix I to this paper, and the material contained in my discussion of the mythology of the Bellacoola (Boas 15).

[1] I have recently had an opportunity to discuss this matter with Mr. Shotridge, an educated Indian from Chilkat. He claims that among the Tlingit the Raven legend, so far as it refers to the creation, follows a regular sequence. Upon closer inquiry, he said that everything had to be created in definite order,—daylight before the world became inhabitable; water before fish could be produced; and so on. In answer to my question regarding the order of the other incidents of the tale, he claimed that they were told only to offset the serious parts of the tale, in order to entertain the listeners, and that there was no particular order in which these were told.

	Tl.	M.	Sk.	Ts.	BC.	K.	Nu.	Co.
Origin Tales								
1. The stealing of daylight	5	2	2	4	6	3	2	–
2. Liberation of the sun	4	2	2	5	1	–	1	–
3. The breaking-up of the moon	1	1	1	–	–	–	–	–
4. (a) Origin of fresh water	6	3	2	1	1	2	2	–
4. (b) Water in roots of alder trees	–	–	–	1	1	(1)+1	1	–
5. Origin of olachen	2	2	3	3	1	1	–	–
6. Origin of the tides (a)	3	1	2	1	(1)	–	–	–
6. Origin of the tides (b)	–	–	–	–	(1)	7	–	–
7. War on Southeast Wind	–	–	2	1	–	5	1	–
8. Origin of fire (a) Deer	1	–	1	2	4	2	4	1
8. Origin of fire (b) Bird	3	2	–	–	–	–	–	–
9. Origin of death (a) Stone and Elderberry	3	2	–	3	–	–	–	–
9. Origin of death (b) The Wren's request	–	1	–	–	1	–	–	–
10. The painting of birds	1	–	2	–	1	2	–	1
11. The origin of fog	2	1	–	2	–	–	–	1
12. Salmon made out of wood	–	–	–	–	3	1	–	–
13. The revived twin creates salmon	–	–	–	–	2	4	–	–
14. The offended Salmon Woman	3	2	1	2	4	4	–	–
15. Abduction of the Salmon Woman	–	–	–	–	4	4	–	–
16. Origin of soil	–	–	–	–	–	2	–	–
17. Origin of the months	(1)+1	–	1	2	–	–	–	–
Incidents Based on Raven's Voraciousness								
18. Origin of Raven's voraciousness	1	1	2	3	–	2	–	1
19. Raven kills the salmon	4	1	1	2	–	3	–	–
20. Why Crow and Raven are black	6	1	2	3	–	–	–	–
21. Cormorant's tongue torn out	3	1	2	3	1	3	2	–
22. The killing of Grizzly Bear	3	1	(1)	2	–	2	1	1
23. The killing of Pitch	1	1	–	2	1	3	–	–
24. Raven's beak torn off	3	2	1	2	–	1	–	–
25. Transformation of Bullhead	1	–	–	2	–	(2)	–	–
26. Stealing of seal from children, who play ball with it (a)	2	1	2	2	–	–	–	–
26. Stealing of seal from children, who play ball with it (b)	–	1	1	–	–	–	–	–
27. Raven swallowed by whale	3	1	3	–	–	1	1	2
28. Raven steals whale	3	–	2	1	–	1	–	–
29. Raven travels with Eagle. (a) Raven creates or takes a slave, who disobeys him	1	2	1	3	–	3	–	–
29. Raven travels with Eagle. (b) Slave eats food offered to Raven	1	2	–	3	–	–	–	–
29. Raven travels with Eagle. (c) Raven pretends to die, slave steals food	1	–	–	1	–	–	–	–
29. Raven travels with Eagle. (d) Raven kills slave	1+(2)	1	1	2	–	–	–	–
30. Raven gathers poor food; his companion, fat food	2	–	2	–	1	–	–	–
31. (a) Raven pretends to be a woman	2	3	1	1	–	–	–	–
31. (b) Raven kills and eats the seal (including Nos. 33 and 39)	3	–	1	–	–	–	–	1
32. Bungling host	(1)	(1)	1	2	2	4	2	1
34. Visit to Shadow Town	2	3	1	2	1	–	–	–
35. (a) Raven kills Deer with hammer	–	1	–	2	1	–	–	1
35. (b) Thrown into chasm	(2)	–	–	–	3	1	1	–
36. Raven steals salmon eggs	–	2	1	–	–	–	–	–
37. Raven steals sister's berries	–	–	–	–	3	1	1	1
38. Raven's gizzard torn out	1	–	–	–	–	1	–	1
40. Raven pretends to be dead	–	–	–	–	–	3	–	1

	Tl.	M.	Sk.	Ts.	BC.	K.	Nu.	Co.
Amorous Adventures								
41. He burns his sister's groins (*a*) Raven and the girls	–	1	1	–	4	5	1	1
(*b*) Raven's son carried away	–	–	1	–	4	2	–	–
42. Master Fisherman deserted	–	2	4	–	–	–	–	1
Miscellaneous Adventures								
43. War with Thunderbirds	–	–	–	–	4	6	1	1
44. Arrow of supernatural being	1	1	1	2	2	5	2	–
45. Invitation of sea monsters	3	–	–	3	–	1	–	1

The name of the Raven changes from tribe to tribe. While among the Tlingit the name Yēł is used throughout, the Haida, although identifying the being with Raven, call him NAñkî′lsLAS ("He Whose Voice Is Obeyed"). The Tsimshian also identify him with Raven, but they call him Txä′msEm. Among the Bellacoola I always heard the name Raven used, except in so far as he is identified with the ancestors of certain village communities. The Bellabella and Rivers Inlet tribes use the name He′mask·as ("Real Chief"). In Rivers Inlet, however, a second name, K!wēk!waxā′wē^{c} ("Great Inventor") also appears. This name seems to be used from here southward as far as the most southern Kwakiutl tribes. In northern Vancouver Island the two names, ME′skwa ("The Greedy One") and Ō′^{c}meäł (perhaps related to ō′^{c}ma, "chieftainess") appear. Among the southern Kwakiutl, Great Inventor or Ō′^{c}meäł is considered the elder brother of the animals, and among the Kwakiutl proper the myth develops in such a way that Great Inventor appears as the chief of the village of the Quadrupeds, while the Birds with their chief live in another village. The tale is localized in the old home of the Kwakiutl at Qā′logwis ("Crooked Beach"). The Nootka call him Qo″icin″mit', and localize his home at Yuquot, in the Mōwa′tc!ath^{a} territory.

In the region of the Gulf of Georgia, and extending northward as far as Bellabella, the Mink legends replace to a great extent the Raven tales. We have seen, however, that the Raven tale extends southward as far as the most southern Kwakiutl tribes. In fragments it may be recognized even still farther south. The essential traits of the Mink tale seem to me quite different from those of the Raven tale. In our discussion of the introduction to the Raven tale we shall see that there is apparently a close relation between the first incident of the Mink myth (his ascent to the sky) and the beginning of the Raven tale, in so far as both may be interpreted as Deluge legends. The exploits of Mink are, however, quite distinct in character from those of the Raven. Most of them deal with marriages of Mink and various kinds of beings and of his amorous propensities—a trait that is not so prominent in the northern tales. Never-

theless there is a considerable amount of confusion between the two cycles, as may be seen from the list of incidents common to the Raven tale and to the Mink tale that is given below. The Mink tales, more particularly the amorous group, are also related to the Coyote tales, but I shall not enter into this subject here.

INCIDENTS IN MINK TALES

1. Mink and the sun H 5.234; H ap 885; BC 95; BC 5.246; Ri 5.215; Ri MS; Ne 5.173; K 5.157; K 9.123; K 11.80; Sts Hill-Tout 5.345. See also BC 69, 102.
2. He marries Kelp K 5.158; K 9.127; K 11.117; Co 5.71; Sts 5.44.
3. He marries Frog Woman K 5.158; K 9.129; K 11.119.
4. He marries Diorite Woman K 5.158; K 9.131; K 11.122 [Barnacle Co 5.71].

4′. Kwa′tîyāt‘ marries the Pitch Nu 5.100; Co 5.71; Sts 5.44.

5. Mink wants to marry Sawbill-Duck Woman K 9.131; K 11.124.
6. He is deserted by his wife K 9.133.
7. He makes war on his friend Land Otter K 5.158; K 9.157, 494; K 11.127; Co 5.72; Ntl Teit 2.59; U 234.
8. Mink recognized as father of a child K 9.495; Nu 5.108; Co 5.73.
9. Mink kills the sons of the Wolf K 11.103 [son Co 5.75]; Se 57; Squ Hill-Tout 3.543.
10. He marries the princess of the spirits K 11.113.
11. Deer and Sawbill-Duck Woman K 11.135.
12. Mink and the Starfish Woman K 11.144.
13. Mink tries to make a mountain K 11.161.
14. He marries Fog Co 5.71.
15. He marries the Eagle Co 5.71; Sts 5.44.
16. Mink and the women Ne 5.172; Nu 5.108; Co 5.72.
17. Mink and the Holothuria Co 5.74.
18. Mink uses his grandmother's vulva for bait Co 5.74. See also N 121; Sk 362; Sk 363.
19. Mink and the hornet-nest Nu 5.109; Till 142.
20. Mink fights with the ghosts K 5.158; Na *a*, *b* 5.54; Sts 5.43; (Lil 302).[1]
21. Mink and the seal K 9.147.
22. Mink gets sea eggs K 5.159; K 9.137; K 11.140.

INCIDENTS COMMON TO MINK AND RAVEN TALES

23. Mink gets tides Ri 5.215; K 5.158; K 9.493; K 11.88, 94. See No. 6 in Raven list, p. 567.
24. Mink gets fire[2] K 5.158; Na*a*, *b* 5.54; Sts 5.43; (Lil 302). See No. 8 in Raven list, p. 567.

[1] See No. 24, below.

[2] The type of story of the Nanaimo, Lillooet, and Fraser Delta tribes is similar in form to the story of the origin of the tides among the Kwakiutl Ne 5.175; K5.158; Ne 9.229; K 9.493; K 10.278; K 11.88, 94.

25. Mink and Salmon Woman Ri 5.209; K 5.159. See No. 14 in Raven list, p. 568.
26. Mink swallowed by Whale Ne 5.171. See No. 27, p. 569.
27. Wolves steal Mink's gizzard Co 5.74 [musk-bag K 9.143]. See No. 38, p. 569.
28. Mink pretends to be dead K 9.135, 139; Co 5.73; Sts 5.33. See No. 40, p. 569; No. 217, p. 580. See also Wish 105.
29. Mink burns his sister's groins Co 5.71. See No. 41, p. 569.
30. Mink loses his nose-ornament Ne 5.173.
31. Steelhead salmon. See No. 19, p. 568.
32. Mink makes a slave. See No. 29, p. 569.
33. Southeast Wind. See No. 7, p. 567.
34. Bungling host. See No. 32, p. 569.

Transformer Myths

Still another cycle, that of the culture hero, extends northward as far as Bellabella.

INTRODUCTIONS OF TRANSFORMER TALES

Like the introductory parts of the Raven myth, those of the Transformer or culture-hero tales show considerable variation. Among the Kwakiutl the Transformer, who is called Q!ā'nēqē^{c}lak^{u}, and his brother, are sent down from heaven (in Dawson[1] 20; Ne 5.194) and are adopted by Heron and his wife the Woodpecker (Haiałī^{c}lak^{u}, Dawson 20), who own a salmon weir. Whenever the latter come home with salmon, they shout, "Enemies are coming!" The children discover this, and kill and transform the old people (Ne 5.194; Ne 9.187; Ne 11.185; Dawson 20, 21).

Among the Chilcotin the Transformers are the descendants of the dog who married a girl. The dog Lendix·tcux is recognized by the girl as her lover by the marks of her hands, which she covers with white paint, and which she presses on his back. She is deserted by the people. Raven insults her, but Magpie pities her. She gives birth to three pups, that play about in human shape when she is absent, while on her return they put on their dog blankets. She burns the blankets, and they remain boys, while the old dog succeeds in putting on part of his blanket. He becomes a being half dog, half human. The boys become expert hunters. The people return, and they give food to Magpie; while Raven is punished for his malice. Then the boys and the old dog set out and begin their work as transformers (Chil 7–9).

The tribes of the delta of Fraser River relate that the Transformers are children of the Black Bear (Sts 5.19; Sts Hill-Tout 5.360). This

[1] G. M. Dawson, Notes and Observations on the Kwakiool People of Vancouver Island (*Trans. Roy. Soc. of Canada*, vol. v, Section II, pp. 1–36. Montreal, 1888).

introduction is used also by the Lower Thompson Indians (U 218), and has been recorded as far east as Lytton, at the confluence of Fraser and Thompson Rivers (5.16; Teit 3.317). It is also referred to as belonging to the Lillooet of Fraser River (Lil 350), while most of the Upper Thompson Indians (Teit 2.42, Hill-Tout 1.195, Ntl Teit 3.315) and the Shuswap (5.1, Sh 644) lack this part of the introduction. Since most of the inland tribes state definitely that these Transformers came from the coast, it seems plausible that this introduction belonged originally to the region of the Fraser River Delta. The tale itself has a wide distribution and is often not connected with the Transformer cycle. Examples are K 5.168; K 11.15; Co 5.81; Ntl Teit 2.69; Lil 322; Sh 681; Kath 118; Takelma 117; Klamath 118.[1]

The Shuswap version, referred to before, shows certain indications of a relationship to the Chilcotin introduction. In the version 5.1 it is stated that a woman threw medicine on her three sons, who attained magical power; while the oldest one, whom she missed, became a dog. In both these versions the Transformers use a magical staff in their exploits (see pp. 610 *et seq.*).

Among the Quinault and Chinook a quite different formula is used as introduction. A woman is carried away by a Grizzly Bear. She has a son and a daughter. The Bear kills her brothers, except the youngest one, who burns the abductor and his son in their house. The brothers are revived, and on their way home they bathe in a lake. There the sister is transformed into a lake-monster. The daughter marries a chief.[2] Bluejay induces her to laugh, in consequence of which she becomes a cannibal. Her twin sons discover what she has done, and punish her. They become the Transformers (Chin 17; Quin 81).

Among the Comox (5.63), Cowichan (5.45), Squamish (5.56), and Puyallup of Puget Sound,[3] no introduction has been recorded.

In all these cases there are a number of Transformers. Among the Kwakiutl, Nootka, Quinault, and Chinook, they are twins. The Bear children of the interior, referred to before, are brothers, although in the related stories of the interior they are sometimes described as friends. Among the Comox the Transformer, who is called Kumsnō′ol ("Our Elder Brother"), is accompanied by Raven, Mink, and a bird, probably the Woodpecker. All along the Gulf of Georgia the Transformer is called Xäls, or, in reduplicated form, Xexals (Sts Hill-Tout 5.360). By the Nitinath he is called Alis (*Globus*, LIII [1888], 157).

In the Nootka introduction recorded by George Hunt (Nu ap 908), the Mucus Boy (see p. 734), who visits his father in the sky, becomes the Transformer and is sent down to our earth. In the Nootka version 5.98 no introduction has been recorded.

[1] A. S. Gatschet, The Klamath Indians (*Contributions to North American Ethnology*, vol. II, Pt. 1).
[2] The Quinault version begins here.
[3] Boas, "Zur Mythologie der Indianer von Washington und Oregon" (*Globus*, vol. LXIII, p. 154, 1893).

The following list gives the general character of the introduction as recorded in various areas:

1. Q!ā'nēqē^{e}lak^{u} and his brothers come down from heaven Ne 5.194; Ne 9.187; Ne 11.185.

2*a*. Woodpecker has two wives, Grizzly Bear and Black Bear; the former has no children; the latter, three sons and one daughter Sts 5.19.

2*b*. Red-Headed Woodpecker has two wives, Grizzly Bear and Black Bear; each has four children U 218.

2*c*. Magpie has two wives, Grizzly Bear and Black Bear; each has four sons Sts Hill-Tout 5.360.

2*d*. Temtli'psem has two wives, Grizzly Bear and Black Bear; each has four children Ntl 5.16.

3. Xäls comes down from heaven Cow 5.45.

4*a*. Four brothers Xais travel about Squ Hill-Tout 3.518 [Xais comes down from heaven Squ 5.56].

4*b*. Four brothers travel inland from the sea, Lake Lillooet, Lil 350.

4*c*. Three brothers Qoā'qlqał come up the river Ntl Teit 2.42.

4*d*. Four Transformers Qwo'qtqwał come up from the sea; Nicola Valley, Ntl Teit 3.315.

4*e*. Four brothers and a sister called A'tse'mêl come up from the sea Lil 292.

5. Xonē', no origin tradition, Puyallup, 154.[1]

6. Xonē'xone, no origin tradition, Chehalis, 155.[1]

7. Lē'esa (four brothers) and Kwelaā'llst, who is their aunt's grandson, live at Kamloops; three of the brothers are given power; one becomes a dog Sh 5.1; Sh 644; also Dawson [2] 31.

8. The sons of the Dog who had married a girl become the Transformers, and travel, accompanied by their Dog father Chil 7–9.

The following special incidents are mentioned in various versions:

9. Xexals, after a stay inland, comes down to Harrison Lake Sts 5.19; Sts Hill-Tout 5.360.

10. The youngest brother is the canoe in which the older ones travel Squ Hill-Tout 3.518.

11. The youngest is carried on the back of the elder brothers U 220; Ntl Hill-Tout 1.198; Ntl Teit 3.315.

12. The Transformers travel with Mink Sts 5.19; Sts Hill-Tout 5.360; Lil 292.

13. The youngest one wears a beaver cap Sts 5.19.

In connection with the present discussion it is not necessary to follow out the details of the introduction, which has no inner relation to the following Transformer tale.

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[1] *Globus*, vol. LXIII, 1893.

[2] George M. Dawson, Notes on the Shuswap People of British Columbia (*Trans. Roy. Soc. Can.*, *1891*, Section II, pp. 3–44).

TRANSFORMER MYTH OF NORTHERN VANCOUVER ISLAND

The most characteristic incidents of the Transformer legend of the Newettee division of the Kwakiutl are the encounters with ancestors of tribal subdivisions. Many of these have the form of contests, in which the ancestor is proved to be as powerful as the Transformer. The latter is throughout represented as unable to overcome the powers of the sacred winter dance. He represents the powers of the secular summer season. In a few cases the ancestors are transformed by him into stone or rivers. Most of these incidents are very brief. Following is a list of those that have been recorded:

1. Q!ā'nēqē^{e}lak^{u} meets Hë'lig·iliqala and Lō'łemaga at Q!ā'las 5.196; 9.199; 11.210; 11.195; Dawson[1] 21. See also 9.193.

   They throw their winter-dance power [woodworms 11.210] at each other [they have dentalia on their fire 11.210]. Q!ā'nēqē^{e}lak^{u} is afraid, and passes behind them 5.196; 11.195; 11.210: therefore there is a trail behind Q!ā'las 11.210. In 9.199 the same incident is referred to. It is simply stated that Q!ā'nēqē^{e}lak^{u} saw the red-cedar bark and woodworms, was afraid, and passed behind Hë'lig·iliqala. [A man shakes a blanket filled with diseases at him; he faints, and then passes behind, Dawson 21; see also 9.193.]

2. Q!ā'nēqē^{e}lak^{u} meets Ō'^{e}meał at Ǫē'^{e}ya [XudzEXsta'^{e}e 5.196] 5.196; 9.207; 11.222.

   They point with their first (fourth 11.222) fingers at each other, and each has a hole through his head. They are afraid of each other 5.196. They were of equal power 9.207. [Ō'^{e}meał had the hole in his stomach; Q!ā'nēqē^{e}lak^{u}, between his eyes. Q!ā'nēqē^{e}lak^{u} is afraid of Ō'^{e}meał 11.222.]

3. He meets Łexyā'lik·a^{e}layu and his sister ^{e}naxnai'silaogwa at Xusbalis; the two dance the winter dance; he is afraid, and passes by 5.197; also mentioned in 9.195.
4. He meets Kwē'xag·ila on the mountain XusE'la, wearing the grizzly-bear mask and dancing the fool dance 5.197.
5. He meets Ha'yilik·a^{e}wē at ŁE^{e}lā'd in Hardy Bay 5.197; 9.195; 11.223; 11.224; 11.196. See also 9.207; 11.229; Co 5.63.—11.227; K 9.453; K 10.100; K 9.480; K 5.167; 5.182.

   Ha'yilik·a^{e}wē dances, wearing a mask and an ermine headdress. Q!ā'nēqē^{e}lak^{u} lets the waters rise, but is unable to harm Ha'yilik·a^{e}wē. He throws him into a fire, but Ha'yilik·a^{e}wē sinks into the ground. Since Q!ā'nēqē^{e}lak^{u} can not overcome him, they become friends. He fills his river with salmon 5.197. [He sees Ha'yilik·a^{e}wē dancing with a large head-ring, is afraid of him, and passes behind him 11.196.] [Ha'yilik·a^{e}wē pushes a stick into his left side and lets the skin close over it. Q!ā'nēqē^{e}lak^{u} is unable to find this "sickness," and he is thus beaten by Ha'yilik·a^{e}wē 11.224.] [After passing Ha'yilik·a^{e}wē, he sees him in his canoe, singing a sacred song. Ha'yilik·a^{e}wē is thrown into the water and becomes a perch 11.223; 11.229.] In 9.207 the same story is told, but the name of the ancestor is not given. The person who is dancing in the canoe and singing is called the perch, and says that he has the greatest power of throwing supernatural powers into people. (See also p. 568, No. 25.) Hai'alik·a^{e}wē is also mentioned in 9.195.

[1] See p. 586, note 1.

The Comox incident of the Transformer's meeting with a shaman, who says that he is merely enjoying the fine weather and is then thrown into the water and transformed into a fish with stout body and thin tail, is presumably identical with this tale Co 5.63.

The incident of Q!ā'nēqē^{s}lak^{u}'s meeting with Yîx·ā'gEmē^{s}, as told in 11.227, is identical with one of the versions of his meeting with Ha'yilik·a^{s}wē. When they meet, Yîx·ā'gEmē^{s} is first transformed into a young sawbill duck, then he is retransformed into a man. Next Q!ā'nēqē^{s}lak^{u} is transformed in the same way. Then Q!ā'nēqē^{s}lak^{u} makes a deluge, which does no harm to Yîx·ā'gEmē^{s}'s house, the smoke coming out of the water. According to one version, Yîx·ā'gEmē^{s} also makes a deluge in return. Q!ā'nēqē^{s}lak^{u} becomes afraid of him and passes. The same incident is recorded in the Q!a'mtalał tradition K 10.100; K 9.453. Q!ā'nēqē^{s}lak^{u} meets Chief Q!a'mtalał. As soon as he looks at him, the chief's pile-driver falls into the water; but, owing to the chief's magical power, comes up again. Q!a'mtalał calks his house, because he knows that Q!a'nēqē^{s}lak^{u} is going to make a deluge K 9.453.

The same story is told of Mā'lēleqala, who built a house of large trees and calked the openings with clay. During the deluge he remained safe inside. After the water had subsided, his brothers hauled in drift-logs, which became their tribe. When Q!ā'nēqē^{s}lak^{u} meets him, he wears a head-ring of red-cedar bark, and is told that he shall be the first to receive red-cedar bark in the winter ceremonial 9.480.

The incident of the flood is also told of Ha'yilik·a^{s}wē without express reference to Q!ā'nēqē^{s}lak^{u}. It is said in this version that the deluge lasted for a whole year, and that the raven K!wēk!waxā'^{s}wē caused the flood to subside K 5.167. At another place in the Ō'^{s}meāł tradition a contest between Ha'yilik·a^{s}wē and Ō'^{s}meāł is told of, in which they point at each other with their fingers. Ha'yilik·a^{s}wē makes a hole in Ō'^{s}meāł's head, while the latter makes a hole in Ha'yilik·a^{s}wē's chest. Then Ō'^{s}meāł produces the flood, which leaves shells on the roof of the house. Ha'yilik·a^{s}wē throws these through Ō'^{s}meāł's stomach, a feat that Ō'^{s}meāł is unable to imitate. He makes, however, another flood, while Ha'yilik·a^{s}wē causes the smoke of his house to pass through the water. Then they throw each other respectively with the double-headed serpent and trees, and finally become friends 5.182.

6. Q!ā'nēqē^{s}lak^{u} meets Xatē'tsEn 9.3.

Analogous to this is also the meeting between Q!ā'nēqē^{s}lak^{u} and Xatē'tsEn. They treat each other to meat of the double-headed serpent. Then they transform each other unsuccessfully into fog and a crane, each resuming human shape immediately after the transformation. Next they race on Xatē'tsEn's playground, running first up a mountain, then down again, and then jumping into the canoe. Q!ā'nēqē^{s}lak^{u}'s belt comes off, and he falls into the water. Xatē'tsEn believes that he has vanquished him; but Q!ā'nēqē^{s}lak^{u} comes up again, and transforms a beaver and the watchman of Xatē'tsEn's salmon weir into stone.

7. Q!ā'nēqē^{s}lak^{u} meets Ts!ā'qamē^{s} K 10.167–171.

Q!ā'nēqē^{s}lak^{u} meets Ts!ā'qamē^{s}, and they try their powers. He points at him with his finger, and a hole appears under the eyes of Ts!ā'qamē^{s}. He heals himself, and performs the same trick on Q!ā'nēqē^{s}lak^{u}. The Transformer asks his companions to cut off the head of Ts!ā'qamē^{s}. They do so, and he comes back to life. The Transformer orders his companions to cut

open the belly of Ts!ā′qamē^ɛ and to take out his intestines, but he revives. He is thrown into the fire, and they can not kill him. They tie a stone on his neck and throw him overboard into the sea. He comes up again and walks back to his house. Ts!ā′qamē^ɛ tells Q!ā′nēqē^ɛlak^u that he will not be able to kill him. Then Q!ā′nēqē^ɛlak^u takes part of the neck-ring of red-cedar bark that Ts!ā′qamē^ɛ is wearing, and takes it to the house of the Salmon. This has the effect that frogs come to be in Ts!ā′qamē^ɛ's stomach. He takes them out and puts them on a rock.

8. Q!ā′nēqē^ɛlak^u meets Ma′tag·ila 5.197.

He meets a large bird, which takes off its dress and becomes Ma′tag·ila. They become friends, and he creates salmon for Ma′tag·ila in the river Ts!E′lxut in Hardy Bay.

9. Q!ā′nēqē^ɛlak^u meets Nō′mas 5.197.

He meets Nō′mas, the ancestor of the Ła′wits!is, who was the first one to use fish-lines made of kelp, which are employed in halibut fishing. Q!ā′nēqē^ɛlak^u makes friends with him, and creates salmon in his river.

10. Q!ā′nēqē^ɛlak^u meets NōmasE′nxelis 5.196; 9.207; 11.195; 11.221.

He meets NōmasE′nxelis, who sends his son to Xusba′lis. Q!ā′nēqē^ɛlak^u transforms him into a large stone on Hope Island. The grass on top of the stone is his hair. NomasE′nxelis's son had a house, in front of which a totem-pole was erected. Q!ā′nēqē^ɛlak^u tears it out and throws it into the sea 5.196. The same incident is briefly referred to in 9.207. In 11.195 it is merely told that Q!ā′nēqē^ɛlak^u sees the children of NōmasE′nxelis throwing wood-worms at each other and wearing large head-rings of cedar bark. For this reason he is afraid and passes them. In 11.221 the same incident is repeated. It is stated that Q!ā′nēqē^ɛlak^u transforms NomasE′nxelis's tribe into stones; that NōmasE′nxelis himself became a small island in the Bay of Newettee; that NōmasE′nxelis's children were performing the winter dance, throwing harpoons at each other, and that for this reason Q!ā′nēqē^ɛlak^u was afraid of them.

11. Q!ā′nēqē^ɛlak^u meets the ancestors of the Nimkish K 5.134; 11.228.

They give each other fat of the double-headed serpent to eat, but are unable to poison each other. Then Q!ā′nēqē^ɛlak^u tries to transform them successively into ducks, mountains, kingfisher; but every time they regain their human form. They are also unable to transform Q!ā′nēqē^ɛlak^u. One of these ancestors takes the name Gwā′^ɛnālalis. He thinks that on Q!ā′nēqē^ɛlak^u's return he may be transformed into a stone or a tree; but since stones are liable to break, and trees liable to decay, he wishes to become the Nimkish River. Then Q!ā′nēqē^ɛlak^u transforms him into a river, in which salmon go up. He throws away shellfish. For this reason there are no shellfish near the mouth of the river 5.134. Gwā′^ɛnālalis lies down on his back, and, according to his wish, is transformed into a river 11.228.

12. Q!ā′nēqē^ɛlak^u meets Mā′lēleqala, who is blind 5.199; 11.225.

By letting him dive four times he restores his eyesight. Then he names him 11.225. In 5.199 it is said that Mā′lēleqala was sick, and that Q!ā′nēqē^ɛlak^u cured him by passing his hand over his body. Finally he gave him salmon.

13. In the version 5.197 it is also stated that he met the ancestor of a number of other tribal divisions, but no details of these meetings are given.

A few longer stories are embodied in the Transformer legend, which I do not need to give here in detail. Most of these refer to marriages between the Transformer and the daughter of an ancestor, and will be treated at another place, in connection with the discussion of the Test theme (p. 794). The most important of these stories are the following:

14. He marries the daughter of Gwā′ᵉnālalis 5.197; 9.195; 11.196; Dawson 21.
15. His encounter with Qa′mxulał 5.199; K 11.3.
16. His marriage with the daughter of Dzā′wadalalis K 9.455; K 10.94; 11.229; K. 5.135. [In the last-named passage the story is told of G·ī′i, the son of Gwā′ᵉnālalis. This, however, is probably a mistake, since Q!ā′nēqēᵉlakᵘ is often called G·ī′i.] Nu ap 909.

    As incidents of the Dzā′wadalalis story appear a number of transformations. All of these are supposed to have taken place on Q!ā′nēqēᵉlakᵘ's journey up Knight Inlet.

17. In return for a warning he gives to a man mussels or fish K 5.135; K 9.456; K 9.457; K 10.94; 11.230–232.

    At L!ekwē′tē he throws four mussels ashore, and ordains that there shall always be many mussels 11.230. At G·iō′xᵘ he is kindly received and puts mussels and roasted salmon [fish 9.456] into the water 10.94. At the same place he throws roasted sockeye salmon into the water, which are given to the Łā′wits!is 11.231. At Ha′nwade he throws boiled salmon ashore 9.457. At Ā′x·atbēᵉ he puts mussels and roasted salmon into the water 10.94; 11.232.

18. At Qwā′xem he is not received so kindly, and for this reason he places poisonous clams on the beach K 5.135.
19. In Lālemaxä′es he throws a piece of whale meat out of his canoe. It becomes stone K 5.135.
20. At Alert Bay he throws his clothing out of the canoe K 9.456.

    It is transformed into the numerous islands between Vancouver Island and Knight Inlet. He throws his comb on the mountains, and it is transformed into trees.

21. He throws something out of his canoe, which becomes the deer K 9.456; K 10.94; 11.229.

    At Dā′qōs he is unkindly received by the people, whom he first transforms into birds, then into deer 10.94; 11.229.

22. At Q!walā′d a person tells him that when trying to marry Dzā′wadalalis's daughter he lost his hair and his face was cut. This person is transformed into a mountain K 9.457.

23. He meets the Geese K 9.457; 10.95; 11.233. See also H ap 883.

At Ā′snak·!a he meets people digging roots. He lands at L!ā′qwaxstelis, where Geese and Ducks are steaming roots. They are blind, and scent him. He inquires what they are steaming; and they tell that they have no roots, but something that Raven eats, in their wooden kettles. He spits on their eyes and restores their eyesight 9.457. In the versions 10.95, 11.233, he takes away the food of the old women who scent him, and then restores their eyesight. They are Geese, who then give him advice. The same story is told as an incident independent of the Transformer marriage by the Bella-bella, H ap.

24. He meets the Ducks 5.202; 9.203; K 10.95; 11.215; 11.234; Dawson 20. See also Ts 1.175; Ts 4.275; M 498; Sk 338; Hai 6.73; BC 5.263; K 5.135; Nu ap 907; Nu 5.118; Co 5.65; Se 44; Na 5.55; Sts 5.38; Sts Hill-Tout 5.354; Ntl 5.18; Sh 711; Chil 46.

The same incident is repeated at O′balis 5.135; at Gu′myāde 10.95, 11.234, In this case the blind women are Mallard Ducks. This incident occurs also separately in 5.202 as part of the Q!ā′nêqē^{d}lak^{u} tradition, but not incidental to his journey up Knight Inlet. In the same way it occurs in Dawson 20. where a number of women are said to cook eel-grass.

After this follows the story of the Transformer's encounter with Dzā′wadalalis's daughters and his contest with his father-in-law.

In 9.204 and 11.215 it occurs independently, the women cooking the roots being Mallard Ducks.

The incident of the blind women who are identified as birds occurs in many different combinations on the North Pacific coast. A group of tales of this type will be found discussed on p. 842. These versions belong to the Haida of Skidegate and Masset, to the Tsimshian, and to the Nanaimo. In another connection the story occurs in the delta of Fraser River and among the Thompson Indians.

A youth meets two blind sisters roasting roots. When the one passes a dishful to the other, the youth takes it away from her. The sisters say, "The son of the brother and sister who burnt themselves must be here." The boy is on his way to marry the daughter of the Sun, and they give him advice Sts 5.38. The same is told of the youth who went in search of a new head, Sts Hill-Tout 354.

Among the Comox the incident occurs in the story of the young man who made a chain of arrows and went up to marry the daughter of the Sun. Two brothers who have gone up to the sky meet a number of blind women sitting around a fire, boiling some kind of plant. The elder brother steps on the blanket of the woman who is distributing the food, and the younger one takes away the filled dishes. When they find out that there is somebody there, they request that their eyesight be restored. The brothers chew roots and spit on their eyes. The women regain their eyesight and fly away in the form of ducks. The elder brother retains the one whose blanket he is holding, and obtains advice from her. In this case, as in the stories treated on p. 843, the next person met with is the Crane, who also assists them Co 5.65.

Among the Nootka the story is told of the Mucus Boy, who makes an arrow-chain, goes up to the sky, and finds the Snail women in their house, who are roasting clover roots on stones. They are blind. He takes away their roots. He restores their eyesight by rubbing their eyes, and they advise him how to obtain the daughter of the chief of the Sky Nu 5.118.

The Nootka have the incident in a story of a visit to the sky Nu ap 907.

Among the Kwakiutl the story belongs to the Dzā'wadalalis tale, and has been referred to before K 5.135.

The Bellacoola tell the same story of a boy who flies up to the sky in the form of a plume. There he meets a number of blind women who boil roots. They smell the young man. He spits on their eyes and restores their eyesight. They are the ducks. He takes away their keen sense of smell, throws them down, and ordains that they shall be used for food BC 5.263.

Among the Seshelt the incident has been recorded in a somewhat composite story, which contains certain elements of the Coyote tales. A man sends his son to climb a tree which stretches up to the sky. Thus the youth reaches the sky land, and meets two blind women who are preparing food. He takes it away three times; and one of the old women asks him if he is her grandson. He puts medicine on the eyes of the women and restores their eyesight Se 44.

Coyote's son meets two old women, the Grouse, in the sky. The one says, "I smell something bad." He becomes angry and throws them away. They become birds Ntl 5.18.

A similar incident told of a blind man forms part of the Wa'walis story BC 5.258, Chil 46 (see p. 848).

It will be seen from this list that in the majority of cases this incident is placed in the sky. In the GunaxnēsEmg·a'd story it is placed on the bottom of the sea (see p. 842).

25. He reaches a blind woman who is making a canoe K 9.458; K 10.96; 11.235; Sts Hill-Tout 5.343; Sts 5.29; Sts Hill-Tout 5.354; Squ Hill Tout 3.542; Lil Hill-Tout 6.187; U 284.

Her child is in a cradle. He pinches it and makes it cry. This causes the woman to cut through the sides of the canoe. He restores her eyesight.

In the preceding list I have not enumerated the incidents that refer to the Transformer's brother and a few explanations of natural features and transformations into rocks that form part of the legend.

26. He kills the double-headed serpent 5.195; 9.193; 11.192.

After leaving their parents (see incident 1, p. 588, also p. 586), Q!ā'nēqē^{ē}-lak^{u} and his brother meet a double-headed serpent, which Q!ā'nēqē^{ē}lak^{u} kills. He uses its skin [dorsal fin 11.192] for a belt; its eyes, for sling-stones 5.195; 11.192. They meet the thunderbird eating a double-headed serpent. Q!ā'nēqē^{ē}lak^{u} takes the serpent's back as a belt, the eyes as sling-stones 9.193.

27. At K!wā'^{ē}nē^{ē} (Cape Scott) he kills four whales, using the serpent's eyes as sling-stones 5.195; 9.193; 11.193; Dawson 20.

He carries them ashore by their tails. Their backs and blow-holes may still be seen 5.195. He kills two pairs of whales with his sling, using the eyes of the double-headed serpent as sling-stones, and then telling the serpent to come to life in order to kill the whales 11.193. He kills whales for his younger brother, Dawson 20.

He makes a house of small sticks for his brother [of dirt 9.193; of toilet-sticks 11.192], sprays water on the house, and it becomes large 5.195; 9.193; 11.192.

Then he begins his migrations, on which he meets the ancestors of the various subdivisions of the tribes.

28. He returns to K!wā′ᵉnēᵉ 5.199; 11.207; Dawson 20, 21.

After marrying the daughter of Gwā′ᵉnālalis (incident 14), he returns to K!wā′ᵉnēᵉ, where he finds his brother dead, and revives him by means of the water of life 5.199. In 11.208 he uses the chamber-vessel of Gwā′ᵉnālalis's daughter, in order to revive his brother. The incident is also mentioned in Dawson 20, 21.

29. He carves men who become alive 5.199.
30. He marries the daughter of a chief in the land west of the ocean 5.199.
31. He kills the water monster 5.196; 9.201; 11.217; Dawson 20; Co 5.64; Chil 46; BC 5.258. See also Takelma[1] 39.

At Ǫō′sēᵉ he finds a deserted village, in which a girl is the only person alive. The others have been killed by a water monster. Q!ā′nēqēᵉlakᵘ requests the girl to get water for him, and makes her go, notwithstanding her objections. He gives her his belt made of the double-headed serpent to wear. She is swallowed. The serpent comes to life and kills the monster. The body of the monster bursts open, and the ancestors of the Koskimo come out. They first walk in "a one-sided manner," but are set right, Dawson 20. A boy alone survives. When he is swallowed, Q!ā′nēqēᵉlakᵘ causes the serpent to come to life, which kills him. The bones of the Koskimo are vomited up by the monster, and are sprinkled with the urine of Q!ā′nēqēᵉlakᵘ's wife 11.217. An old man, Nau′etsâ, and his granddaughter, live in the last house of the village. When the monster has swallowed the girl, Q!ā′nēqēᵉlakᵘ beats time, and causes the serpent to come to life. They are revived by means of the water of life 5.196. In 9.201 only a child is alive. The bones of the Koskimo are put together in the wrong way, and therefore some of them limp after being revived with the water of life.

The Comox have an analogous tale. The only survivors are an old man and his grandson, who drink fish oil in place of water. The Transformer covers his body with red-hot stones, goes down to the water, and when the monster, which has the form of a devilfish, touches him with its suckers, these drop off. The Transformer cuts it up, throws it about, and transforms it into squids. The stomach is transformed into a stone; the head becomes a whirlpool near Cape Mudge 5.64.

Among the Bellacoola the same story occurs as part of the Wa′walis tale. Wa′walis enters a house in which a blind man is boiling deer meat. Wa′walis restores his eyesight by spitting on his eyes. The people of the village have been devoured by a sea monster. Wa′walis sends a slave to get water. The slave is devoured by the monster, which Wa′walis kills by moving his staff towards it. He takes out the bones of the people and revives them BC 5.258. It occurs in the same connection among the Chilcotin Chil 46.

[1] Edward Sapir, Takelma Texts (*University of Pennsylvania, The Museum, Anthropological Publications*, vol. II).

32. He meets Mouth Body 5.202; 9.205; 11.220; 11.249; Dawson 20, 21; Co 5.63.

A person covered with mouths rolls about on the beach. The Transformer passes his hand over the body, and only one mouth remains (all versions). This story occurs also among the Comox. The Transformer changes him into a stone 5.63. In the version 11.249 a story of the marriage of Mouth Body with a chief's daughter is added.

33. A depression in a bowlder at K!wa′ᵉnēᵉ is Q!ā′nēqēᵉlakᵘ's footprint 5.202; Dawson 20.

It is said that his other footprint is on the island Hē′ɩas (Cox Island) 5.202; Dawson 20. Other stones are shown as his eyes. If sand is thrown into the right one, an east wind will spring up; if thrown into the left one, west wind 5.202. To put the foot into his footprints brings misfortune or death, Dawson 20.

34. A hole in a rock at K!wa′ᵉnēᵉ was made by Q!ā′nēqēᵉlakᵘ 5.203.

He threw many people into the hole, and for this reason blood comes out of it up to this day.

35. A stone at Newettee Bar is a person transformed by Q!ā′nēqēᵉlakᵘ 5.196.[1]

36. Q!ō′mg·ustâɛls of the Xō′yalas and his attendant are transformed into stones 9.335; 10.378.

37. Q!ā′nēqēᵉlakᵘ obtains fish 5.194; 5.202; 9.191; Nu ap 908. See also BC 5.261; Co 5.93; Lil 297, 354, 355; Lil Hill-Tout 6.202; Squ Hill-Tout 3.534; Ntl Teit 2.52; Ntl Teit 3 367; U 231 (also Ntl 5.17; Wish 141; Wasco 261).

Q!ā′nēqēᵉlakᵘ and his brother are reborn by Dzā′dzaẋwītɛlāga (Olachen Woman). They borrow her blanket, dip a corner into the water, which at once is full of fish. The mother then returns into the fish country 5.194.

Q!ā′nēqēᵉlakᵘ bets Dzā′dzaẋwītɛlāga's blanket against the lance of the bird Ts!ātsɩo, and loses. The bird dips the corner of the blanket into the water in Knight Inlet: therefore there are great quantities of fish there 5.202. Ts!ātsɩo plays with Dzā′dzaẋwītɛlāga. She wins his blanket. Q!ā′nēqēᵉlakᵘ forbids her to go to the beach. She asks him to call the herring, and he allows her to go down to the beach, and calls the herrings 9.191.

Q!ā′nexenaxᵘ comes down from heaven wearing a blanket in which he carries salmon and olachen. He puts all the olachen and two salmon of each kind into the river of Knight Inlet: hence olachen run only in this river, and there are all kinds of salmon, Nu ap 908.

On Fraser River this incident occurs as part of the story of the deserted boy who exchanges his blanket for that of the Sun. When the Sun blanket is dipped into water, shoals of fish appear Co 5.93.

The Sun places the fringe of his robe in the water, and a fish is caught on each tassel Lil 297. The Sun gives to the boy his robe and teaches him how to make fish traps Lil 354. The Sun gives to the boy his blanket made of

[1] This may be identical with No. 10, p. 591.

mountain-goat wool, and tells him to dip the fringe four times into a lake. Each time he does so some kind of fish becomes very numerous. Then he teaches him how to make fish traps Lil 355. The Sun gives to the boy his blanket, and tells him that when a corner is put into the lake there will be at once shoals of trout. The deeper the blanket is dipped into the water, the more fish there are Lil Hill-Tout 6.202. The Sun gives the youth his blanket, and tells him that when he dips the corner into the water there will be shoals of herrings. If he should dip too large a part of the garment into the water, the fish would choke the river Squ Hill-Tout 3.534. The Sun purchases the blankets and gives in return valuable presents Ntl Teit 2.52, Ntl Teit 3.367, U 231. The Sun gives the boy a lucky bow in exchange for the blankets Ntl 5.17. A deserted boy is given plenty of fish by the daughter of a water spirit. The many-colored magpie blanket is mentioned here, but it is not definitely stated that the fish was received in exchange for this blanket, Wish 141. The same story is told in another version, and here it is mentioned that the magpie blanket is exchanged for a mountain-sheep skin, Wasco 261. The magical blanket occurs also in a Bellacoola story 5.261.

38. In the Nootka version we find the general statement that the Transformer gives to the tribes their languages, and that he distributes berries, shellfish, and fish 5.98.

TRANSFORMER MYTHS OF THE WEST COAST OF WASHINGTON

1. At Neah Bay the Transformers find dogs, which they transform into men who become whalers Quin 84. They do not succeed in making them talk the Quinault language. He teaches the people at Neah Bay to fish, Quilleyute, Farrand MS.
2. At Quilleyute the same happens. The men are also given dip-nets for smelts. They do not succeed in making them talk the Quinault language Quin 84. At Quilleyute the Transformer changes two wolves into people, and tells them that poor people are to have each one wife; chiefs, several, Quilleyute, Farrand MS.
3. At Hoh River he finds miserable people, who have only dip-nets. He helps them, Quin 84. At Hoh he finds people walking upside down, carrying their heads between their legs. He sets them right, Quilleyute, Farrand MS.
4. At Queets River there were no people. He rubs cuticle off his arms, which he transforms into people. He gives them nets and salmon-spears, Quilleyute, Farrand MS; Quin 84; Chin 20.

4′. Coyote meets a man whose feet are tied together, who moves by turning somersaults, and who stands on his head. He sets him right, Wish 25.

5. The Transformer is swallowed by a monster Quin 84; Chin 20. See also Kath 107.

Kwĕmō′lēlĕn (one of the Transformer brothers) sees the tail feathers of an eagle floating in Raft River, goes to get them, and is swallowed by a monster. Misp′ (the elder Transformer brother) throws hot stones into the river until it boils, spears the monsters, and finds his brother in the largest one. He

can not revive him, and transforms him into a duck Quin 84. The younger brother shoots a double-headed swan. When he swims out to get it, he is swallowed by a monster. The elder brother throws red-hot stones into the lake, making the water boil. When the lake is dried, he cuts all the monsters, and finds him in the last and smallest one. He blows water on his brother and revives him Chin 20. This incident is also found in another connection in Kath 107.

6. At Quinault he finds people provided with all kinds of implements and weapons Quin 84. The Transformer ordains that blue-back salmon shall be caught at Quinault Chin 20.
7. At Copalis he sees a man walking upside down on his hands being pulled into the water by lice. He is turned right-side up, and a comb is given to him Quin 85.
8. At Copalis River people walk upside down, and have only small flounder-spears and short digging-sticks. He turns them right-side up, and tells them that they shall always dig clams and live on small fish Quin 85.
9. At Oyhut he finds people walking upside down, with short digging-sticks, and using their heads as hammers. They are turned right-side up and given stone hammers Quin 85. At Oyhut he transforms two dogs into people, Quilleyute, Farrand MS.
10. He meets a person who dances, paddle in hand, in his canoe, in order to catch flounders, which jump into the canoe while he is dancing. He gives him a dip-net, and shows him how to catch flounders Chin 20.
11. He meets a person whose house has no roof, and who shoots the rain. He shows him how to build a house Chin 20.
12. He teaches man how to paddle Ne 5.202.

    Although this tale has been recorded from Newettee, it belongs distinctly to the present group. A man paddles with arms crossed over the back; a woman, with arms crossed over the chest and the paddle held under the arms. He shows them how to paddle.

13. He carves man and woman out of wood, and brings them to life by breathing on them Nu ap 913.
14. They kill the monster woman Chin 21; Quin 82; Se 49; U 252; Lil 370.

    A monster woman kills children by swinging them and throwing them down a cliff. The Transformer asks her to let their dogs fight. Her dog's name is Head-Eater. Their dog is called Flint-Eater. The latter cuts off the head of the monster woman's dog (see No. 3, p. 611). One of the Transformers asks to be thrown down. He tells children who stand below to say, "Return to the land!" Then she swings him and throws him down. He is not hurt. He revives the children below who had been killed by the woman. He takes her by the hair, swings her around five times, and throws her down. The children stone her and cut her to pieces. Her hair is thrown inland; her legs, south of Columbia River; her ribs, up the river. *There-*

fore the inland people have long hair; the tribes south of Columbia River, strong legs; and the inland people, bandy legs Chin 21.

They meet an aunt who swings children and dashes them against a rock. The elder brother rubs the younger one's face with a plant to make him look pale. The woman wants to swing the younger one, but the elder one asks to be taken in his stead. He orders the children down below to shout, "Go and come back!" He lands on his feet. Then he throws his aunt and kills her. In her belly are found the bones of children whom she has eaten. Some he revives, but others he can not revive. *Therefore some people die today.* The same incident is repeated. Next they meet another aunt who plays with children, who are required to walk slowly towards a stick. When the child laughs, the woman kills and eats it. The Transformer wins, kills the aunt, and frees the children. They meet another woman who kills children pretending to tattoo their chests. She can not pierce the skin of the Transformer, who kills her Quin 82.

A similar incident is recorded in the Eagle and Owl story recorded by Hill-Tout Se 49. Eagle and Owl marry two sisters. Eagle marries the elder one. His son is Frog. Owl marries the younger one. His son is a human being. The husbands are captured by a female ogre, Yanēxēmēkwon. The women search for them, and after various adventures reach the house of the ogre. She plays with them sliding down a mountain which ends in a precipice. The sisters fasten themselves by means of a magic line, and when they reach the precipice spit out red and white paint, which the ogre mistakes for blood and brains. The story then continues with the killing of the ogre (see pp. 762 *et seq.*).

The same story is told by Teit. In one version collected among the Lower Thompson it is told that the two girls marry Owl and Eagle. Owl's child is a Frog. The husbands are taken away by an ogre, Xe'niax, with whom the women have a fight at the edge of a cliff. The Frog child always pushes back the women when they are about to fall. Finally the Frog throws down Xe'niax, who, however, is not killed U 252.

In the Lillooet tale the husbands are Horned Owl and Golden Eagle. The son of the former is the Deer; the daughter of the latter, Frog. The husbands are taken away by the ogre Komaksti'mut, who challenges the women to slide down a mountain. The women spit out red and white paint and escape Lil 370.

15. The Transformers become stone at the mouth of Columbia River Quin 85.

A few tales are common to Vancouver Island and Washington, and have even penetrated up the Fraser River into the interior. These refer principally to the creation of animals.

16. Origin of the deer H ap 883; Ne 5.200; Ne 9.201; Ne 11.211; Ne Dawson 20; Co 5.64; Nu*a* 5.98; Nu*b* ap 912; Squ 5.56; Squ Hill-Tout 3.518; Cow 5.46; Puyallup, 155;[1] Sts Hill-Tout 5.361; U 227; Quilleyute, Farrand MS; Quin 84; Chin 20.

Among these the story of the origin of the deer is by far the most widely distributed. Seventeen versions have been recorded. The essential incident of this story is the meeting between the Transformer and a man who is grinding his knife on a stone. On being asked what he is doing, he replies that he is

[1] *Globus*, vol. LXIII.

sharpening his knives in order to kill the Transformer, who then examines the knives, pushes them into the head of the man, tells him to turn around, puts the dust of the whetstone on his rump, and transforms him into a deer. (He makes two cuts in the man's head, out of which antlers grow, and smears his rump with the dust, Ne Dawson 20.) In the Nootka version Nu*a* the man is told to shake his head and to put his hands on the ground. In Nu*b* he puts the shell knives in the deer's head, and slaps it on each side. Then Deer is sent to the woods. In the Cowichan version the man is making arrows with shell points. In one Squamish version (5.56) he is sharpening shell knives. Nothing is said about the use of the dust of the grindstone. In the Squamish version recorded by Hill-Tout he makes arrows. The Transformers pull his ears long, pull his arms out, push one of the bones on which he is working into his feet, then they clap their hands and make a noise like a deer, upon which the transformation takes place. The deer runs too fast, and is called back. The Transformers knock the hoofs of his hind legs together several times, clap their hands, and send him off again. In the Puyallup version the bone is also pushed into his legs. In the StsEē'lis version recorded by Hill-Tout the man grinds bone on a rock. His legs are struck with a grizzly-bear skin and he becomes a deer. Among the Quinault the man is grinding shells for knives. He gives three to the Transformer, who claps one on each side of the head for ears, puts him on all-fours, turns him round, and fastens one behind as a tail. He tells him to run into the woods, but to look back from time to time. Therefore the deer behave that way nowadays Quin; Chin; Quilleyute. Among the Utā'mqt the man is grinding a stone knife, which is put on one side of his head.

17. Origin of land otter, mink, marten, bear, and raccoon H ap 883; Ne 5.200; Ne 9.203; Ne 11.213; Nu ap 910.

Analogous to these are stories of the origin of land otter (Ne 11.213; Nu ap 910), marten and bear (Nu ap 911), mink (Ne 9.203; Ne 11.214; Nu ap 913), and raccoon, who makes a spear with rings (Ne 5.200; Ne 9.203; Ne 11.212; Nu ap 910). In all of these the Transformer pushes a spear, with which the person intends to kill him, into the enemy's rump. The Bellabella data contain no details H ap.

18. Origin of the beaver Nu 5.98; Nu ap 911; Quilleyute, Farrand MS.

Related to these is also the story of the origin of the beaver, who was a man who was preparing a broad-bladed knife to kill the Transformer. The knife is made into its tail.

19. Origin of the Woodpecker U 226.

To this group belongs also the origin of the Woodpecker, who is a transformed man who is using his adze.

20. Origin of the Crane Squ Hill-Tout 3.519 (see No. 65, p. 605); Ne 5.201; Nu 157;[1] Co 5.64. See No. 67, p. 606.

The Bellabella version contains a few peculiar elements:

21. Q!ā'nēqē^{s}lak^{u} passes his hand over the body of the semi-human Killer Whale, who becomes a man and a member of the Killer-Whale Clan H ap 883.
22. He creates the dog and gives it to man H ap 883.
23. He names people and animals H ap 883.

[1] *Globus*, vol. LIII (1888).

A prominent incident of these Transformer tales relates to the readjustment of sexual organs. It is common to the Kwakiutl, Nootka, and Fraser Delta tribes.

24. Q!ā'nēqē^{s}lak^{u} (Xäls Sts 5.23) removes the sexual organs from the forehead to their present place Ne 5.202; Ne 9.205; Ne 11.216. See also Nu*a* 5.108; Nu*b* ap 913; Dawson 20.
25. Xäls removes sexual organs of a woman from her chest, and makes new ones, first of bird-cherry (?) bark, then of deer sinew Sts 5.23. See No. 70, p. 609.

TRANSFORMER MYTHS OF THE GULF OF GEORGIA AND FRASER RIVER

Parallel to the tales of the encounters between the Transformer and the ancestors of tribal divisions are the numerous incidents of the transformation of ancestors and other individuals into plants and animals, which are characteristic of the tribes inhabiting the coast of the Gulf of Georgia.

1. At Mā'le the Transformer meets PäpqEltEl, is burned by sparks, goes to the river, where he is pulled down by the devilfish, until, at the request of the Transformer's sister, he is restored. PäpqEltEl is transformed into flag Sts 5.19.
2. Pētx·El is an old man with red hair. He is transformed into a small snake Sts 5.22.
3. A man hides a rattle behind his back, and is transformed into a rattlesnake Sts 5.22.
4. An old man who does not want to travel is transformed into a fish that does not go down to the sea Sts 5.23
5. An old man with white hair and long nails, who poisons people by means of his excrement, is transformed into a newt whose excrements are poisonous Sts 5.23.
6. A man eating raw fish is transformed into a fish hawk Lil 296.
7. A thief is transformed into a bluejay Cow 5.46.
8. The Transformer makes elk, bear, and ducks Cow 5.46.
9. Q'ē'seq of Qua'mitcan becomes a lake-being, and trout are created in the lake Cow 5.47.
10. Aiuwāluχ of Pā'pk'um becomes a mountain goat Sts 5.27.
11. IālEpq'ē'lEm, the ancestor of the LEq'āmEl, covers himself with wood-ashes and becomes a sturgeon Sts 5.25.
12. SqElē'yil of Māçχui and son become beavers Sts 5.25.
13. QalE'tsEmEs of Quā'antEl has a daughter, who marries first the hammer, then a dog. QalE'tsEmEs is transformed into a badger Sts 5.25.
14. By clapping of hands the shaman Sqqāq is transformed into a bird Squ 5.56.

15. The Transformer paints all the birds and blackens Raven, who wants to be made beautiful Co 5.64; Chilliwack, lower Fraser River, Hill-Tout.[1]
16. A man who whistles and makes a spear is thrown into the water and transformed into a whitefish Lil 295; Ntl Teit 3.331. A man with small mouth and big stomach is transformed into the fish spā'ltsEp Sts 5.22.
17. The Transformers are afraid of a shaman, who is then thrown into the water and transformed into a codfish Ne 11.223; Ne 9.207; Co 5.63 (see pp. 589, No. 5; 685).
18. The brother of a shaman on Harrison Lake is transformed into a seal Ntl Hill-Tout 1.215.

One of the most characteristic traits of the Transformer tale around the Gulf of Georgia and in the adjoining parts of the interior are transformations of individuals into stones of remarkable shape. In this respect there is a certain similarity to the Raven tales Nos. 89–93, 96,[2] of our list. They differ, however, from the northern tales, in so far as in almost all cases individuals, and very often ancestors of village communities, are transformed. Following is a list of incidents of this kind:[3]

19. People look at the Transformers through cracks in rocks and are transformed into stones. Among these are mentioned a Swan stone, a Hat stone, a Whale stone Sts Hill-Tout 5.360.
20. Tsō'lsīE, who is spearing seals, becomes stone Sts 5.24; Sts Hill-Tout 5.361.
21. People cooking salmon-heads become stone. The boiling water is transformed into Harrison Hot Springs Sts Hill-Tout 5.361.
22. Two novices are transformed into stone Sts Hill-Tout 5.361.
23. Waves of Harrison Lake are transformed into stone Sts Hill-Tout 5.361.
24. Nose, arms, heart, of a shaman, become stones Sts Hill-Tout 5.361. Sx·äi is given blood to smoke; and his tongue, stomach, arms, leg, head, become stone Sts 5.21.
25. One Leg, whose harpoon is stolen by the Transformers, is changed into a stone which controls the wind Sts 5.23.
26. Skaiya'm (the wolverene) is transformed into stone Lil 294 (see No. 64, p. 605).
27. T'ēxulā'tca, the ancestor of the Tc'ilexuē'uk, is first transformed into a wild carrot, then into a salmon, a mink wearing a feather, and finally into a stone Sts 5.26.

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[1] Hill-Tout, Report on the Ethnological Survey of Canada (*Report of the 72d meeting of the British Association for the Advancement of Science*, p. 368, Belfast, 1902).

[2] See p. 574.

[3] The various tales belong to the different village communities of Fraser River, but happen to have been recorded among the StsEē'lis and Squamish. They have been indicated accordingly, although not quite properly, Sts and Squ.

28. Qultē′meltx̣, the ancestor of the Sqauelitsq, is transformed into stone Sts 5.27.
29. Xä′latca, the ancestor of the Pɛlā′lx̣, is transformed into stone Sts 5.27. A "witch" of the Pɛlā′lx̣, and her basket containing urine, are transformed into stone, Pɛlā′lx̣, Sts Hill-Tout.[1]
30. Āultē′n, the ancestor of the Siyit'a in Sx̣uhā′mɛn, catches salmon, deer, birds, in nets; lies down on his back with legs drawn up, and is transformed into stone (the elk into a star Sts 5.20; see No. 61, p. 604) U 227; Sts 5.20.
31. Man whose feet sink into a rock, and his footprints, are transformed into stone U 227.
32. Woman giving birth is transformed into stone U 228.
33. Gamblers are transformed into stone U 228.
34. Two friends, one of them running up hill, are transformed into stone Cow 5.45.
35. Bathing woman and man on shore are transformed into stone Cow 5.45.
36. The Transformer's canoe, and stake to which the canoe is tied, are transformed into stone Cow 5.47.
37. Qoā′lawāisit makes fire to burn the Transformer, who hides in wood. The Transformer escapes, and Qoā′lawāisit is transformed into stone Co 5.63.
38. Three men at Fort Douglas are transformed into stone Squ Hill-Tout 3.523.
39. A sturgeon coming down hill is transformed into stone Squ Hill-Tout 3.523.
40. A whale is transformed into stone Squ Hill-Tout 3.523.
41. Two men in a canoe are transformed into stone Squ Hill-Tout 3.523.
42. Man holding a spear is transformed into stone Squ Hill-Tout 3.523.
43. A man and his wife are transformed into stone, Chilliwack, Lower Fraser River, Hill-Tout.[2]
44. A group of men in Nicola Valley are transformed into stones Ntl Hill-Tout 1.213.
45. A shaman on Harrison Lake is transformed into stone Ntl Hill-Tout 1.215.
46. Coyote carrying fish is transformed into stone Ntl Teit 2.43.
47. Coyote's lodge and sweat-lodge are transformed into stone Ntl Teit 2.44.
48. Coyote's kettle is transformed into stone Ntl Teit 2.44.
49. Parts of Coyote's body are transformed into stone Ntl Teit 2.44.
50. Hunters are transformed into stone Ntl Teit 2.44.
51. Elks are transformed into stone Ntl Teit 2.44.

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[1] Hill-Tout, Report on the Ethnological Survey of Canada (see footnote 1, p. 602), p. 400. [2] Ibid., p. 367.

52. A pack of fir branches is transformed into stone Ntl Teit 2.45.
53. Children tobogganing down a mountain-side are transformed into stone Ntl Teit 2.45.
54. A woman roasting a hare is transformed into stone U 221.
55. Coyote's tracks are transformed into stone, Nicola Valley, Ntl Teit 3.316.
56. Bad men are transformed into rocks Ntl 5.16.
56*a*. The Transformers change people into fishes and stones, leave their footprints in rocks, and create springs Ntl Teit 2.42.

Related to these are some cases of transformation of geographical features:

57. The Transformers create the falls of Bridge River Ntl Hill-Tout 1.215.
58. The Transformer makes the tides alternate in Seymour Narrows Co 5.64.
59. At Q'ō'djomēn the mountain Kō'kuanan is induced to move aside Co 5.63.
60. The Transformers make a river-channel through a swamp Lil 295.
60*a*. The Transformer beats out the brains of one of his brothers and throws them into Fraser River, which since that time has been muddy, Kwa'ntlEn, Fraser Delta, Hill-Tout.[1]

There are very few transformations into constellations. These seem to be confined to the upper Fraser River Delta. They are characteristic of the southeastern Salish tribes on the Columbia River, where they occur in the folk-lore of the Coeur d'Alène.

61. An elk pursued by a man and a dog is transformed into the Dipper Sts 5.20. See No. 30, p. 603.
62. A number of crying children are transformed into the Pleiades Sts 5.21.

Another group of incidents belongs to the Fraser River Delta.

63. The Transformers and Mink meet a dangerous woman (LExyiles, Sts*a*): this is a stone located above StsEē'lis Sts*a* 5.24; Sts*b* Hill-Tout 5.360; Lil 292. See pp. 614, No. 12; 773; 809.

Her vagina is set with teeth; and when Mink tries to cohabit with her, she bites off his hand. On the following day he tries to hide his hand Sts*a*, *b*; Lil. The sister of the Transformers kills the woman Lil. [Mink steers badly with his left. LExyiles is transformed into stone. When water is sprinkled on it, it begins to rain Sts*a*.] [Mink warns the brothers not to enter her house (this is evidently an error). His hand is bitten off, the brothers notice it Sts*b*.]

[1] Hill-Tout (see p. 602, footnote 1), p. 414.

64. The Transformers visit Sx·äi in Sk^{u}tsās Sts*a* 5.21; Sts*b* Hill-Tout 5.361; Lil 293. See also Lil 294; Lil Hill-Tout 6.185; Sts 5.30; U 283.

The person is called Sx·äi in Sts*a*, S'cxei in Lil, a shaman in Sts*b*.

They have a contest in urinating. The shaman urinates across a mountain Sts*b*. [When they arrive, Sx·äi puts on his bear-skin clothing and his snow-shoes. The sister remains behind. They have a urinating-contest. The brothers can not reach the top of the mountain, while Sx·äi reaches across and thus creates the river that runs from Silver Lake to Spuzzum Sts*a*.] Next they induce Sx·äi to accompany them in his canoe down the river. The Transformers call the east wind. It gets cold; the canoe fills with ice, and is upset. The brothers go back to their sister's camp. Sx·äi escapes by the help of his snowshoes Sts*a*. [The old man paddles them in his small canoe down to the lake. They say that a monster is under the canoe; he says that it is the shadow of the mountain. They say that there is a man under the canoe; he knows it is his own shadow. Mink jumps into the water, but fails to frighten him. Mink assumes the form of a weasel and is again unsuccessful. S'cxei says that he can kill it with his paddle Lil.] Sx·äi rubs some white earth between his hands, and snow begins to fall. He looks in the direction whence the Transformers come, and the trail lengthens; so that they are almost frozen when they reach their sister, who restores them with hot oil. Sx·äi runs home quickly on his snowshoes Sts*a*. [When they first reach his house, they talk to S'cxei as though he were a child. They propose a race up a mountain. S'cxei then causes a fall of snow and runs home quickly, while the Transformers reach home with difficulty Lil.] [The shaman puts on his bear-skin coat, leggings, and hat, swallows bird down, and whistles, in order to bring north wind: *therefore it is forbidden to whistle on the lake.* The down blowing out of his mouth becomes snow, and the Transformers are hardly able to go on Sts*b*.] S'cxei also wins a race on the beach at S'ā'ta by making it oppressively hot, so that the Transformers become exhausted Lil [they go to S'ā'tā Sts*b*]. The Transformers ask S'cxei to go with them up a mountain to gather cedar withes. The sister throws on him paint which she used in her maturity ceremonies, and he becomes stone Lil. [They let him smoke and put menstrual fluid obtained from their sister into the pipe. They induce him to swallow the smoke, which kills him. They tear out his tongue and stomach, and tear off his arms, legs, and head, which become stone Sts*a*.] [His nose, heart, and arms become stone. *If the heart-stone is not treated with respect, there is wind on the lake* Sts*b*.]

Here seems to belong also the transformation into stone of the old woman Skaiya'm, who assumed the form of a young man and married two girls Lil 294; Lil Hill-Tout 6.185; Sts 5.30; U 283 (see No. 26, p. 602; also p. 861).

65. The Transformer teaches man how to catch fish Sts Hill-Tout 5.362; Lil 294; Ntl Teit 3.318; U 227; Squ Hill-Tout 3.519.

A man [named Stsōp, who lives halfway up Lillooet Lake Lil] who lives at Fort Douglas uses the frame of a dip-net [or two sticks Lil] with which to catch the slime of fish. [He wipes it off with grass, and then boils it together with a certain kind of grass Lil.] He wipes the slime into a basket, in which his wife boils it, mixed with roots and berries. The oldest of the Transformer brothers pulls out hair of his leg [below the knee Lil], which becomes *mɛ'tsɛl* or Indian-hemp (?) [Indian-hemp Lil]. He teaches him how to spin it and make a net. He tells him to dip the net into the water twice and take a

salmon each time, which he has to carry in his cape. The Transformers *show them how to cut, dry, and cure the salmon, and forbid him to cure any until after the first four days of the run* Sts. [One of the Transformers changes himself into a salmon and goes into the net. The others *show the man and his wife how to cut and boil it and eat it mixed with cedar bark.* The bones are thrown into the water; and the Transformer, who had become a salmon, resumes his human shape Lil.] [At Yale a man who has a wife and two children tries to catch salmon with a sharpened pole. He scrapes off the slime with his fingers. The Transformers *show him how to make a net and boil the salmon* Ntl, Lytton.] [At Tsaxalí's, above Yale, people catch salmon holding boys by their feet over the water, their heads hanging down. The boys then catch the salmon with their hands. The Transformer scratches a rock with his finger-nails, and each scratch brings a new thought into the heads of the people. *They learn how to make twine and nets and how to cut and cure salmon. He shows them the fishing-places,* which are used to this day. The scratches in the rock may still be seen. The Transformers meet a man who appears to be fishing with a double-pronged fish-spear. He merely rubs his spear against the fish, bringing up a little slime, which he wipes with moss into a basket. They show him how to spear salmon. The man resents their interference, and they punish him by breaking his spear in two, putting the halves into his legs, and pushing the spear-point up his nose. They pull his neck, clap their hands, and *he becomes a crane* Squ.

Evidently the last of these versions, if told correctly, is a combination of the present story with a transformation story of the type discussed before (see pp. 599 *et seq.*).

66. The Transformer teaches man how to roast flounders Cow 5.47; Sts Hill-Tout 5.371.

The Cowichan tell that the Ts'a'mes (Songish) at Victoria would expose flounders on spits to the sun in order to roast them. The Transformer teaches them the use of the fire-drill and the use of fire for preparing food, Cow 5.47. This story seems related to the preceding group; it recalls, however, also a Stsɛẽ'lis tale. S'kwâm, who has been fishing flounders, is met by his son, who dances down to the beach, and then puts the flounders on spits in order to roast them. One of the Transformers shakes the bones out of the boy's body and acts his part. S'kwâm recognizes him, and causes him to be choked by a fishbone. The boy and the Transformer are then restored to life Sts. This tale is closely related to the "skin-shifter" tales, that are not known to me as incidents of this Transformer cycle, and occur rather as part of the Coyote myth (see p. 870). They are known, however, in the northern parts of the coast too (see Sk 136, 160; Sts Hill-Tout 5.349; U 239, 242, 266; Ntl Teit 3.309; Sh 676, 694; Wish 111; Till 137; Coos 151 [169]; Takelma 161).

67. The stolen harpoon Tl 22; Sk 267; BC 5.247; Ne 5.201; Co 5.64, 65; Sts*a* 5.23; Sts*b* 5.24; Ntl*a* 5.16; Ntl*b* Teit 2.42; Ntl*c* Nicola, Teit 3.315; Ntl*d* Hill-Tout 1.210; U 221; Chil 10; Sh 5.13; Loucheux 7.33. See also Squ Hill-Tout 3.519, and Chil 14; Sh 5.3; Teit 4.467; Sh Dawson 31.

The distribution of the tale of the stolen harpoon is somewhat wider than that of those previously discussed. Fifteen

versions have been recorded. It occurs among the Newettee, Comox, Fraser River tribes, Thompson Indians, and Chilcotin, as part of the Transformer cycle. The Bellacoola and Shuswap tell the story, but it does not belong to the Transformer myth. The essential contents of the story refer to a fisherman who owns a valuable harpoon, which is taken away by a Transformer who assumes the shape of a fish, allows himself to be harpooned, and breaks the harpoon-line. Later on he assumes human shape, and returns the harpoon-line to the fisherman.

Crane is fishing in Seymour Narrows. Q!ā'nēqē^{e}lak^{u} tries to assume the form of a salmon, and after several attempts is successful. Crane harpoons the salmon, which swims away with the harpoon. Q!ā'nēqē^{e}lak^{u} resumes his human shape, and wears the harpoon as an ear-ornament. He visits Crane, who recognizes his harpoon, and makes the Transformer swallow thin slivers of bones, which he can not dislodge. Crane promises to cure him if given the harpoon. He shakes Q!ā'nēqē^{e}lak^{u} so that the bones drop out. Q!ā'nēqē^{e}lak^{u} puts the harpoon into Crane's nose, and transforms him into a bird, his wife into a woodpecker Ne 5.201. The same tale is told by the Comox Co 5.64.[1] A similar story is told of two youths who assume the forms of fish and are caught by Crane. The theft of the harpoon is missing, but it evidently belongs to the story Co 5.65.

I collected two Stsɛē'lis versions of the tale. Xäls meets Pa'lax·il [One Leg] in Stsɛē'lis, where he is fishing. He steals and returns the harpoon-point, as described before, and says that *there shall always be plenty of salmon at Stsɛē'lis*. He transforms One Leg into a stone that controls the wind Stsa 5.23. In another Stsɛē'lis version the Transformers wish to land at One Leg's house. He denies permission. Then one of them assumes the form of a salmon and steals the harpoon. Next follows a repetition of the incident of the Sx·äi tale (see p. 605), in which the trail that the brothers have to take is made long by looking along it. Cold is produced, and they almost freeze to death, while One Leg reaches his home with two strides. Then follows a contest in fishing with dip-nets, in which the Transformers catch as much in one haul as One Leg gets in three. One Leg is given the Transformer's pipe to smoke, and is thus transformed into stone Stsb 5.24.

The corresponding Thompson tale contains a number of distinctive elements. The giant Xaaxa' [Tcui'sqa'lɛmuχ Ntlb; a cannibal U] is fishing at Neka'men [at Zîxazîx (slides) below Spuzzum Ntlb; at Mud Slide, four miles below Spences Bridge U]. The Transformer assumes the shape of a salmon and carries away the [copper Ntlc, U] harpoon. Later on the Transformers visit the giant's house [they are given a small basketful of food, which they are unable to finish Ntlb, U]. They return the harpoon-head. Then they go up the mountain, and by kicking the ground cause a rock-slide, which does not harm the giant Ntla. To avoid it, the giant jumps across the river Teit 2, note 125; Ntlc. This is repeated four times Teit Ntlb.

In the Nicola version the Transformers cover their bodies with birch bark before assuming the shape of fish. The giant has a two-pronged spear with copper barbs. His wife is the Short-Tailed Mouse Ntlc Teit 3.315.

[1] It seems to me that the version given by Hill-Tout 3.519 as obtained from the Squamish is a composite account of this tale and of that of the fish-slime (see p. 605). On the whole, mixed tales of this type are not common on the coast; and either there may be a misunderstanding in the versions, or they may not have been well known to the narrators.

Ntl*d* is a version from Lytton. The Transformers meet a one-legged cannibal, who spears men's shadows with a copper-headed spear. He assumes the form of a trout and carries away the point. After assuming human form, the Transformer throws the magic spear-point into the water. While the cannibal is looking for his harpoon, the Transformers cause a rock-slide. Then they enter the cannibal's house and transform him into a bluejay, taking him by the head and shaking him. This is the reason why the bluejay has a feather tuft. The cannibal's wife is transformed into a mountain grouse Ntl*d* Hill-Tout 1.210.

In the Chilcotin version the fisherman is the Sea Gull, who allows people to cross a river on his leg. They drop off and are drowned. The Transformer takes away the harpoon, as told before, and promises to restore it if the Gull is willing to build a sweat-lodge for him Chil 10.

The Haida (Sk), Bellacoola, and Shuswap (Sh 660) tales are not related to the Transformer cycle.

In the Haida tale a boy who has married Geese maidens meets the half-bodied Master Hopper, who is spearing silver salmon. The boy takes away and later on returns the spear-head in the manner here described Sk 267. In the Tlingit version four brothers go up to the sky and steal the harpoon of the half-bodied man Tl 22.

Kōlaiā′ns has a hook which is attached to a line made of hair. Maq!wā′ns transforms himself into a salmon, breaks the hook, and takes it away. Then he visits the fisherman, shows him the hook, puts the parts together, and returns it BC 5.247.

The Woodpecker and other birds decide to steal the harpoon of the fisherman. Several birds assume the form of salmon, but the fisherman pays no attention to them. Finally Woodpecker is harpooned, breaks off the point, and carries it away. The fisherman visits the Woodpecker, and the harpoon is returned to him and exchanged for a blanket set with red feathers Sh 5.13.

An analogous incident is also referred to in a Loucheux tale. The wanderer meets a fisherman, assumes the form of a fish, but when harpooned changes into a mass of mud 7.33.

The Transformer tale of the Shuswap retains the incident of the rock-slide and of the magic food, without any reference to the theft of the harpoon. The Transformers kick a rock-slide down the hill in order to overwhelm Tkumenaā′lst 5.3. [The Transformer Lē′esa and Tukiminē′lst cause a rock-slide to fall down on Kwilie′lt, the son of the Hog Fennel, Sh Dawson 31.] [They kick the rock-slide down on Kwelaā′llst, their aunt's grandson, who had been sent to warn them Sh 647.] In Sh 5.3 the incident of the food contained in the little basket is also retained. In Chil 14 the root man K'olepi is sent to warn the Transformers, but is unable to speak. These incidents are all more closely related to the story of the end of the Transformers (see p. 615, No. 17).

63. The Transformers quarrel Sts 5.23; Ntl*a* 5.16; Ntl*b* Teit 2.43; Ntl*c* Nicola Teit 3.316; Ntl*d* Hill-Tout 1.204; U 221.

In the evening they camp. The youngest one lies down and puts on his beaver cap. The waters begin to rise. The others have to flee, while the youngest one remains near the fire Sts. At Ca′NEXANENEMAX they quarrel. The eldest brother throws the head-band of the youngest into the fire, but is unable to burn it. Then the youngest one makes a flood Ntl*a*, *b*; U. After a dispute between the brothers, the youngest makes a flood. The elder ones make the mountain Ca′NEXANENEMAX in order to escape Ntl*c*. One morning

the youngest boy does not want to arise, and the others leave him. Then he makes a flood. The smoke of his fire is seen coming out of the water. The flood retreats Ntl*d* Hill-Tout 1.205.

69. Coyote's wife is a knot-hole Sts 5.23; Ntl*a* Teit 2.44; Ntl*b* Nicola Teit 3.316; Ntl*c* Hill-Tout 1.209; Ntl*d* 5.17; U 222; Lil*a* 309; Lil*b* 357; Sh 652.

The Transformers meet Coyote, whose wife is a knot-hole. They make a new wife for him out of cedar bark Sts. The Transformers throw Coyote's wife into the fire. When he calls her, she answers from the fire, but he refuses to pull her out Ntl*a*. They meet Coyote at Teze'la. His wife is a knot-hole, which they burn, Nicola, Ntl*b*; Lil*b*. The Transformer Cawa finds that the Coyote people had knot-holes for their wives Sh 652.

The Transformer brothers go to the house of a man who has for a wife a block of wood with a hole in it. They throw the wood on the fire to keep them warm. The man returns and finds his wife burned to ashes. In place of the block wife the Transformers give him two beautiful women transformed from cottonwood and alder logs. The former has white, the latter red, hair, face, and body Ntl*c*.

The Lillooet tell the same story independently. A man has a branch with a knot-hole for his wife. A woman goes to the house, observes what is going on, burns the branch, and becomes the wife of the man Lil*a* 309.

Instead of the knot-hole wives, they give to the Coyote two wives,—one made of birch; the other, of alder Ntl*a*; of cotton and alder: therefore the one is white; the other red, Lytton, Ntl*d*; Nicola, Ntl*b*; U. He makes women of cottonwood and birch, Lytton, Ntl*d*; of cedar bark, Sts. The woman made of alder wood is short; that of cottonwood, tall U; Lil*b*. The one had red skin and dark hair; the other, white skin and light hair. *Therefore the Indians have some dark, some light complexions* Lil*b* 357.

This story may be related to that of the wooden wife (see p. 744).

70. The Transformers teach men not to cut open their wives Ntl*a* Hill-Tout 1.205; Ntl*b* Lytton, Teit 3.318; U 222; Sh 652; Lil 294; Chil 11.

Generally this story is told of Coyote. Whenever one of his wives is about to give birth, he cuts her open. In one version (Ntl*a*) it is told that he would always marry his daughter when she was grown up, and kill her when her child was to be born. The Transformers show Coyote how to attach bird-cherry bark to the child. The bark breaks. Then they show him how to take the neck sinew of the deer U; Ntl*b*. In Hill-Tout's version the man is not identified with Coyote. In the Shuswap version the Transformer Ca'wa teaches the Coyote people not to cut open their wives. The incident is placed in the Thompson Indian country. The Lillooet and Chilcotin do not identify the man with Coyote, but with the fisherman referred to in No. 67. In the Lillooet version the reference to sinew is omitted, and the man is transformed into stone. In the Chilcotin version the reference to the bark and sinew is omitted, and the present procedure at childbirth is instituted. With this story the incident in the Stsēē'lis tale 5.23 (see No. 25, p. 601) should be compared (see also an Eskimo tale, p. 829).

71. Xē'lxɛlɛmas, the ancestor of the Xɛlā'ł, takes the form of a river monster. The Transformer faints, and is restored by him Sts 5.28.

A few tales that do not belong to the Transformer cycle are embodied in it in our versions from the Fraser Delta.

72. The Transformers and the Salmon Women.

The Transformers meet two Salmon Women who own a weir which prevented the salmon from going up the river. They own five boxes containing wasps, flies, mosquitoes, wind, and smoke. The Transformer makes a wooden dish, which he throws into the water, and causes the river to break the dam. The Transformers let out the insects, wind, and smoke. The two women are transformed into rocks Ntl Hill-Tout 1.207. This story belongs properly to the Coyote cycle. In Ntl Teit 2.27 it is said that the Transformers broke the weir which belonged to Coyote.

73. The Transformers cross the river in a canoe made of horse tail U 221.

74. The cannibal tries to boil the Transformers in a kettle Ntl Teit 3.316 (see p. 808).

75. The Transformers make a spring, which becomes a training-place for girls Ntl Teit 3.316.

76. Why the Lillooet go trading east and west.

The Transformers take a rest at the source of the stream that empties into Anderson Lake. One of them travels south, the other one east. They bring back various kinds of trade material. For this reason the Lillooet do the same. One of them stamps his foot on the rock. The footprint marks the tribal boundary between the Upper and Lower Lillooet Lil 296.

77. The jealous husband.

Swan, and his wife Crane, live on Lillooet River. Swallow, who passes by, tells that his wife has died. He has put her on top of a tree and left her there to die, because she had a lover. Swan takes her down. She is transformed into blackberries; and Swan ordains that Swallow shall become a bird and search for his wife Sts 5.21 (see p. 849).

78. The modest hunter and the arrogant hunter Cow 5.46 (see No. 44, p. 716).

TRANSFORMER MYTHS OF THE SHUSWAP AND CHILCOTIN

The following group of tales does not seem to occur on the coast, but is known principally in the region of the upper Fraser and Thompson Rivers, among the Chilcotin, and partly among the Kutenai and Thompson Indians.

1. On his travels the principal Transformer carries an arrow-flaker [a pole Chil 11], with which he kills monsters Sh 645.

2. The Transformers, before starting, are warned against dangers Sh 645, 647; Chil 14.

The mother of the Transformers warns them against monsters, but forgets to tell them about the adolescent girl, which causes their final transformation Sh 645, 647. Their mother forgets to warn them against the bear Chil 14 (see also No. 17, p. 615).

3. The Transformer kills the Grizzly Bears Sh*a* 645; Sh*b* 5.2: Ntl*a* 5.16; Ntl*b* Hill-Tout 1.214; U 223; Chil 13.

The Transformers visit the four cannibal Grizzly Bears and Coyote. Lē'esa becomes a dog, with arrow-points for hair, spear-points for teeth, and a knife

for a tail. The brothers lead him. Coyote claims the dog as his. The Bears ask the brothers to play with them around a tree the bark of which has been stripped off, and kill them. Coyote goes near the dog, and is cut by its hair. The Grizzly Bears play with the dog and are killed. The Dog resumes its human form, jumps over his brothers, and revives them. The Transformer ordains that the Grizzly Bear shall eat berries and kill man only occasionally Sh*a* 645. The Transformers go to the house of Grizzly Bear and Coyote. They cover LĒ'esa with knives. In a pole-climbing contest the Bears kill the brothers. Coyote touches the Dog and bleeds. The Dog climbs the pole with Bear and cuts him in two. He jumps over his brothers and revives them Sh*b* 5.2 (see also No. 20, p. 812).

One of the Transformers assumes the shape of a dog. The brothers marry. A black bear comes to their village and kills the brothers. The dog jumps over it, and the bear breaks in two. Then the dog jumps over the people, and all break to pieces. He revives his brothers by jumping over them Ntl*a* 5.16.

The youngest of the Transformers becomes a dog. He is covered with stone knives, and his tongue also becomes a stone knife. They visit a village inhabited by people. They are put into different houses; and while they are asleep, their arrow-points are exchanged for pine needles. When going into the woods, they are attacked and killed, except one boy, who runs back. A girl who loves him lets the dog loose, who kills the people and revives his brothers U 223 (see p. 742).

He assumes the form of a dog. His tail is a double-bladed knife. His ears and claws are small knives. He visits a village in which the people keep bears, grizzly bears, wolves, rattlesnakes, as dogs. They arrange a dog-fight, and the Transformer Dog kills all the animals. The people attack them, and are also killed. Then he resumes his human form, transforms the people into ants, and the animals into normal animals, Lytton, Ntl*b* Hill-Tout 1.214.[1]

A bull and cow moose are substituted for the grizzly bear in Chil 13. They race with their visitors, who are killed by the dust they raise. The moose run on each side of the visitor. The Dog Transformer covers himself with arrow-points; and while he is racing, these fly out and kill the moose. He revives them with his magic staff and tells them not to kill men.

4. The Transformer kills the elk monster Sh*a* 5.2; Sh*b* Dawson 32; Sh*c* 646; Ntl*a* Hill-Tout 1.203; Ntl*b* Teit 3.304; Chil 10.

An elk straddles the river at Savona's Ferry, and kills people by swallowing them. The canoes pass through its body, while the crew is retained and killed. LĒ'esa alone goes down the river on a raft, which is swallowed. The raft passes through. He starts a fire in the stomach of the elk and squeezes its heart. It begins to sway. When he cuts off the heart, the elk dies. Then the brothers cut the body, and LĒ'esa comes out. The brothers eat all the meat Sh*a*. After being swallowed by the elk, the Transformer stabs its heart with his "implement," cuts his way out, and says that elk henceforth shall not kill people Sh*b*. At the outlet of Kamloops Lake the elk stands with his back upstream. The canoes pass through it, the crew is killed inside, LĒ'esa comes down on a board which passes through the elk. He spreads out the elk by means of his arrow-flaker. The elk begins to stagger, and dies when he cuts off the heart. The brothers skin it Sh*c*. A moose swallows the Dog Transformer, who has tied boughs in his hair. He cuts the

[1] Coyote's dog, which is covered with arrow-heads, is mentioned in another Thompson tale (Teit 2.30).

heart, and starts a fire in the stomach of the animal, which dies. The Dog children skin it and make animals out of pieces of the body. The brain is used for making frogs Chil. The Transformer assumes the shape of a hummingbird, flies into the elk at the back, and comes out of its mouth, thus causing it to fall dead. He sits down on the antlers of the elk in his human form, Lytton, Ntl*a*.

In Nicola Valley this story is located in the Kalispelm country, and is told of Coyote. The elk stands in the middle of a stream. Coyote transforms himself into a piece of wood, is swallowed, makes a fire in the stomach of the elk, cuts its heart, and eats it. He transforms the body into a common elk Ntl*b*.

The incident of people being swallowed by a monster, whose heart they cut or whose body they tear, occurs in many other connections in this area; for example, U 282, Ntl Teit 3.349, Wish 41, Wasco 267, Takelma 81. It has also been treated in connection with the Raven tale (pp. 659, 687, 718, 868).

5. The Origin of arrow-stone Sh*a* 645; Sh*b* Dawson 35; Kutenai 105.[1]

Two old women [Grizzly Bear sisters Sh*a*] who live on Cache Creek possess the arrow-stone. The Transformer makes them fight, and *the stones fall off their bodies*. They say that if he had asked them for the stone, he would not have found it necessary to make them fight Sh*a*, *b*. A similar story is known to the Kutenai.

6. The origin of tobacco Sh*a* 5.3; Sh*b*, *c* 646; Ntl Teit 3.304; Chil 12.

The Transformers reach the tobacco tree. One branch of the tree swings about and kills people. Lē′esa cuts it off with his stick and throws it into the river. He uproots the tree with his stick Sh*a*.

At Pesma′menex the Transformers find the poisonous tobacco tree. Lē′esa wants to smoke its leaves. He cuts down the tree with his arrow-flaker and smokes, and *ordains that tobacco shall not kill people* Sh*b*. According to another version, the tobacco tree falls on persons that approach it. Lē′esa lets it fall on his arrow-flaker Sh*c*. When it falls, he puts his staff under it Chil.

In Nicola Valley a parallel story is told of Coyote. The shade of the tree kills people. Coyote makes a stone pipe, plucks off leaves, and smokes them. *He transforms the leaves into tobacco* Ntl.

7. He kills the big-horn sheep Sh*a* 5.3; Sh*b* 647; Kutenai 101.[2]

On a mountain at Buonaparte Creek there is a mountain goat that kills people. At the foot of the mountain there is a dog that also kills people. Lē′esa wants goat tallow to mix it with tobacco. He kills the dog with his stick, and *ordains that men shall use it*. He kills the goat with his stick, and *ordains that it shall be eaten*. His brothers take all the tallow, and leave none for him Sh*a*. He wants to eat meat of the ram, and kills it with his flaker. *He transforms it into an ordinary big-horn sheep*. Out of its horn he makes a spoon Sh*b*. Among the Kutenai he transforms the sheep and obtains from it the arrow straightener.

8. He kills the beaver Sh 648; Sh 661, 662; Ntl Hill-Tout 1.204; Chil 13.

He attacks the monster beaver with his spear. After tying white bark around his wrists [painting them white Sh 648], he is dragged under water. His brothers search for him in rivers and dig trenches. Finally they pull him

[1] Franz Boas, Kutenai Tales. Bulletin 59, Bureau of Amer. Ethnology, p. 105. [2] Ibid., p. 101.

out. Beaver is transformed into an ordinary animal Sh 648. He ties white bark in his hair before spearing the beaver, and is dragged under. The Dog children follow him, and find the beaver dead. The dog had been swallowed, and had cut the heart of the beaver. Fishes are made of the beaver flesh Chil. The eldest brother wants to eat beaver tails. The youngest drinks the beaver lake empty, and kills the beavers as they run out of their holes. He asks for the beaver eyes, which he wears as a head-ring Ntl.—In another connection Bluejay ties white bark around his wrists and ankles and attacks a lake monster Sh 661, 662.

9. He kills the marmot (bush-tail rat) Sh*a* 648: Sh*b* 5.1; Ntl Teit 2.46; Chil 12.

The Transformers go to kill the marmot. Lē′esa kills two young ones and puts them into his belt. The Marmot is in the habit of killing people by letting the door of his house crush them. Lē′esa keeps the door open with his arrow-flaker, and transforms the marmot into an ordinary animal Sh*a*. He follows the woodchuck into its hole, which he spreads by putting his lance across. He slays it with a hammer hanging down from his wrist. The brothers eat all the meat. He transforms the monster animal into a woodchuck Sh*b*. In the Thompson version there is a long introduction telling how the Bush-Tail Rat was in the habit of stealing provisions, and excused himself by saying that his younger brother, the Long-Tailed Mouse, gave him provisions. A fight ensues, in which the people are killed. The Rat moves away, and then follows the story referred to here Ntl. The Dog Transformer wants to make a tobacco-pouch. He enters Marmot's house, and finds inside a woman weaving a basket. When the stone door begins to close, he holds it up by means of his staff, jumps out, but when he pulls out his staff, his little finger is squeezed off. *Therefore the fourth finger is short* Chil.

10. Encounter with a skunk Sh*a* 649; Sh*b* Dawson 35; Ntl Teit 2.45.

The Transformer kills Skunk, whose bag he empties into a lake. For this reason the water of the lake is discolored Sh*a*. Skunk, who kills people, discolors a lake by squirting his fluid into it. The Transformers change the monster skunk into an ordinary animal Ntl. Skunk, who is married to Short-Tailed Mouse, lives at Pavilion Lake. The Eagle steals Skunk's wife. Skunk pursues them, and reaches them while they are sitting on a cliff. He sees their reflection in a lake, thinks they are in the water (see p. 741), and shoots at the water with his fluid Sh*b*.

11. Encounter with the Eagle Sh 5.4; Sh Dawson 32; Sh 649; Ntl*a* Teit 2.45; Ntl*b* Hill-Tout 1.213; Ntl*c* Teit 3.340; Ntl*d* Teit 2.75; Chil 12.

The Transformer sits down under an eagle's eyry on a cliff. He has red and white paint in his mouth. His purpose is to get eagle feathers. The eagle carries him up and tries to knock him against the rock. He puts his staff against the cliff and spits out red paint. When the eagle repeats it, he spits out white paint. The brothers believe that this is his blood and his brains. He is carried into the nest, and threatens to kill the young eagles with his hammer. He orders them to tell the mother eagle to sit on the edge of the nest. There he clubs her and throws her down. The brothers take her feathers; the eaglets carry him down Sh 5. He gets paint from Adams Lake. He is carried up into the nest, as described before, and kills the eagles when reaching their nest. The eaglets carry him down and *are transformed into normal eagles* Sh Dawson. He meets the cannibal eagle, who

carries him into his nest, where the Transformer kills him with his arrow-flaker. The eaglets carry him down, and he pulls out their wing and tail feathers Sh 649. This incident is also referred to briefly in Ntl*a*. In both the Thompson and Shuswap versions the skunk and eagle incidents are connected. When the Dog Transformer needs feathers, he makes a coat of moose skin. Two eagles carry him up into their eyry. He ties a stone to the foot of one, the heavy weight makes the eagle tired, and he kills it with his staff when it returns. The mother and the young ones are also killed, except the last one, which carries him down, and is then *transformed into a regular eagle* Chil. The Transformer is put into a basket by his brothers. He takes some white and red paint in his mouth. An eagle carries up the basket and lets it drop, in order to kill the Transformer. By squirting the red and white paint on the ground, he makes the eagle believe that he is dead. He is carried into the nest, seizes the eaglets, who carry him down. He shakes the bones out of their bodies, and orders his brothers to put on the skins Ntl*b*.

At Spences Bridge this story is told independently. Wren, who lives at the mouth of Nicola River, covers himself with birch-bark armor, puts red and white paint in his mouth, is lifted by Eagle, who dashes him against the cliff. The Eagle tries to break through his armor; and while he is doing so, Wren stabs him and *transforms him into an eagle*. The cliff where this happened, about half a mile east of Spences Bridge depot, *is marked with red and white streaks* Ntl*c*.

A similar incident occurs in the Wren story Ntl*d*. A boy puts on birch bark for protection, is carried by eagles into their nest, and pulls out their feathers, which he needs for his arrows.

12. Woman with toothed vagina Sh*a* 650; Sh*b* 5.1; Sh*c* Dawson 32; U 221; Chil 13. See No. 63, p. 604; 773; 809.

At Pavilion Creek lives Tsakelsxene'łxa, who kills men with her toothed vagina. Lē'esa breaks out the teeth with his arrow-flaker Sh*a*. The Dog Transformer passes through the same adventure Chil. The Transformers meet a woman whose privates are [the mouth of] a rattlesnake. One of them chews a leaf, spits on her privates, and thus transforms her into an ordinary woman U. At Ducks he sees a woman singing on a rock. As he climbs up, she retires upward. He gathers pine cones. When he reaches her, many rattlesnakes attack him, which he kills with his pine cones. He transforms her into an ordinary woman Sh*b*. Two bad women dancing on a cliff transform into stone those who look at them. The Transformers change them into stone Sh*c*.

13. The Transformers make hollows in a rock Sh*a* 5.4; Sh*b* Dawson 32; Sh*c* 649; Ntl Teit 2.45.

In a trial of strength the Transformers carry a rock on their heads. Attempting to move it aside, the head of the youngest one slips into the rock. In another version they push their heads into the rock, and the youngest makes the deepest impression Ntl. The brothers Lē'esa and Tkumenaā'łst try who can make the deeper impression in a rock. Lē'esa penetrates down to the ears; Tkumenaā'łst, to the shoulders Sh*a*. In the version Sh*b* the place is given near the mouth of Hat Creek, and Kwilie'łt is more successful than Lē'esa and Tkumenaā'łst. According to Sh*c* the test was made a little above the mouth of Hat Creek by the brothers and Lē'esa, who pushed in his head to the ears. He left a red mark in the cavity.

14. The bird forming a bridge with its leg Sh 650; Chil 11.

Connected with the story of the theft of the harpoon (No. 67, p. 606) is the incident of the Gull stretching across a river his leg, which is used by the Transformers as a bridge. When a traveler reaches the middle of the leg, the Gull will shake it and throw him down Chil. Among the Shuswap the same incident is connected with the encounter between the Transformer and the monster woman. He crosses the river on the leg of the bird Sokwa'z. By threatening to kill him with his flaker, he prevents him from turning his leg. The bird is then *transformed into an ordinary bird* Sh.

This tale is widely distributed; but since it does not form an essential part of the Transformer tales, I shall not discuss its variants and distribution.

15. The kicking hare Sh*a* 650; Sh*b* 5.2.

A cannibal Hare who lives at Pavilion Creek lies on his back near a spit on which he is roasting meat. As soon as any one asks him for food, he kills him by kicking him in the breast. The Transformer covers his chest with mica and *transforms the monster into a hare.* In the North Thompson version it is said that the Hare broke his leg Sh*a*, *b*.

16. The Transformers meet a badger Sh Dawson 33.

The cannibal Badger is *transformed into an animal.*

17. The end of the Transformers Sh*a* 647, 650; Sh*b* 5.4; Sh*c* Dawson 33; Ntl*a* Teit 2.45; U 224; Lil 296; Chil 14.

When they see the Chipmunk Chil 14, who is an adolescent girl Sh*a* [a girl Sh*b*; Ntl*a*] of whom they have not been warned, they are transformed into stone Sh*a*, *b*; Ntl*a*; Chil. When they see four women dancing on a high rock, they become stones Sh*c*. After traveling all over the country, they return to the coast Lil.

In the Chilcotin version it is said that the Dog Transformer tried to catch the Chipmunk, but only scratched it, *thus causing its stripes.* This is ordinarily an incident of the story of the origin of day and night[1] Chil.

In the version U the brothers are *transformed into stars.*

THE MYTHS OF HOG FENNEL AND OLD ONE

Characteristic of the Thompson area and of the Shuswap is the occurrence of a number of different Transformers or groups of Transformers and of contests of their strength. Among the Thompson Indians we find a second transformer, the son of the Hog Fennel.

1. Hog Fennel Ntl*a* Teit 2.42, 45; Ntl*b* 5.16; Ntl*c* Hill-Tout 2.564; Ntl*d* Teit 3.319; U 224; Lil*a* Teit 2.95; Lil*b* 350.

In Ntl*a* this man Kokwē'la is said to have come from Lillooet, transforming bad people into stones. On meeting, the Transformers test their powers, but prove to be equally strong, Ntl Teit 2.42.

They meet Kokwē'la (G'ōk'oē'la) a short distance below Lytton, try to overcome him, but instead they are defeated Ntl*b* 5.16.

They camp together one night, and the place where they lay may still be recognized by the marks of their bodies. After going down Fraser River

[1] See Ntl Teit 2.61; Teit, Shuswap 625, 738; also Ts 728.

as far as Kanaka Bar, Kokwé'la returned. Wherever he went, hog-fennel grew up Ntlɑ Teit 2.45.

Hill-Tout gives an account of the story as heard in Lytton. Here the mother tells the boy that his father was drowned, then that he fell from a tree when trying to take a hawk's nest, then that he had fallen over a precipice. The hog-fennel plant twines itself around his feet. He trains to become a shaman, and in his dream learns that he is the son of the Hog Fennel. He sets out to look for the tribe to which his mother belonged, meets people who are watching a game of ball, in which he joins. He hits the legs of one of his opponents, and he is then called Hog Fennel. He goes fasting again, and becomes a powerful shaman. Then he meets the Transformer brothers, and they test their powers. He makes with his fingers three small holes in a rock, causes them to be filled with soup, which the brothers can not empty. When he shakes the brothers, they find that they can eat some more. However, they can not empty the holes. He, in his turn, empties them quickly. According to the Lillooet version Lilb and the present version, this happened at Nka'ia, below Lytton Ntlc.

Kokwe'lahä'it, the child of the Hog Fennel, asks his mother who his father is. She says first that the rock, then the trees, last the water, killed his father. He tries to shoot them, but they tell him that they are not guilty. He leaves; and wherever he goes, the hog-fennel plants shake their leaves and cling to his legs. A Catfish calls him by name, and he transforms him. Having learned who his father is, he kills his mother. In another version he transforms her into stone. He visits a village where Frog wishes to marry him. The people marry him to another girl; and Frog, in revenge, jumps on his face, where he remains. *The child of Hog Fennel is made the moon. The Frog may still be seen in his face* U 224.

It will be noticed that in this version the encounter with the Transformers is omitted. The end of the tale is ordinarily an independent story. It would seem that the Hog-Fennel Transformer is not an essential part of the Transformer tales of the Lower Thompson Indians.

In the Nicola Valley version he is described as a man of large stature and great strength. He quarrels with his companions, and then the people reproach him with his descent. According to some versions he begins to travel in company with the Qwa'qtqwaɪ. A little above Lytton he has a contest with them. The brothers are unable to produce a spring, while, when he kicks the ground, water flows forth Ntld Teit 3.319.

The Lillooet version is almost identical with that of the Lower Thompson. A girl marries the Hog-Fennel Root; and her son, Tsu'ntia, becomes the ancestor of the Upper Lillooet. A number of boys quarrel with him, and he changes one of them into a catfish. His mother tells him that his father was drowned. When he threatens to shoot the water, it informs him that it has never seen his father. She gives other evasive answers, and he finally throws her into a lake. Then he begins to travel, and transforms people into animals, fishes, and rocks. He also changes the features of many parts of the country. Below Lytton he meets the Qoa'qtqwaɪ, who were coming up the river. They try to transform each other, but are unsuccessful. He gives them a small dish of food, which they are unable to empty. When they try the same experiment, he empties their dish quickly. They lie down to sleep, and the marks of their bodies may be seen to this day. Then

follows a story of a fabulous people, the descendants of Tsu'ntia's mother, who had been thrown into the lake Lil*a* Teit 2.95.

A slightly different version is told in Lil*b* 350. The girl was going to kill her son, but the people told her to rear him. The person whom he transforms into a catfish is the father of the children with whom he is playing. On asking his mother about his father, she tells him first that the water, then that the rock, killed him. He transforms the people who had mocked him, one into a grizzly bear, one into a wolf, one into a marten, others into birds and fishes. After this follow his contests with the Transformer brothers related before. Tsu'ntia places a rock before them, and water gushes out of it. When he is traveling about, the hog-fennel plants twine themselves around his legs. In this version there follows a curious incident telling how the Transformer brothers and Tsu'ntia meet at the edges of the earth, where they tell him that in one country the powers were so strong that they could not produce any transformations. They tell him to stop the sun. He does so, and everything begins to burn. Then he makes the sun move again, and the earth cools off.

2. Ca'wa.

Probably corresponding to this tale we find among the Shuswap the story of the Transformer Ca'wa (Kamloops), Sāmp (Fraser River), or Spelkamulâx (North Thompson) Sh 651.

Starting from Churn Creek, he travels over the country. He reaches a lake where people catch frogs instead of fish. He gives them a net, and teaches them to catch fish. He reaches a country where people who fall asleep are believed to be dead and are buried. He tells them that people sleep during the night and wake in the morning. Next follows the incident in which he shows people that they do not need to cut open the women when about to give birth (see p. 609). He reaches the Coyote people, who have knot-holes for their wives, and he gives them real wives (see p. 609). These last two stories have been discussed before in connection with the Transformer cycle.

3. Old One Ntl*a* Teit 2.49; Ntl*b* Teit 3.320–328; U 228; Sh*a* 642; Sh*b* 746.

Besides these two types of Transformer tales, there is a very vague record of Old One. Coyote tries his strength with Old One moving the rivers and mountains. Old One has greater strength, and Coyote retires to a house of ice in the extreme north. When he turns over, it is cold weather. Coyote and Old One are expected to return and bring back the dead Indians. In a contest with a boy, in which they try who can stay under water longest, Old One is thrown into the upper world, whence he is expected to return among clouds of tobacco-smoke. Old One transforms a man into a swan Ntl*a* Teit 2.49.

Among the Lower Thompson there is a similar vague tradition of a great chief who came from above, who punished bad people and established the villages. He transformed the wooden seats of some people near Fort Yale into stones. When the stones are rubbed, the weather changes U 228.

In Nicola Valley it is told that Old One lives in the upper world. By throwing a round ball into the middle of an expanse of water he created the world. Then he came down and created trees and grass. The Beaver is said to live next to him. There are a number of other creation tales referring to

him, which, however, I do not discuss here, because they diverge from all the other tales, and may in part be due to Christian influences. When Old One migrates, he ordains that the females of man and animals shall bring forth young. He transforms an old man into a fish, and he gives people the use of porcupine quills, eagle feathers, shells, and woodpecker's scalps for ornaments Ntl*b* Teit 3.320 *et seq.*

On the whole, I am under the impression that the vague stories relating to Old One are in part expressions of old mythical concepts, in part developed by recent biblical teaching.

4. Coyote.

In the traditions of almost all these tribes occur encounters between the Transformer brothers and Coyote, who is the principal Transformer and culture-hero of the tribes of southeastern British Columbia and eastern Washington. Thus the brothers meet the Transformer Coyote, but are unable to transform him Ntl Teit 2.44; Nicola Teit 3.316.

5. The Transformers of the Utā′mqt.

It is important to note that two characteristic transformations—that of the deer and of the woodpecker—which are parallel to the feats of the Transformer of northern Vancouver Island and of the coast of Washington are told by the Utā′mqt of a Transformer distinct from the one who performed all the other feats in that area U 226, 227 (see pp. 601 *et seq.*).

COMPARISON OF CULTURE-HERO TALES OF THE NORTHWEST COAST

We may now summarize the results of this analysis, and give a brief characterization of the culture-hero tales of the Northwest coast.

The most prominent and widely distributed elements of the northern Raven myth are the efforts of Raven to still his insatiable hunger and to obtain what is needed for his purposes. The origin tales and many of the other tales of the cycle tell, therefore, how Raven obtains by force or trickery an object that he wants, or compels a person to give up the exclusive control of a privilege. Thus he secures daylight, water, fire, the tides, the olachen, the salmon, the soil, and fair weather. Some tales of this class are explanatory in an incidental way, in so far as some act of Raven or of his antagonists or companions brings about the conditions that exist now. The crow is black, the cormorant dumb, bullhead's tail thin, on account of such incidents. Most tales of this class, however, are not explanatory.

Among the numerous tales that are evidently not very popular and have only local importance, many account for modern conditions. They include transformations of dangerous animals (No. 61, p. 572); transformations of objects into animals, and trifling acts by which animals are given their present form (for instance, Nos. 65–79, p. 573); the transformation of men, animals, and objects into stones (Nos. 89–93,

p. 574); the naming of places (Nos. 94–98, p. 574); the making of geographical features (Nos. 96, 99–123, pp. 574, 575).

There is no connection whatever between the Raven myth and the social grouping of the people, except the vague statement, that is not found embodied in any version as an important element, that Raven was the ancestor of the Raven Clan. This idea is certainly foreign to the Tsimshian. There is no mention whatever in the Raven myth of the ancestors of any of the local subdivisions of the exogamic groups.

In this respect there is a fundamental difference between the Raven myth and the Transformer tales of Vancouver Island, the coast of Washington, and the delta of Fraser River, where the most important tales refer to meetings between the Transformers and the ancestors of village communities and tribal subdivisions. In the area of northern Vancouver Island the ancestors, many of whom are conceived as endowed with the powers of the winter ceremonial, prove themselves equal to the Transformer. Others are transformed by him into rocks or mountains, islands, or rivers. In still other cases he bestows on them food animals. This type of tale is common on Fraser River (Nos. 1–62, pp. 601–604), although there are also a number of tales (Nos. 63–68, pp. 604–608) in which the Transformer either is vanquished or has at least difficulty in overcoming the ancestor. On the coast of Washington the principal contents of the culture-hero myth are tales of his encounters with the ancestors of various villages, of the creation of food animals for their use, and of gifts of implements to the villagers. The close similarity between the Transformer myth of the Kwakiutl and the Salish tribes which appears here, and their intimate relation to the village communities, corroborate my views, previously expressed, in regard to the recent changes in the social organization among the Kwakiutl.[1] The ancient paternal, or, better, bilateral family organization of the Kwakiutl tribe is also clearly brought out by the table of relationship terms given on p. 494.

The whole southern coast region contains also, as part of the Transformer legend, encounters with persons who are advised of the arrival of the Transformer, and who intend to kill him. These are changed into various kinds of animals. In form these tales are quite analogous to the meetings of the Transformer with the ancestors of village communities.

Another point in regard to which the Transformer tale of this area differs from that of the north is that the Trickster tales, which play an important part in the mythology of all these tribes, are entirely divorced from the Transformer tales. A few of these do occur in

[1] Boas 5.334.

the Transformer legend of the Fraser Delta, but they are always assigned to Mink, who is a companion of the Transformer, and who appears as trickster among the tribes of northern Vancouver Island. I have discussed the significance of this phenomenon at another place.[1]

The Transformer tales of the interior share with those of the southern part of the coast the dissociation of the culture-hero element and of the trickster. The separation, however, is not so complete, because we are dealing here with different sets of Transformer tales. The Coyote as Transformer—a cycle which I have not discussed here, since it seems to be foreign to the Pacific coast—shares with the Raven cycle the lack of differentiation between culture-hero and trickster; but in the southwestern interior of British Columbia we find, besides Coyote, various Transformers who are essentially analogous to the culture-heroes of Washington and Vancouver Island. Their function, however, is different. They transform the animals which were in ancient times monsters or cannibals into the useful animals of our present period. At the same time, transformations into stones are very numerous. There is, of course, no relation to village communities, since these tribes are not organized in well-defined village groups. Both the Vancouver Island and interior groups may be contrasted with the northern group by the complete absence of all myths relating to fire, water, sun, moon, etc., as parts of the Transformer legends.

The Raven Myth of the Tsimshian

The Raven myth of the Tsimshian is quite similar to that of the Tlingit and Haida. Among these three tribes most of the incidents that compose it are the same, and a few even occur in the same arrangement. Although many of them have a much wider distribution, the myth, with its elaborate introduction, is confined to the three coast tribes just mentioned, including, however, probably the Athapascan tribes immediately to the east of the Tlingit and Tsimshian. Among all of them it comprises the incidents that led to the establishment of the present order of the world, and begins with the supernatural origin of Raven.

In order to gain an insight into the probable history of this myth, it is necessary to reconstruct its forms from the various versions that have been recorded.

We will begin our analysis with a discussion of the introduction, which includes the incidents leading to Raven's migrations. Four types may be distinguished, which will be considered separately. I begin with a summary of the tale, which will be followed by a detailed account of its variants.

[1] Introduction to Teit 2.

Introduction to the Raven Myth

TYPE I. TLINGIT

(6 versions: Tl*a* 3; Tl*b* 80, 119; Tl 2.I,189; Tl 3.304, 372; Tl 4.254; Kai 5.306 [cited respectively Tl*a*, Tl*b*, Tl 2, Tl 3, Tl 4, Kai 5])

In the beginning there was no daylight in this world. Near the source of Nass River lived Raven At The Head Of Nass River (Nās-cʌ′kî-yēl) with his sister Kitchuginsi and his wife G·īns$^{\varepsilon}$hā′noa (a Haida name), who spent all her time in the house or on the rocks on the beach. Her husband was very jealous. She was guarded by a number of flickers, which were placed in her armpits, and which would leave her as soon as she looked at a man. When her husband, who was an expert canoe-builder, went out, he put her into a box. He was afraid that his sister's sons might covet his wife, and therefore he killed all of them as soon as they began to grow up. After the last of her sons had been killed, Kitchuginsi went down to the beach to wail. There a wise man advised her to heat a smooth pebble and to swallow it. She followed the advice, and built for herself a hut, in which she lived. After some time she gave birth to a son, who was invulnerable, like stone. His mother made bow and arrows for him, and he began to hunt. First he shot small birds, then larger and larger animals. The mother made blankets out of bird skins. Finally he shot a "heaven-bird" (a white bird with copper beak), and a diver (*cāx*). He skinned the birds, and gave the skin of the diver to his mother. When he put on the skin of the "heaven-bird," he was able to fly up to the sky; and when his mother put on that of the diver, she was able to swim like a sea fowl.

Since they were all alone, he asked his mother for her relatives, and she told him that her brother had killed all her sons. Then the boy resolved to take revenge. He went to the house of the chief, his uncle, to whose wife he made love during the chief's absence. At once the birds flew away from her; and thus her husband, upon his return, knew what had happened. He resolved to kill his nephew. He ordered him to fell an obsidian tree, which feat he performed without being hurt. Then he made him crawl into the crack of a split tree which he had felled to make a canoe, knocked out the spreading-sticks, so that the tree closed on the boy, who split it by moving his elbows, and carried the two halves home. Then he invited him to hunt devilfish; and while the boy made ready to spear the animal, the uncle made him fall overboard. When the boy returned unharmed, his uncle let water pour out from the top of his hat. The water filled the house. The house of Raven At The Head Of Nass River, however, was the world, and its retaining-boards were the mountains. When the water rose in the house, the whole world was being inundated. Mother and son climbed from one retaining-board

to another, until the water filled the house and covered the mountains. Then the boy put on the skin of the "heaven-bird" and flew up until his beak struck the sky, where he remained hanging. His mother put on the diver skin and swam about on the water. After many days the waters began to subside; and when they had receded to half the height of the mountains, the boy pulled out his beak and fell down on a piece of kelp.

I will give now the data from which the tale as given before has been reconstructed.

Only Tl 3 and Tl*a*, *b* open with the statement that in the beginning there was no daylight in this world. In Tl*b* 80 Raven At The Head Of Nass River (Nās-cA′kî-yēł) created the Heron, and later on Raven (Yēł) came into being as told before.

In Tl 3 the name Nas-schakie′l (=Nās-cA′kî-yēł) is given to the place to which Raven retires after his migrations, and where the East Wind lives. This is obviously an error, since the translation given above signifies "a raven," not a place.

Raven At The Head Of Nass River Tl*b* [a jealous chief Tl 3, Tl 4; NAñkî′lsLas Kai 5] *guarded his wife [G·īns^{e}hā′noa, her Kaigani name, in Kai 5] carefully. She did no work, and staid at home or on the rocks of the beach. She was guarded by eight hummingbirds (*kūn*) [translated in Tl*b* 119 as "flicker"], which she carried, four on each side [four hummingbirds, two on the outer sides of her breasts, two lower down on her body], and which flew away as soon as she would as much as glance at a man Tl 3.* [In Kai 5 she carries robins in her armpits. The identification of these birds is probably erroneous.] Her husband was an expert canoe-builder Tl 3. Whenever he left the house, he put her into a box. [In Tl 4 he suspended the box from a rafter, tying the rope with a peculiar knot, which showed whether the box had been handled. In Tl*b* he kept her in the box in which sun, moon, and stars were originally kept, and she had flickers (*kūn*) under her armpits Tl*b* 119.]

In Tl 4 and Kai 5 the description of the jealousy of the husband and his precautions is inserted after the birth of the Raven; in Tl*b* 119 it is evidently misplaced.

He did not want his sister [Kitchuginsi Tl 3; in Tl 2 the brother is called Kitkh-oughin-si] to have sons. [They died. At the same place it is stated that the woman may have been his sister or some other woman. This remark is placed in the beginning, after the creation of the Heron Tl*b* 80.] He killed her ten Tl 4 [many Kai 5, Tl*b* 80; several Tl 3.372] sons by pressing them against his sharp neck-ornaments Kai 5. [He killed them to prevent the increase of mankind Tl 2.]

Tl 2 inserts here the Deluge sent by Kitkh-oughin-si, in which people save themselves on mountains, to which they tie the canoes.

In Tl 3 it is said that when the sister's sons were old enough to take notice of his wife, he would take them out in his canoe, and by upsetting it drown them; he would have a canoe that he was building close upon them. This is probably misplaced, and refers to the uncle's attempt to kill Raven. [When her children were dead, the woman's husband sent her back to her brother NAñkî′łsLas Kai 5.]

Version Kai 5 was told by a Kaigani Haida, which may account for this incident. It agrees with Type II, in which the woman and her child move from her husband's village to that of her brother (see p. 625).

The sister went [into the woods to kill herself Tl 4] to a rock on the beach to wail Tl 3, Kai 5 [separated from her brother during the flood Tl 2]. [While her head was covered, she heard some one say, "Arise!" but on looking up did not discover any one. The fourth time she looked through a hole in her blanket and saw a gull Kai 5.] The Gull Kai 5 [the Killer Whale Tl 3; large handsome man Tl 2; old man Tl 4; Heron Tl*b* 80] addressed her, and advised her to heat one [four Kai 5] small smooth beach-pebble until it was red-hot, and then to swallow it Tl 4, Kai 5, Tl*b* 80 [to get a small stone from the bottom of the sea, to swallow it, and to drink water after it Tl 3; and gave her a small round pebble, which she swallowed.] He said, "Do not be afraid!" Tl 4, Tl*b* [after swallowing the stone, she drank of the waves which the whales caused when swimming away Tl 3]. She built a hut for herself Tl 4 [lived in hiding from her brother Tl 3], and gave birth to one son Tl 3, Tl 4, Tl*b* 81 [four sons Kai 5] after eight months Tl 3, who was Raven (Yel).

Being the son of the Stone, he was called Ītca´k!ᵘ ("a hard rock") and Ta´qîk!-īc ("hammer father"), and could not be easily killed Tl*b* 81. [She put a stone that she had received from an old woman under his throat, thus making him invulnerable. She washed him twice every day in the lagoon, which caused him to grow up quickly Tl 4; she bathed him in the sea Tl 2.]

His mother made bows and arrows for him Tl 3, Tl 4; and he shot first small birds, and then larger and larger animals; his mother made blankets out of bird skins Tl 4. [Nañkî´lsɪas made bow and arrow for him Kai 5; his mother taught him to shoot birds Tl 2.] He killed many hummingbirds for a blanket for his mother Tl 2, Tl 3. *From a small hut he shot a long-tailed bird with long, thin, bright beak as hard as iron—the "heaven-bird" Kuzgatu´li [a large white bird Tl 2]—put on its skin, and flew upward until he reached a cloud, in which his beak stuck. Then he pulled it out again, returned, and hid the skin Tl 3.*

It would seem that the events related later on, after the Deluge, are repeated here in advance of the passage where they belong.

[He could not fly well, and wished himself back in his mother's hut. At once he was back there Tl 2.] He also shot a diver, whose skin he preserved Kai 5. He gave it to his mother, who, when she put it on, was able to swim Tl 3. [He shot a whale (*yā´i*) with his arrows. It floated ashore; and every day he saw many kinds of sea birds on the bay. He did not like them. Finally he shot a *cāx* and a large bird with a beak that looked like copper Tl*b* 119.]

Then he learned from his mother about all his relatives, and proceeded to his uncle's house Tl*b* 119, Tl 2, Tl 3.

In Tl*b* 119 this return is placed after many exploits of the Raven. In Kai 5 it has been placed after the killing of the children, which appears to have occurred in their father's village. Evidently both these versions are not good, since the return in Tl*b* is without any connection with what precedes and follows, while in Kai 5, a version told by a Kaigani Haida, it does not appear how and why the uncle should have killed his nephews, if his sister did not live with him, but in her husband's

village. In this the Kaigani version agrees with other Haida versions. In all other versions the motives and situations are clearly developed.

His mother would not tell him what had become of his relatives. Meanwhile the people were starving in his uncle's village. The uncle sent two slaves to get the bones of his sister, whom he supposed to be dead. They brought a coffin along, but found her well supplied with provisions, and discovered her son. They returned, and reported what they had seen. The uncle then sent his slaves to invite his sister and his nephew. Only then the mother told her son that her other children had been killed by her own brother. The boy went with the slaves, carrying a fox blanket and marmot blanket, and an apron made of reindeer skin. His mother followed him Tl 4.

These incidents seem also out of place. They belong to the type of tales of people deserted by their tribe (see p. 783), but there is no such desertion of the woman here.

He took his uncle's wife [some say daughter Tl*b* 119] out of the box while the uncle was absent, and let the flickers (*kūn*) fly away from under her arms Tl 2, Tl*b* 119. [The four boys joked with her, and the bird flew away Kai 5. When Raven At The Head Of Nass River saw this, he said, "All those pretty things of mine are gone." Then he asked him if he was Raven, to which he answered in the affirmative Tl*b* 119.]

The chief uses the expression here quoted when he loses the daylight. Evidently it does not belong here.

Then the uncle tried to kill his nephew. He tried to saw off his neck with a glass (obsidian) saw, which broke on his stone neck. He asked him to fell a tree which stood behind the house. The boy's mother warned him, saying he would find his brothers' skeletons under the tree. When he began to chop the tree, pieces of glass fell down, for the tree consisted of glass. They did not hurt him. He carried the tree home, cut it up, and started a great fire in the house Tl 4. [The uncle asked the boy to fell a tree, which fell on him, but did not kill him because he was made of rock Tl*b* 119.] Then the uncle took him out to a canoe he was building, and asked him to help him spread it. By knocking out the spreading-sticks he made the canoe close on him. The boy broke it, carried the halves home, and threw them down Tl 4. [The uncle asked him to clean out the canoe that he was building, and made it close on him. The boy broke it with his elbows and carried it home for firewood. Then the uncle boiled him in a copper kettle; but he transformed himself into a rock, and was unharmed Tl*b* 119.] The uncle took him out in his canoe to get the devilfish, and made him fall overboard. The boy, however, caught the devilfish, threw it down in the house, where it assumed enormous size Tl 4 [the boy was thrown overboard, but returned along the sea-bottom after four days Tl 3]. [Then the waters began to rise and fill the house Tl 4.] Then the uncle called the rain; and the people began to starve, because it was storming all the time Tl*b* 120. The uncle put on his dancing-hat, and water poured out of its top Kai 5, Tl*b* 120. [He called his uncle to say, "Let the deluge come!" Tl 3. He sat on the roof of his uncle's house; and when the latter entered, he closed all the openings and let the water rise, in order to drown him Tl 2.]

*As the waters were rising, Raven and his mother got on the retaining-timbers of the house, and, when the water reached them, climbed to the higher ones. There were eight of these. Raven At The Head Of Nass River's house was in reality the world; and while Raven and his mother were climbing the retaining-timbers, the people climbed up the mountains to save themselves from the flood. When the waters reached the fourth set of retaining-timbers, the mountains were half covered

by the water. When the house was nearly full Tl*b* 120.* Raven put on the skin of the white bird Tl 3, Tl*b* 120 [bird Tl 4, raven Kai 5]; his mother, that of the *căx* Tl*b* 120 [diver Kai 5, bird Tl 4]. He flew up to the clouds or the sky Tl 4, Tl*b* 120, Kai 5, from which he hung by his beak Tl 4. Tl*b* 120 for ten days Tl 4 [nobody knows how long Tl*b* 120] until the flood reached his feet Tl 4 [his tail Tl 3]. [The uncle's hat rose up to the sky; and Raven put his feet against the hat, his beak against the sky, and finally pressed his uncle down, thus drowning him Kai 5.] He waited for the water to run off, then pulled his beak out of the cloud or sky Tl 4, Tl*b* 120, and prayed to fall on a piece of kelp Tl*b* 120 [fell on kelp Tl 3, Tl 4; on a stone, where he hurt himself; *this is the cause of all sickness* Tl 2]. The water had receded to half the height of the mountains when he fell down Tl*b* 120.

TYPE II. HAIDA

(5 versions: M*a* 293, 296, 308; Sk*a* 110, 118; [Sk*b* 110]; Sk*g* 138[1] [see also 8.74]; Hai 5.306; Harrison[2] [cited respectively M*a*, Sk*a*, Sk*b*, Sk*g*, 8, Hai 5])

The Haida version of the Raven legend is not as clear as that of the Tlingit. As stated before, the Kaigani Haida tale which I collected in 1888 (Kai 5.306) agrees in form with the Tlingit tale, and must be classed with these. We have one version of the Haida form of the story, obtained in 1900 by Swanton, from members of the Skidegate group Sk*a* 110; another one obtained by me in 1897 from a member of the Rose Spit group Sk*g* 138; furthermore, we have Harrison's version from Masset,[2] Dawson's very brief account (1.149B), and fragments recorded by me in 1888 from Skidegate Haida 5.306. Swanton's Masset series M and Kaigani series Kai do not contain the beginning of the tale. Incidents of the introduction are, however, referred to M 293, 296, 308.

In both its fullest versions the whole story is characterized by repetitions, which are obviously not due to faulty telling, but which must belong to it, since they appear in these versions as well as in some of the fragments. These must therefore not be excluded in the reconstruction of the essential form of the tale. All the versions also lack in one point or another in coherence. We shall discuss this feature later on.

I will give, first of all, a summary of the essential elements in their most plausible sequence:

Chief Hole In His Fin, of a town on Rose Spit, and his wife Flood-Tide Woman, had an infant son who cried, and would not be quieted until his father's sister, Ice Woman, took him on her arms, so that he could touch her breast. By supernatural means he made the people sleep, and lay with his aunt. At the same time the chief's nephew, Fin Turned Back, was the lover of Flood-Tide Woman. Therefore the chief sent his wife and son back to her brother, Great Breakers.

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[1] A Masset version.

[2] See Harrison, Religion and Family among the Haida (*Journal of the Anthropological Institute of Great Britain and Ireland*, XXI, 1892, pp. 14–29).

When they lived in Great Breakers' house, the boy behaved badly, banging the door and soiling the floor of the house. He intended to seduce his uncle's wife, and prepared for this. First he desired to obtain a whale. His father and uncle were out in the shape of killer whales, getting whales, and he caused them to strand on the beach. Flood-Tide Woman tried to rescue her lover, Fin Turned Back; but the boy let the tide rise and cover the killer whales, so that they were enabled to swim away. In return they gave him a whale. He watched the birds that came to eat of it, and shot a bufflehead, and then a bluebird. When he put on the skin of the former, he was able to swim. When he put on the skin of the latter, he was able to fly like a raven.

In order to gain the love of his uncle's wife, he obtained gum from some women. He chewed it and gave some of it to his uncle's wife when she asked for it. This acted as a love-charm. She induced her husband to go sealing, and meanwhile the boy lay with the woman. Then it thundered, and by this sign Great Breakers knew what had happened. He put on his hat. A whirlpool rushed out of it, and the world was covered with water. Then the boy put on the skin of the bufflehead and swam out; later, that of the bluebird and flew up to the sky in the form of a raven. He made the waters recede by kicking them, and then returned to the earth.[1] There he was adopted by the mountain Qî'ngi, and at a feast given there he was made voracious by eating scabs, and began his migrations.[2]

Following is a detailed account of the various versions:

The chief of a town on Rose Spit was named Hole In His Fin Sk*a* 118 [Dorsal Fin *ʟgangag·îñ* Sk*g*]. His nephew was Fin Turned Back Sk*a* 118 [Hole In Fin ʟganxē'la Sk*g*]. The chief's wife was Flood-Tide Woman Sk*a*, *g*, the sister of Great Breakers Sk*a* [called Cape Ball in Sk Swanton 2; NAñkîlsʟa's Sk*g*]. They had a baby son. [In the evening Raven entered the child's body. Every morning they washed him, and his father held him on his knee. When his father's sister came to the fire, she took him, and he pinched her breast. "*Ha'oia!*" she said. "Why do you say that?" asked they, and she replied, "He nearly fell from me" Sk*a*.] He cried, and would not be quieted until a girl named Ice Woman (Qalgaitsadas) took him. When he touched her breasts with his hands, he was satisfied. The boy grew up rapidly Sk*g*. [After a while he wished that the children would go picknicking. They went, and his aunt took him, too. When the children left, she staid alone with him, and he seized her. She said, "Don't take hold of me! I am single because your father is going to eat my gifts" (that is, food to be given by the bridegroom's family). He resumed the form of an infant. His aunt was crying, but he wished her to forget what had happened. Therefore, on being asked why she had been crying, she gave as the reason that the boy had eaten sand. Next the boy secretly made shell rattles and a dancing-apron out of a grave-mat, to which he attached shells. He wakened a corpse, to which he gave the apron and rattle. He ordered the ghost to shake the rattle in front of the middle of the town. At once all the people fell asleep and had nightmares. Then Raven took all the women, also his aunt. An old woman living

[1] Referred to in M 308.

[2] Referred to in M 304–306.

in the house-corner (probably the woman who is rock from the hips down) saw what he did and how he made the ghost lie down again, and how he resumed his form and his place in the cradle. The people learned that he had taken his aunt and his mother, and drove out Flood-Tide Woman and her son Ska.] The chief's nephew was the lover of Flood-Tide Woman. Therefore her husband sent her back to her brother Skg.

The last of these versions seems plausible, since it explains the woman's later action when she saves her husband's nephew, and since it agrees with her brother's remark on her return, referring to her habitual faithlessness. This whole passage is a repetition of Raven's love-making in his uncle's house, and is supposed to have occurred in his father's village, whither Flood-Tide Woman had followed her husband. This accounts also for the Kaigani incident of her return Kai 5, which would otherwise be quite unintelligible. The whole is an expression of the amorous propensities of Raven. According to Haida customs, the aunt whom he seduces in his father's town might become his uncle's wife, and the two personages might easily be identified in the narrator's imagination; so that the later attempts on the part of Raven to seduce his uncle's wife might appear as a continuation of his previous endeavors, or, placing the girl in her father's house, it would be an extension of his courting to a previous period. The incestuous intercourse between Raven and his mother Ska does not seem plausible.

On their way to Skidegate they found a young sea otter, out of whose skin the woman made a blanket for her son Ska. [On her way she felt hungry, and tried twice to start a fire with a fire-drill, but did not succeed. The boy struck the ends of two large sticks together, and thus procured fire Skg.] When she reached her brother's house, somebody put his head out and saw her Ska. [A large pole stood in front of her brother's house in Skidegate. The slaves who were outside saw her coming Skg. In Hai 5 (Skidegate version) the brother is called Naňkîlsła's; the sister is the Loon, *cuva'c.*] When they informed her brother, he said, "She has done as she always does (that is, been unfaithful to her husband), and for that reason she comes back again" Ska, g. She staid near the doorway Skg.

Her brother asked her how she would name her child, and she replied, "*Naňkî'lsłas-liňa'i.*" He objected, "Name him differently, lest the supernatural beings who are afraid to think of the one who bears that name hear that a common child is so called." The child would bang the door, and Great Breakers ordered her to stop that common child from doing so. She said she could not do so Ska. The child would defecate in the house all the time Ska, g, so that the uncle's slaves had to carry out the excrements in buckets Skg. Therefore his uncle's wife disliked him Ska.

Once when his fathers went about on the sea, he ordered his dog to ask the tide to leave the killer whales dry on the beach. They struggled on the beach, and Flood-Tide Woman poured water over her lover, Fin Turned Back, and refused to do the same favor to her husband. Then the boy made the dog call the flood-tide, and asked for a present in return for saving the killer whales. They were on their way to buy whales, and left one for the boy. He made a house of hemlock branches, and birds settled on his whale. Then he shot a bufflehead, put on its skin, and was able to swim. He tried to shoot a bluebird, and at last hit it. He put on its skin, and was able to fly. He flew down against a rock, cried like a raven, and his voice split the rock Ska. [At night, when the people were asleep, he would go to shoot birds.

and his mother made a blanket of their skins. Then he shot whales, which he took to a creek. A raven came down from the sky to eat of the whales, and after several vain efforts he shot it, and hid the skin between the branches of a large tree. One day he said, "My fathers are coming!" and his uncle reproved his sister, saying the boy would cause them trouble. Canoes arrived, and the boy sent a slave to call them ashore. When the killer whales reached the shore, they fell down. The mother sprinkled water with a bailer over her lover, but refused to rescue her husband. Then the boy let the slave call in the flood-tide, and his fathers went back to Rose Spit Sk*g*. In Hai 5 the boy grows up quickly. He asks his uncle for bow and arrows, and copper bracelets. The uncle refuses, but some other man gives them to him. He shoots birds, and makes a blanket of their skins, which he hides in a tree. As soon as he returns to the house he assumes the shape of an infant.]

In order to gain the love of his uncle's wife, he went in search of a love-charm. He met women who were singing and at the same time chewing red gum Sk*a*. [First he could not find them, then he asked them where they got their song. They answered, "We are singing of Raven, who is in love with his uncle's wife Sk*g*.] They gave him gum, saying, "This is woman's medicine. When you enter the house, pass to the right, chew gum as you go in. When your uncle's wife asks it of you, do not give it to her, but first ask for the thing her husband owns." He followed the advice of the women, and his uncle's wife gave him the round white thing that her husband owned. Then he gave her the red gum. She chewed it, swallowed the juice, and then began to love him Sk*a*.

The first version of the visit of the boy's fathers is more consistent than the second one, since the visit of the killer whales gives the boy the opportunity to shoot the birds. It may well be, however, that the incident of the singing women should be placed in the sky, as is done in the second version (see below), and following the shooting of the birds. Then in his first attempt to fly he might have visited these women in search of a love-charm, and we should have here a repetition of the visit to the sky—a feature so characteristic of the Haida version.

It is not explained what the white round object was that his uncle owned, and it is not referred to again. The brief and inaccurate version 1 suggests that perhaps this might have been the moon. The incident according to which the owner of sun, moon, and stars became disgusted because he was made to believe that Raven had obtained a moon is, however, so different from all other versions from the coast, that I hesitate to accept it. If this white object is at all essential for the future exploits of Raven, the love affair with his uncle's wife would appear here as serving a definite end, while ordinarily it is only the cause of the Deluge.

The adventure with the singing women is treated in a different manner in Sk*g* 142. There the women are placed in the sky, which he reaches after the Deluge. The incident, however, is without connection with all that precedes and follows.

Raven reaches a place full of berries, and rivers full of salmon. He hears people singing, and finds them with difficulty. He asks the women, "Where did you get your song? I like it." They laugh, and reply, "Did you never hear that there are five countries here, and that people use this song, which tells that Nañki'lsɪas-liña'i is in love with his uncle's wife?" Thus he obtained the name Nañki'lsɪas-liña'i.

After he has obtained the love of his uncle's wife, the story goes on as follows:

His uncle's wife induced her husband to go sealing. He left at midnight. The boy put on two sky blankets and painted his face. Then it thundered underground. It always thundered when Great Breakers lay with his wife. Soon the husband came back, and asked his wife, "Why did it thunder?" She replied, "It happens with your nephew as it happens with you" Sk*a*. [The uncle's wife was sitting on the top platform, making mats, and the boy put himself around her, his feet under her right arm, his body on her back, his head under her left arm. (Compare Sk*a* the boy seized his aunt in his father's village.) While his uncle is out, he goes to the woman, and it thunders. This proves to his uncle that his wife is faithless Sk*g*. The boy changed into a youth and went to his uncle's wife, who did not believe that it was he. She went to look for the infant in his mother's bed; and since he was not there, she believed him. He made an appointment with her for the following morning in the woods. There he showed her his *sqa'ltsit* blanket. She told her husband's sister what had happened, and convinced her by showing her the blanket. Her husband came home without seals, and knew by this that his wife was not true to him. She told him what had happened, and the next day he observed his nephew from behind a point of land Hai 5. In Sk*g* it is said that the boy staid with his mother, and that his soul went out hunting, flying, and seducing his aunt.]

In Sk*a* follows the deluge made by his uncle, who puts on his hat, the top of which turns, and out of which rushes a whirlpool. The boy puts on his raven skin and flies up to the sky after he has floated out of the smoke hole. He runs his beak into the sky, his tail floats on the water, which he kicks down so that it subsides. In flying down he strikes the smoke of his uncle's house. His uncle then calls him chief of chiefs. [In Sk*g* this incident is placed after Qîngi's flood, which will be found discussed on p. 637. When the waters pour out of his uncle's hat, he puts on the skin of the bufflehead and floats out of the smoke hole, then the raven skin, and flies to the sky. He makes a chain of arrows reaching from the sky to the waters, and fastens his bow to the lower end of the chain. He climbs the chain and pierces the sky. He finds five countries and the singing women referred to before. In Hai 5 the incident follows immediately the discovery of the woman's faithlessness. In this version he also pierces the sky and finds five countries, one over the other (probably a five-row town). In Kai 5.306 he drowns his uncle by placing his feet against his hat. His uncle's wife is transformed into a whirlpool.]

In Sk*g* follows Raven's transformation into a hemlock leaf, which the Sky chief's daughter swallowed. After two months she gave birth to a child, which at night gouged out the eyes of the people of four towns. He roasted the eyes in the ashes and ate them (see p. 746). An old man (probably better a woman, stone from her hips down) observed him. Then the Sky chief broke the stone floor of his house and threw him down. The earth was still covered with water, only the top of a totem-pole being visible. The child landed on it, and the pole split. Then the water subsided. [In Sk 5.307 this incident is omitted. He merely returns to earth.]

Here belongs also M 296. He spoils a person's property and is thrown into the sea, where he falls on a stone that he has prepared for himself.

In Sk*a* this incident is placed at the very beginning of the Raven myth in which, as mentioned before, the Raven is not really the son of NAñkilsLas's sister, but merely enters his body; so that the whole important story appears as one of the exploits of his migration—an arrangement that does not seem very plausible. We shall consider next, before a fuller discussion of these points, the beginnings of the tale in Sk*a*.

Raven was flying about over the waters, and saw no land except a flat rock, on which the supernatural beings lay stretched out. [Loon lived in Nañkilsłas's house. He would go out and shout, and sit down again. An old woman seated by the fire asked why he was acting thus. He replied that the supernatural beings had no place in which to settle. Then the old man promised to attend to it Sk*b*.] Raven pierced the sky and found a five-row town. The chief's daughter had a baby, whose body Raven entered Sk*a*. The grandfather pulled the infant to make it grow quickly. When all were asleep, Raven would come out of the skin and gouge out people's eyes, which he roasted in the fire. The being rock from the hips down saw him when the eyes of the people of four towns were lost. He told the chief. The people stood outside in a line and sang for the child. The person who held him let him drop, and he fell to our world, turning to the right. He drifted on the water, and heard some one say, "Your mighty grandfather invites you." The fourth time when he heard the voice, he looked through a hole in his blanket, and saw the grebe, who dived after he had spoken. He drifted against a stem of kelp with two heads, stepped on it, and it was a house-pole of stone. On descending he found a house, inside an old man white as a sea gull, who took out of the innermost of a set of five boxes two round [cylindrical] objects—one black, one covered with shining spots. He said, "I am you; that is you," referring to something slim and blue that was walking on the screens whose ends pointed toward each other in the rear of the house. He told the boy to place the shining object on the water first, then the black one, to bite off part of each and spit it on the other. He did so, but in the wrong order, and the part that he had spit on the black stone rebounded. He now went back to the black one, bit a part off, and spit it upon the rest, where it stuck. Then he bit off a part of the pebble with shining points and spit it upon the rest. It stuck to it. This became the trees. The second stone expanded and became Queen Charlotte Islands. The first became mainland Sk*a*.

Here should be added the incident described in Sk 8.74, according to which, after the second deluge, the ancestors of the Haida families were seated on reefs that emerged from the waters. This incident is also referred to in Hai 5.307 (Skidegate version).

The Masset version opens with the statement that in the beginning there was no land. Then there was a little thing on the ocean on which Raven alighted. He made the mainland and Queen Charlotte Islands out of it M*a* 293.

A version given by Mr. Harrison [1] is very confused and evidently not a faithful record of what the Haida told, but a generalized statement of what the author remembered of the tale. Christian influence is brought out very clearly in his use of the terms *hetgwaulana* (*xetg*^{u} *lā'na* "the one below") and *shanungetlagidas* (*sa nsñ i'łgidas* "chief above"), which, according to Swanton (8.14), are the names used for Christian concepts. The tale recorded by Mr. Harrison is based on the Haida version. Mr. Harrison begins his account with the statement that the chief below was cast from the region of the clouds into the depths below, but this part may well be omitted.

In the beginning Raven lived in the gray clouds and had no place on which he could rest, the whole earth being covered with water. He beat the water with his wings, and the spray was transformed into tiny rocks, on which he rested. [In Hai 6.25 he creates land by the flapping of his wings.] These expanded and became Queen Charlotte Islands, and finally soil was formed on them.

[1] See p. 625, footnote 2.

Raven collected two large mounds of clamshells on the beach near Sisk and transformed them into two slaves. By throwing limpets at one of them he became a man, while the other became a woman. He lived at Rose Spit, and married the slave-woman. Since she had no children, he drove the couple away, and they settled in Skidegate.

Obviously the tale of the clams refers to the incident in which Raven finds human beings in a clam, referred to in the version *Ma* 324. The slave and the slave-woman would seem to correspond to Raven's wife and his nephew, and the incident of their being sent away would correspond to the departure of the couple to the house of the woman's brother. It will be seen, however, that this incident is repeated later on.

Raven, being left alone, decides to obtain a wife in the sky. He flies upward, makes a hole through the wall of the heavens, and enters the sky. He assumes the form of a bear, and is taken into the house of the Sky chief as a playmate for the Sky chief's youngest son. The Sky chief had created sun, moon, and stars. One day Raven sees three bears on the beach, assumes the form of an eagle, steals the sun, which happens to be setting at that time, and the fire-drill, taking each under one arm. Then he takes the child of the chief in his beak and flies down. The heavenly people try to pursue him, but soon give up. The child drops out of Raven's beak and falls down into the sea. Raven carries down sun and fire-drill. When the child drops into the sea, the fish come to his aid and carry him ashore. *For this reason the kind of fish that aided him is numerous near Rose Spit, and their forms are impressed in the blue clay of that district.*

The child grows up in Raven's house, and has control of all kinds of animals. These help him. Raven keeps sun and fire-drill locked up, because he is afraid that his former slave will steal them.

After some time the slave-woman returns, and Raven lives with her again. The heavenly child makes love to the woman, and they escape, carrying away the box containing sun and fire-drill. On their way south they find a dead land otter. Then with the fire-drill he makes a fire, by which they cook the otter. At Cape Ball the heavenly youth sings some of his songs, which cause the sea to recede, leaving a whale stranded on the beach. He barred in the whale by means of a wall of stones, which may be seen up to the present day. The couple settle at Skidegate, where a daughter is born to them. The parents refuse to let her marry, and finally the slave created by Raven wooes her. The slave-woman, the mother of the girl, tells the slave about sun and fire-drill. The slave enters the house through the smoke hole, steals the box, and breaks it. He breaks up the sun; the pieces fly up into the sky and become sun, moon, and stars.

The slave escapes along the west coast, and shoots a chain of three hundred and sixty-five arrows up into the moon. These become the days of the Haida year. He climbs up and passes through the moon into the sky. He sees a woman bathing in a pond; and when she comes out, he seizes her. Together they drop down into the sea. Raven sees them falling, goes to the slave's house, takes away the woman, and transforms the slave into a spirit that looks after the growth of every living thing.

It is interesting to compare the fullest Skidegate versions with the Masset version recorded by Harrison.

Ska	M
Raven finds a flat rock in the waters.	Raven finds a rock in the waters.
—	He makes land.
—	He creates man and woman of clamshells.
—	He sends them to Skidegate.
Flies up to the sky.	Flies up to the sky.
Enters the body of a child in heaven.	Plays with a child in heaven.
—	He steals the child, the sun, and the fire-drill.
He gouges out the eyes of people in heaven.	—
The people hold the child; it drops from their hands and falls into the sea.	While Raven flies down with these things, the child drops down.
The child (i. e., Raven) goes to a house in the bottom of the sea and is given the power to create land; he makes Queen Charlotte Islands and the mainland.	—
(Break in story.)	—
Raven enters the body of chief's child at Rose Point.	The child is carried by fishes to Rose Point and grows up in Raven's house.
The chief's son (i. e., Raven) makes love to the chief's sister; the chief's nephew makes love to the chief's wife.	The child makes love to Raven's wife.
The chief's wife and her son Raven are sent back to her brother at Skidegate.	The chief's wife and the child who had dropped down from heaven escape; he takes along sun and fire-drill.
They find a sea otter, and Raven makes fire.	They find a land otter, and the youth makes fire.
Raven behaves badly in the house of his mother's brother.	—
Whales strand.	Whales strand.
The child makes love to his uncle's wife.	Raven's wife and the youth have a daughter at Skidegate.
Raven gets from his uncle's wife the "white thing" that he owns.	The man whom Raven had created out of a clamshell elopes with the daughter and liberates the sun.
The uncle makes a deluge, and Raven flies up to the sky.	The man who has abducted the girl makes a chain of arrows and escapes to the sky.
He drops down, returns to his uncle, and is adopted by Qîngi. (Here begin his migrations.)	He takes a woman who is bathing in the sky and drops down with her.

Shearing the myth of repetitions, we may summarize the main incidents in the following order:

1. Raven is the child of Flood-Tide Woman,
2. Who is sent back to her brother by her jealous husband.
3. He makes love to his uncle's wife,
4. Who causes a deluge.
5. When the earth is covered by water, Raven flies up to the sky.
6. He returns.

7. He is adopted by a man, and becomes voracious by eating scabs.
8. He begins his migrations.

In this order there is a lack of connection between 6 and 7, for there is nothing in this tale that leads up to the adoption.

We must add as incidents quite analogous to exploits made during his migrations—

9. The making of land.
10. The appearance of the ancestors of the Haida after the Deluge.

The various types may be summarized in the following forms:

Sequence of incidents in—

Sk*a*	Sk*g*	Sk 5
5	—	—
6	—	—
9, 8	—	—
1	1	1
2	2	—
3	3	3
—	7	—
4	4	4
5	5	5
6	6	6
(10)	—	—
7	—	—
8	8	—
—	—	10

Swanton, in 8.75, places the event 10 after the second deluge (as told in Sk*a* 110), although it does not so appear in his version of the Raven myth.

It would seem that the tale of how people originated from a clamshell belongs also to the introductory part of the tale. All the records we have belong to Masset. One version has been recorded by Swanton in his Masset texts (M*a* 324); another one was obtained by me from Chief Edenshaw of Masset (Sk 320); a third one was recorded by Dawson (1.149 B); and a fourth one by Deans (Hai 6.30).

Raven heard a noise in a clamshell. When he opened it, he found one half full of human beings, the other half full of animals. He told the people to make a town, the animals to go up the mountains. Since Queen Charlotte Islands were too small for all the animals, he sent some to the mainland. At the same time he pushed the islands apart with his feet M*a* 324.

Raven found a Cockle, and heard a noise inside. He found people in it, and made towns for them. From these originated a number of Haida families Sk 320.

Raven married a Cockle, which gave birth to six children. These were sexless, and he made them three males and three females Hai 6.30.

Raven married the Cockle, which gave birth to a girl, whom later on he married. According to another version given at the same place, a man and a woman originated from two live Cockles. These became the progenitors of mankind, Dawson 1.149 B–150 B.

TYPE III. TSIMSHIAN AND NEWETTEE

(5 versions: Ts 214; Ts 5.272; N 7; Ne*a* 5.170; Ne*b* 9.209 [cited respectively Ts, Ts 5, N, Ne*a*, Ne*b*])

The third type is found among the Tsimshian and some of the Kwakiutl tribes. In the following abstract four versions have been utilized—one from Nass River N 7, one from the Tsimshian 5.272 and two from Newettee (one obtained from the ʟ!a′ʟ!asiqwala 5.170, and another from the ᵉnagᴇmg·ilisala 9.209. Besides these, the introduction to the story appears as an independent story in the present collection, p. 214.[1]

A chieftainess [of the Red-Bear Village of the G·i-spa-x-lâ′ᵒts at Metlakahtla Ts; at Ts!ē′qōt Ne*a*] had the chief's nephew (Ts) for her lover. In order to meet him easily, she pretended to die N, Ne*a*, Ne*b*. [The chieftainess died in midwinter before giving birth to her child Ts 5.] Before she died, she asked to be buried in a box on a tree N, and that her horn spoons, fish-knife, and marten blanket be put in her coffin Ne*b*. She was buried on a tree Ts 5, N, Ne*b* [a cedar at the mouth of Nass River Ts 5; on an island in front of the village Ts; on the burial-ground of the chiefs Ts 5]. For two nights the chief watched under the tree. Then he thought maggots were falling down out of the box. The woman, however, was scraping her horn spoon, and let the scrapings fall down. Every night after the people had gone to sleep, her lover climbed the tree and knocked at the box, saying, "Let me in, ghost!" Then the chieftainess laughed, and said, "On your behalf I pretend to make maggots out of myself" N, Ts. She came to be pregnant. A man found out what was happening, and told the chief, who asked his nephew to keep watch. When they saw that the report was true, they killed the man and the woman N. [A man who was sitting with his sweetheart under the coffin saw and heard the chief's nephew go to her. He told the chief, who sent his attendants, with the order to throw down the coffin if they found the report true. They did so, and both were killed Ts. The people saw her lover coming out of the grave-house, and told the chief, who sent a slave. He reported that the grave was open and the woman alive Ne*a*. The slave saw what was going on, and reported to the chief. They opened the grave-box, and the woman was seen to be alive, although she kept her eyes shut Ne*b*. The chief then killed her with his knife, took out her child, and put it back into the grave Ne*a*, *b*.] Then her child was born, and lived by sucking its mother's intestines, Ts, Ts 5, N. The young men found that the child was alive when they came down from the tree. They reported to the chief, who ordered the child to be brought to him Ts. [The child grew up in the box Ts 5, N; the child grew up very quickly Ne*a*.] [The slave discovered that the child whom the chief had put back into the grave was alive, and he took it to the chief's house. The child grew up and was called Qwā′qēnit Ne*b*.] Children played shooting arrows in the woods Ts 5, N, Ne*a* [in the spring Ts 5], and the boy took them. [Finally they saw him coming from the grave Ts 5, N, Ne*a*.] Suddenly a naked boy, shining like fire, appeared, and seized the arrows. They did not see what became of him; but finally one of the children peeped through a hole in its blanket, and saw the boy come from the grave and return to it Ts 5. [Then the chief sent his nephews to watch. They caught the boy while he was walking about, and took him home N; the chief ordered the young man to place a bundle of arrows under a tree, and, when the boy came, to capture him and take him home Ts 5. The

[1] See also p. 781.

chief sent a slave to see whether the boy was really alive in the grave, and ordered him to bring the boy home Nea.] The chief ordered the door and smoke hole of his house to be closed to prevent the escape of the boy. When he looked for his wife's body, he found it dried up Ts 5. The chief took a female slave to nurse the boy Ts. The child grew up quickly Nea. The chief washed him to make him strong Ts 5. He was called Sucking Intestines Ts, N. [The boy would go often to the island to get chewing-gum from the spruce trees, and his uncle burned it for him. The slaves always took him over to the island to play. One day when they were burning gum, a flame of fire consumed the boy. The island is called up to this day Where She Pretends To Make Maggots Out Of Herself. (Here the version Ts ends. It is in no way connected with the Raven myth. See p. 781.)]

After two days the boy began to cry and would not eat. He asked another boy for gum that he was chewing, and then chewed and swallowed all the gum in the village. The boy who had given him the gum became his friend and companion. They went about together; and whenever they found a tree with gum on it, the boy would smear his body with it Ts 5. [Another boy of the village was his friend and constant companion Nea, Neb.—Implied also in N.] The boys went about shooting birds, and finally shot each a woodpecker Ts 5, Nea [a bird named g·itg·insa′ and a woodpecker N. They put on bird masks Neb] and flew upward Ts 5, N [to the upper world Neb to "our father" (this is not the proper term: it should be *g·i′ī* "chief") Nea]. They came to the house of two kingfisher girls and began to peck wood. The girls said, "Is that you, Sucking Intestines?" He asked in reply, "Where is the hole of heaven?" They answered, "It is too far for you." The boys flew on, and came to the Mouse Woman. They heard her calling "*X!*" and when they began to peck wood, she said, "Enter, Sucking Intestines!" She set food before them; but he did not accept any, because he was still full of the gum that he had eaten, while the other boy ate. Then he asked, "How far is the hole of heaven?" She replied, "Four times it opens, four times it closes, count!" and then told him all that was going to happen in the sky. When they came to the hole of heaven, Sucking Intestines counted; and when it opened the fourth time, he flew through it. Then his friend tried, but he was caught in the hole Ts 5. [Sucking Intestines put on the skin of the g·itg·insa′; his friend, that of the woodpecker. As they flew along, the boy cried, "*G·it, g·it, g·it g·insa-a-a-a′!*" and the woodpecker, "*Hau, hau!*" They came to a town; and some one said, "Son of the ghost, it is not far where the heavens close." They flew on; and in every town which they reached, the people said the same to them. Finally they came to the hole in heaven, flew through it, and took off their skins. The boy's friend remained sitting near the hole N. They came to the upper world Nea.] The boy went on, and killed a duck (*mē′eq*) and put on its skin Ts 5, and sat down near the well of the chief above N, Nea [of the sun Ts 5; of *g·i′ī* the "chief" Neb]. The chief's daughter came out N, Nea, Neb [accompanied by a slave Ts 5] to draw water Ts 5, Nea, N. She caught the bird [birds Nea] and took it into the house Ts 5, Nea, Neb. [He transformed himself into the leaf of a cedar and floated on the water N (here the version N breaks off and continues as the tale of the liberation of daylight, see p. 641).] She took the bird [birds Nea] into her room, intending to keep it as a pet. Then the boy took off his skin and married her Nea. [Qwā′qenit took off his bird mask and married the girl Neb.—In the night, when the girl was asleep, he took off his bird skin and embraced her. When she felt how soft he was, she remained quiet. He gave her some gum to swallow Ts 5.] In the morning, when the girl did not come out of her room, her father sent a slave-girl to call her. When she saw the young man, she was afraid, and told the chieftainess what she had seen. The latter informed her husband, who called his daughter and the youth

Ts 5. [The chief heard them talking, and asked his daughter who was with her. Then he called them to come down Nea.—The chief called them Neb.] The young woman warned her husband, saying that her father would try to kill him Ts 5, Nea. Her father made him sit down on the death-mat Neb. [The floor was set with sharp spikes, which the youth pressed down with his feet Nea.] The chief made him sit down Ts 5. Soon the young woman gave birth to a child Ts 5, Nea, Neb. When the child was born, it slipped out of her hands and fell down on some branches that were drifting about in the sea Ts 5. [It fell into the sea Nea. She threw it down, and it fell into the sea Neb.]

At this time the son of a chief of Metlakahtla had died, and he sent four slaves—two men and two women—to Q!adū´ to get wood for cremating the body. They found the child and took it home. They gave it to the chieftainess, who adopted it by putting the child under her body, as though she had given birth to it. Its skin was very white Ts 5. [A slave of the father of Sucking Intestines who had gone out to get driftwood found the child and took it home. The old chief gave it to his sister to bring up Nea.—A slave discovered the child on seaweeds and gave it to his master Neb.] The people went to Nass River Ts 5. The child would not eat Ts 5, Nea, Neb. (Here follows the story how he became voracious. This will be discussed later on.)

Our present collection contains an entirely different introduction of the Raven legend, which I will give next.

In the beginning the world was dark. At the south point of Queen Charlotte Islands lived a chief who had a son whose bed was over his own bed. The boy died, and his parents mourned for him. They took the intestines out of the body and cremated them behind the village, while they kept the dried body on the bed. Every day the chief wailed under the bed. One morning a shining youth was there, who said, "Heaven was annoyed by your constant wailing, so he sent me down to comfort you." The youth ate very little Ts 58. (Here follows the story how he became voracious.)

Notwithstanding the differences between the versions treated here as Type III, it is fairly clear that similar ideas underlie all of them. In the first form the child of a dead woman sucks dry her intestines, and has a skin shining like fire. In the last version the intestines are removed from the body, which dries up, and from which proceeds the shining boy.

Raven is Made Voracious

(9 versions: Ts 59; Ts 5.275; Nb 36; Tla 17; Mb 306; Skg 141;[1] Ska 123; Ne 5.171; Ne 9.211)

The introduction to the Haida and Tsimshian tales ends with the incident telling how Raven was made voracious. The story is practically the same in all the different versions. The supernatural child, which is the Raven, refuses to eat, and his parents or grandparents worry about it. They call the people together, and are given the

[1] A Masset version.

advice to induce the child to swallow some scabs. After the child has done so, he becomes voracious and is deserted.

The chief adopts the child that has been found by slaves adrift on the ocean. The child refuses to eat and takes only fat of deer and mountain goat and is making arrows to play with. The grandfather invites the people to consult with them. An unknown person, Laxax-wā'se, passes by, is placed next to the boy, who is holding a piece of fat in his mouth. The visitor asks for a piece of salmon, roasts it, scratches a scab from his body, which he puts into the salmon, and wishes the boy to eat it. The boy swallows these scabs and becomes voracious Ts 5.275.

A young man dies. His parents mourn, and his place is taken by a shining youth who comes down from heaven. He refuses to eat, only chews a little fat. The chief's two slaves, Mouth At Each End, bring food and eat large chunks of whale meat. The parents discover that the youth is not their son, but has come down from the sky. The male slave tells him that they have eaten scabs from their shin bones, which makes them hungry. He inquires whether eating is enjoyable, and says that he wishes to try scabs too. The male slave cuts off a small piece of whale meat and puts in a small scab. The slave-wife objects. The young man eats it and becomes greedy Ts 59.

The girl who has swallowed a cedar leaf has a child, which refuses to eat. The grandfather calls two old men to chew food for the child. They chew salmon and grease. One of them scratches a scab from his shin and puts it into the salmon. The child eats it and becomes greedy N*b* 36.

In the version Tl*a* 17 we hear merely that Raven became greedy because he ate the black spots of his own toes, and that he did this because he wished to become greedy.

In all the Haida versions the incident occurs at a feast given by Qîngi.

Raven is adopted by Qêñg^{a}. He acts like a noble person, who eats but very little. Qêñg^{a} asks his servants what makes people hungry, and they tell him that he must eat scabs four times. Raven does so and becomes greedy M*b* 306.

Raven is adopted by Qîñg·. He is seated between Qîñg· and his wife. He refuses to eat, and is chewing gum. Two Porpoise youths who stand at one side of the door eat ravenously. Raven wants to learn how to eat. The youths tell him reluctantly that he must bathe, scratch his skin, and eat the scab that comes off. Thus he becomes voracious Sk*g* 141.

After he has been adopted by Qîñgi, the latter invites the people, and Raven refuses to eat. Two big-bellied persons come in. When they open their mouths, the people pour in boxfuls of cranberries. On the following day Qîñgi gives another feast. Raven goes to a place at the end of the town, where cranberries are being blown out, and stops up the holes. He asks the two persons why they eat so much. They tell reluctantly that in order to get greedy one must take a bath early in the morning, lie down, scratch off a scab that forms over the heart, and swallow it on the following day. Raven does so and becomes voracious Sk*a* 123.

An infant is found adrift at sea; is adopted by an old chief, whose sister nurses it. The child grows quickly, but refuses to eat. The chief asks the people for advice, and an old man tells him to send his people to catch sea fish. Then the old man cuts out the stomach and gives it to the boy, who becomes voracious Ne 5.171.

A child is found adrift at sea. A slave wraps it up in his cape and takes it home. The child refuses to eat. An old man advises the chief to get two bullheads. The child eats them and becomes greedy Ne 9.211.

COMPARISON OF THE THREE TYPES OF INTRODUCTION

The principal contents of the three types of introduction may be summarized in the following manner:

Type I	Type II	Type III
Jealous uncle kills nephews. His sister swallows stone and gives birth to a boy.	Child of faithless woman is taken to his uncle.	Child of faithless woman born after her death is taken to her husband.
	Boy shoots birds,	
——— seduces uncle's wife.	chews gum to seduce uncle's wife.	chews gum to seduce daughter of Sky chief.
Uncle makes deluge.	Uncle makes deluge.	———
	Boy flies to the sky.	
———	———	He marries the Sky chief's daughter.
Their child	———	Their child
	drops down on kelp,	
———	is adopted,	is adopted,
———	becomes voracious.	becomes voracious.

Only the first of these versions has a consistent plot. In the two others the actions do not form a clearly intelligible series of events. In the third type no reason is given for Raven's flight to the sky, although the forms of analogous tales suggest that he wanted to marry the daughter of the Sky chief. There also appears no reason why he should marry her; for the girl, he himself, and his friend who accompanies him, seem to be introduced only to let the helpless child drop down into the waters. They do not appear again in the tale.

Among the Haida (Type II) the lack of coherence is still greater. The principal peculiarity of this type consists in the weaving of the tale of the origin of land into the introductory part of the myth. For the sake of clearness, I will repeat this series of incidents. In Ska the whole cycle begins with a scene representing the earth covered by water, and the events lead to Raven's fall from heaven, and his landing on drifting kelp. This sequence is identical with the Tlingit deluge produced by the jealous uncle, but the intervening incidents are more nearly related to the Tsimshian tale. In the Haida version the cause of the flood is not accounted for, and at the end the account of the creation of land is added. Later, however, follows another deluge caused by the jealous uncle, as in the Tlingit version, which ends in Raven's return to his uncle's house, whence he had fled to

escape his uncle's wrath. In Sk 8.75 and Sk 5.307 the ancestors of the Haida appear on the land after the second flood.

The lack of cause for the first deluge, which is in part introduced a third time in the incident of Raven's adoption by Qîñgi—and the lack of coherence manifested in Raven's return to his uncle, from whom he had just fled—are the principal defects in the development of this plot. The greatest confusion, however, is introduced by the adoption ceremony, during which Raven's voraciousness develops. This is based in the third version on the incident that Raven is found as a helpless child, and taken up by the chief, while in the Haida version no reason is given for the adoption which is connected with Qîñgi's visit to Raven's uncle—a visit which is not connected with the preceding or the following part of the tale.

It seems to me certain that the adoption incident in the Haida story can be due only to the incorporation of the analogous Tsimshian incident. The setting of the incident shows that we have here the Tsimshian story of the feast of the sea monsters (p. 718) introduced into the Raven story, and combined with the adoption of Raven, which is the most important feature of the Tsimshian Raven myth, because it accounts for his voraciousness. It is interesting to note here that the eye-eating incident, which is so prominent in the Haida version, occurs also quite independently of the Raven myth in both Haida and Tsimshian tales.

Although the Tlingit introduction to the myth seems most consistent, it lacks close relation to what follows. There is particular difficulty in all the versions relating to the origin of daylight. As will be set forth more fully presently, Raven transforms himself into a small leaf, is swallowed by the daughter of the owner of daylight, and is reborn by her. Thus he is enabled to steal the daylight. In the Tlingit versions Tl the owner of daylight is identified with Raven At Head Of Nass River. Thus it happens that we have two conflicting incidents. In one Raven seduces his uncle's (Raven At Head Of Nass River's) wife, an act which leads to the deluge and to Raven's flight to the sky and his return. In the other he revisits his uncle, is reborn by his uncle's daughter, and obtains the daylight. In the second tale no mention is made of the relationship between Raven and his uncle. In Tl*a* 3 the second incident opens the Raven tale. In Tl*b* 119 it is stated that he returns to Raven At Head Of Nass River.

The owner of daylight of the Haida is not identified with Raven's uncle, so that the incident does not conflict with the introduction.

In the Nass River legend N 7, which belongs to the third type, the boy flies up to heaven and steals the sun, instead of being dropped down to earth. Later, however, N 36, he appears as the son of the woman who swallowed the cedar leaf, and who becomes voracious. No explicit mention is made of his fall from heaven, but it is fairly certain that the tale discussed before is meant.

Apparently in none of the Raven tales does a close connection exist between the introduction dealing with the lover of the faithless wife, or her son, and the subsequent myth. There are, however, a number of analogous tales that make it clear that the person who survives the machinations of his jealous uncle is considered unusually powerful. Here should be quoted the tales of the jealous uncle (Tlingit Tl 198, Haida Sk 277, Kwakiutl Ne 10.365),[1] in which the boy is finally set adrift on the ocean, and then, by means of supernatural powers, takes revenge on his uncle.

Important for the interpretation of the Tlingit version is also the story of Łakîtcîne′ Tl 99 (Łaguadjî′na Haida Sk 252, M.376), which is a culture-hero story belonging to the Athapascan cycle. In all these versions the husband, whose wife has children by a dog, kills these, except the last, by pressing them against his cape, which is set with spines, in the same way as Raven's uncle kills his nephews; and only one, whose skin is hard like stone, survives. The same idea probably underlies the incident of the Tlingit version, in which Raven is born invulnerable because his mother conceived him by swallowing a stone. Since most of the Dog-children stories do not contain this element, I presume it has been introduced into this tale from the Raven tale.

It would seem, therefore, that the essential idea contained in all the versions is the acquisition of supernatural power by Raven. In the Tlingit and Haida stories this power is manifested in the boy's contest with his uncle. In the Tsimshian version it is acquired by his heavenly birth. The latter form accounts also, in a way, for the boy's refusal to eat. As a heavenly boy he needs no human food; and when he is endowed with human qualities by eating scabs, the transformation is overdone, and, instead of eating like an ordinary human being, he becomes voracious.

Common to all the versions is the initial scene after Raven's return from the sky, the world being covered by water. In the Tsimshian legend this is merely expressed by the fact that the child is found on a bunch of kelp in the ocean. It seems to my mind that this opening scene should be compared with that of the Mink tradition of the Kwakiutl (Ne 5.173; K 11.80; K 9.123; K 5.157; Ri 5.215; H 5.234; BC 5.246; BC 95). In the Kwakiutl version it is told that a woman conceives when the rays of the sun strike her back. She gives birth to a boy, who ascends to the sky, where he visits his father. He carries the sun in his place, descends too low, and sets the earth on fire. Then his father takes away the sun from him, and casts him down. He falls into the sea, and drops on some kelp, where he is found. After this begin his migrations, which differ, however, in their general character, from the Raven legends, in that the central idea is the amorousness of Mink rather than his voraciousness, while

[1] See p. 813.

the principal idea in the Raven cycle is his voraciousness. Neither are any of the culture-hero traits retained by Mink.

It seems plausible, therefore, that the opening of the Raven and the Mink tales is essentially a deluge myth which has been elaborated in different directions, but presents in all these tales the beginning of the present world. The loss of the deluge element in the Raven tales of the Tsimshian and Newettee (Type III) may be due to the occurrence of other deluge legends among these tribes: the deluge legend 1.243 of the Tsimshian, the Mink tale of the Newettee. Among the Newettee, the Mink tale not only contains the element of the destruction of the world by fire, but refers also to that of all vegetation, which is brought up by diving animals in the same way as the new earth is created after the deluge among the eastern tribes 5.173, 9.223. In the Tsimshian deluge legend also stress is laid on the destruction of all vegetation. These incidents emphasize the close relation between the Mink tale and the deluge legend.

It would seem thus that the Raven mythologies of the area from northern Vancouver Island to Alaska open with varying types of elaboration of the mythological concept that in the beginning the world was covered by water, and that Raven began his activities after the waters had subsided, or that he caused the water to subside. Among the Tlingit the elaboration of this incident is based on the jealous-uncle story. Among the Tsimshian the true deluge story remains apart from the Raven story; and we recognize the deluge idea only in the general setting of the beginning of the tale. The Haida form is a mixture of the Tlingit and the Tsimshian forms. The Mink tale of the southern tribes gives also clear evidence showing that the beginning of our world was believed to be the destruction of an older one, first by fire, and then by water.

Raven's Adventures

(1)[1] origin of daylight

(*Northern Form*)

(29 versions: Ts 60; Ts 5.276; N*a* 10; N*b* 21, 36; Tl*a* 3; Tl*b* 81, 82; Tl 4.261; Tl 5.311; Tlt 117; Kai 8.238; M*b* 308; Sk*a* 116; Hai 6.25;[2] H 5.232; H ap 884; BC 63; BC 5.241; Ri*a* 5.208; Ri*b* 5.209; Nu 5.105; Nu ap 888; Car 126;[3] Chil 14; Kodiak 85;[4] Ten'a 304; Anvik 9;[5] Esk Nelson 461).

The world was dark [and when the sky was clear, there would be a little light from the stars Ts]. Raven [felt sorry for man Tl*b*] thought he himself could not get food Ts. [The first daylight that had been obtained was not right BC 5.]

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[1] Numbers in parentheses refer to corresponding numbers in list of incidents, pp. 567 *et seq.*

[2] Stated by Deans to be a Tsimshian or Nass legend, containing, however, Haida names (see also Hai Dawson 1.151 B).

[3] Father Morice, Three Carrier Myths (*Transactions of the Canadian Institute*, v).

[4] F. A. Golder, Tales from Kodiak Island (*Journal of American Folk-Lore*, xvi).

[5] A fuller account of the Ten'a version from Anvik has been published in Chapman 2, pp. 22, 109.

A rich man at the head of Nass River [Raven At Head Of Nass River Tl*b*; an old chief who lived where Nass River flows now, Ts, Ts 5, Hai 6; a chief Tl 5, H ap, Kodiak; one man Chil 14; a single woman called Moon Woman M; Mɛ′nis Ri*a* 5; ᵉnā′laqamālis Ri*b* 5; there was a chief's daughter who did not want to marry, Anvik 8] kept the daylight for himself. Round bundles of various shapes and sizes hung about on the walls of his house Tl*a*. [He had stars, moon, and sun in three boxes Tl 4, Hai 6; light was hidden in three bundles containing sun, moon, stars, Tlt 117; daylight, sun, and moon were in a box suspended from a rafter Tl 5; the box hung on the roof of the house Chil 14; he kept the moon M*b*; daylight was in heaven Ts. Chief kept daylight in a box called *max* N*b*; *mā* Ts; *mɛ*, which looked like a wasp's nest Ts 5; Snx had daylight in a ball called "daylight-receptacle" (*nusxē′mta*), which was suspended from a rafter of his house BC 5; something that gave a great light hung behind the chief, Anvik 10; three caskets on a shelf; it was light near the village, Kodiak.] The chief had a daughter [approaching womanhood Tlt 117; four daughters BC 5; in H 5 called *k·!ē′dīł*, which means "princess"] and two slaves—Old Man Who Foresees All Trouble Of The World (Adawū′ł-ca′nakᵘ!) and He Who Knows Everything That Happens (Łiū′wʌt-uwadjī′gî-can). These two looked after his daughter. They watched especially to see that her water was clean Tl*b*. [The chief always examined her dishes Tl 4; the chief knew that Raven would come as a hemlock leaf, therefore he burned all the dried leaves around his house Tl 5; the daughter was always watched Tlt 117.] Raven wanted to get the daylight, and knew where it was (all versions). [He remembered that light was in heaven Ts; he felt sorry for man Tl*b*.] He thought it would be difficult for himself to get food Ts. [He thought he could obtain the daylight if he could become the son of Raven At The Head Of Nass River Tl*b*.] Then Raven traveled northward Sk*a*. [He flew a long time Tl 5, Ten'a 304. He traveled a long time in the dark. When he was tired, he became a raven and flew. When his wings were tired, he walked again in the form of a man, Anvik 8. He put on his raven skin that his father had given him, flew through the hole in the sky, and left his raven skin there Ts. He flew with his friend through the hole in the sky, left his friend there, took off his own bird skin, and went on N*a*. Suddenly he saw a light, flew toward it, and emerged out of the dark. He hovered over the village, Ten'a 304. Gradually it became lighter, and he saw a village where it was light. He went among the people, but they were so many that they did not notice him. He saw a ceremonial house and a dwelling next to it, over which a pole was set up, having a wolverene and a wolf at the end like a vane. Women who do not want to marry live in such houses, Anvik 9.]

Then he went to a pond in front of the chief's house. [The eldest one of the chief's daughters used to draw water there BC 5; he wished the chief's daughter to be thirsty N*b* 21, Kodiak.] The chief's daughter [wife Chil 14] came to draw water at the water-hole [behind the house Sk*a*. She made him sit down at the water-hole, and he asked her to marry him; but she refused, being afraid of her father. Then he wished that she should come down again. When she started with her bucket, the chief said, "Why do you go yourself? I have many slaves." She replied, "They always bring muddy water" Tl 5; she came out dressed in marten skins, with a long ruff of deer fur, and went to get water, Anvik 9; she drank at the water-hole, Ten'a 304, Kodiak]. Then he transformed himself into a hemlock needle Tl*b*, Tl 5, BC 5 [cedar leaf Ts, N*a*, N*b* 21, 36; conifer needle Sk*a*, Chil; tiny leaf, Tlt 117; tiny spruce leaf Ten'a 304, Hai 6; down, Kodiak; grass Tl 4; piece of dirt Tl*a*; fir needle Chil] and dropped into the water [on the rim of her bucket Tl 4. He became a spruce needle and fell into the meshes of the doormat. When the girl entered with her pail and lifted the doormat, the needle fell into the bucket, Anvik 9]. He floated on the water, and, when she dipped up water, he went into the bucket. [Twice she tried to throw out the leaf, but could not do so. Then he thought, "Drink it!" Sk*a*. She tried several times to throw it

away, Tlt 117, Anvik[1] 24.] She swallowed it [felt it, but could not dislodge it Tl 4; it hurt her, Anvik 9], and she became pregnant. [Raven made himself dead to be reborn by this woman. She became pregnant M*b*.] Her father had her lie on beaver skins and other furs Tl 4 [copper plates and beaver skins Tl 5; a hole lined with furs Tl*a*]. The child did not want to be born there Tl*a* [she could not give birth there Tl 5, Tl*a*]. Then her father ordered the people to put moss in the hole, and then she gave birth to the child Tl 5, Tl*a*. [An old woman took her to a mossy place in the woods Tl 4; Tl*b* omits that the daughter could not give birth on costly furs, but states that she is placed on a layer of moss; in M*b* he is born out of her thigh.] Then the chief cut a basket in two and made a cradle out of one-half of it. *Ever since that time cradles of this type are used* Tl*b*. [Raven At Head Of Nass River knew what was the matter, still he asked his daughter what had happened. He asked Him Who Knows Everything That Happens, "Where does that child come from?" He replied, "His eyes look like those of Raven." Therefore he was called Raven. They named him Raven At Head Of Nass River Tl*b*. The child resembled a little raven, Anvik 10.] His eyes were bright, and moved about rapidly Tl*a* [he stared with great eyes, Anvik 10].

The grandfather [chief and chieftainess Ts, N*a*, *b*] was glad Tl 4 [thought a great deal of him Tl*b*, Tl 5, Tlt 117; and could refuse him nothing, Tlt 118.—He quickly grew up, and his grandfather loved him, Hai 6]. The boy was washed regularly N*a* [and pulled by head and feet by his grandfather, in order to make him grow Sk*a*; they washed him and dressed him nicely.—His grandparents, uncles, and aunts cared for him, feeding him on deer fat only, Anvik 10]. He began to creep about [back of the people Tl*a*]. The chief smoothed and cleaned the floor of the house for him N*a*, and let him play with everything Tl*b*, even with costly skins Tl 5. [He played with the bundles of light as a baby, Tlt 118. When the child was old enough to walk, he dragged about the things in the house, and took them from under his mother's pillow, Ten'a 305.]

One day the boy began to cry. He did not accept anything that was offered to him, but pointed at the bundles Tl*a* [boxes Tl 4; box Tl 5]. Finally the grandfather feared that he might be sick, because he would not stop crying. [He took down the box and let him look into it Tl 5. He took down the first box Tl 4. The boy pointed earnestly toward the shining thing. They thought he might want it, and put it near him, then he stopped crying, Anvik 10.] The grandfather ordered his men to give him the bundle that hung at the end, which contained the stars. Then the child became quiet and played with it, rolling it about back of the people. Suddenly he let it go through the smoke hole, and the stars arranged themselves in the sky Tl*a*. [He took it out of the door and opened it, and all of a sudden it was empty Tl 4; he rolled it about, became a bird, and flew away with it Chil.] After this he cried for the second box, which contained the moon [big moon Tl*a*], and the same happened [in Tl*b* the moon is first mentioned]. Then he cried for the last one until his eyes turned around, showing different colors, so that the people thought he must be something other than an ordinary baby Tl*a*. [After much crying, he got the last box, which contained the sun. He ran out with it in the form of a raven or in the form of a man Tl 4. He cried "*Gā!*" and flew out with it Tl*a*, put it under his wing Tl 5.] After getting everything else, he cried for the daylight. His grandfather said, "Bring my child here," and spoke to him. "My grandchild, I am giving you the last thing I have in the world" Tl*b*. [As the boy grew older, he was not allowed to play with the bundles. He cried incessantly, until they were given back to him. Then he released the light from the bundles and threw it into the air, to take its place in the firmament Tlt 118.—Once he took the sun from the southeast corner of the house to the middle of the floor, moved it about, and rolled it into the entrance passage. When the mother put it back, one of his uncles said, "I

[1] Chapman 2.

think he is crying for the sun." The child said, "Yes." The mother gave it to him, he rolled it about and out, lifted it out of the entrance, became a raven, and carried it home, Ten'a 305.—Even when he was quite large and able to go out, he cried for the shining thing. He asked to have a string tied to it and have it put around his neck. He ran with it into the woods, wished that they might forget it, and carried it home, sometimes flying, sometimes walking, Anvik 10.]

The Haida version is a little different in form.

He cried, "Boo-hoo, moon!" Sk*a*, M; and his mother said, "One talks about a thing beyond his reach, which supernatural beings own" M. Then she got tired, and stopped up all the holes in the house, also the smoke hole M, Sk*a* [before opening the box wider to let the boy look in, the old man closed all the holes in the house, also the smoke hole Tl 5]. Then she untied the string from the box M [pulled out one box from another four times, and pulled out a round thing, then it became light in the house Sk*a*]. She took the moon out and let him play with it. When she went out, the boy became a raven, took the moon in his beak, and flew about with it. Before she came back he resumed the form of a child M. After a while he cried, "Boo-hoo, smoke hole!" until she opened it. [First he was satisfied, but cried more until the smoke hole was opened completely Sk*a*, M, Tl 5. Then he played with the box, using it like a ball Tl 5.] Then he flew away with it. A marten pursued him below, TāLatgā'dAla above Sk*a*. He carried away the moon in his armpit Sk*a*. [When his mother went out, he held the moon in his beak and flew out. He sat down on the top of a house, cawing like a raven, and then flew away, holding the moon under his wing M.] [1]

The Tsimshian version contains still another incident.

The boy cried, "*Hamaxä'!*" N*a* ["*Hamaha'!*" N*b*; "*Hama!*" Ts; cried for daylight-receptacle BC 5]. The chief did not understand him, and called his wise men. One of these understood him, and said, "The boy wants the sun box" Ts, N*a*, N*b*. [When the child heard this, he stopped crying N*b*.] Then the chief took down the box and put it near the child, who patted it N*b*. He rolled [smoothed N*b*] it about in the house for four days N*a*. [On the following morning he arose from his mother's bed and played with it N*b*; rolled it about in the house Ts.] The chief forgot about it Ts, N*a*. [He rolled it about on the street, took it, and ran away with it N*b*; put it on his shoulder and ran away with it N*a*; after much crying he was allowed to play on the street with it, where he broke it and flew away as a raven BC 5.] Then he ran away with it, pursued by the hosts of heaven. He came to the hole in the sky, put on his skin, and flew down with it Ts, N*a*.

[1] Dean's version (6, p. 25) is evidently incorrect. He tells that first NAñkilsLas begged the chief for the boxes, but that he declined to give them up. Then Raven assumes the shape of a handsome man, with whom the girl falls in love. At her request the chief gives to the youth the three boxes. Dean's version 6.27 is also evidently a confused account of several tales. Here Raven goes to the chief's house, takes the sun in his mouth, and wants to fly away. He finds the smoke hole closed; and some one, at his request, lets him out. The Tsimshian version given by Deans on p. 26 is also probably incorrect, as is indicated by the use of names belonging to different languages in the same version. The beginning of the tale is practically the same as the ordinary version, telling how Raven went to the chief, who lived where the Nass River now flows, and who had light in three boxes. The first one is obtained in the familiar way. The old man first refuses to let the boy play with the box; and when he cries, it is given to him. Then he rolls it about until he gets it outside, where he dashes it to pieces, letting out the sun. Then the story goes on: "Having heard that the old chief had gone up the river fishing for oulachans, he made for himself a false moon, and took a canoe and went up river to meet Settin-ki-jess (the old chief's name). While the chief was fishing he usually took the moon out of its box in order to give him light, because he always fished after dark. Before getting near to the chief's house the raven cawed and hid the false moon under his coat of feathers." He makes the old man believe that he has a moon, and later on stars, of his own, which induces the old man to lose all interest in the moon and the star box, which the Raven then opens and lets out the contents. The form of this tale is identical with the procedure followed by Raven in obtaining the olachen. Practically the same version is told in Dawson 1.151 B. I presume this is due to the fact that Dr. Dawson received his information from Deans, who accompanied him at least during part of his travels on Queen Charlotte Islands (see p. 663).

The old man's remark here recalls the uncle's remark in the Ten'a version. Evidently he alone understands why the child is crying.

A peculiar conclusion occurs both in Tlingit and in Tsimshian.

While running away with the daylight, Raven At Head Of Nass River said, "That old manuring Raven has gotten all my things!" Tl*a*. [While he was carrying away the box, a man said, "Giant is running away with the *max*," and thus he received the name Giant N*a*; a man said, "TxämsEm is running away with the *max!*" N*b* 23.]

The introduction in some of the Eskimo versions is quite different in character. Nelson 461 gives the following account:

Raven had taken away the sun and put it in a bag. He would let it out only for a day or two at a time. Raven's brother, who wished to secure the sun, pretended to die and was buried. Then he took his Raven mask and coat from a tree and went to a spring where the villagers drew water. Raven's wife came to get water and drank a little. Then he fell into the ladle in the form of a small leaf, which she swallowed. She coughed, but could not dislodge it. After a few days she gave birth to a boy, who very soon crept and then ran about. He cried for the sun; and his father, who was very fond of him, let him have it, but then put it back again. When no one was looking, he took it out, put on his Raven mask, and flew away with it. His father shouted, "Don't hide it!" Then he tore off the skin covering from the sun and put it back where it belonged.

In the Kodiak version the child cries until the chief who is asleep tells the people to let him have the boxes. In the first one is the night; in the second, moon and stars; in the third, the sun. He takes away the second and third, gives them to his people, and receives in return the house chief's two daughters (Golder).

The version told by the Bellabella is closely related to the Tsimshian, Haida, and Tlingit versions.

A chief keeps the rays of the sun, rainbow, fog, and sun in four boxes suspended from a rafter. Raven transforms himself first into a small fish, then into a needle of a conifer. These are taken to the chief's wife in water, but she throws them out. He transforms himself into a berry, then hides in a clam, but the chieftainess does not eat either. Finally he lets himself drop into mountain-goat tallow, and the woman swallows him. After seven months she gives birth to a child. The child wants to play with the sun box. He creeps about in the house pointing at it. The people make toys for him, which do not satisfy him. He is given one after another the box containing the sun's rays, rainbow, and fog to play with, last of all the sun box, which he rolls about. He cries, wanting to play on the street, where he assumes the form of a raven and carries the box away H ap 884.

Attached to this story is the incident of Raven and the fishermen, which is characteristic of the Tsimshian versions (see No. 2, p. 649).

The version told by the Rivers Inlet tribe is closely related to those of the north.

Raven, called here He'mask·as or K!wēk!waxā'wē^{c}, goes to the house of ME'nis, the owner of the sun, whose daughter is Latā'q'ai'yugwa. He drops into the spring in the form of a leaf of a coniferous tree, and is blown aside by the girl. He takes the shape of berries. She sees them reflected in the water, picks them, and swallows them. After four days a boy is born, who grows up quickly, talks after the first day. He begins to cry, and his grandfather makes for him successively, according to his request, a salmon weir, bow and four arrows, paddle and canoe of sea-lion skin. Then the boy asks for the box hanging on the rafter, which is first let down. Finally it is put into the bow of his canoe. He opens it, and it becomes daylight Ri*a* 5.

In another version the owner of the sun is called ᵉnā′lagamlis; his daughter, ᵉnā′lail. K!wēk!waxā′wēᵉ goes with his sister Ai′x·ts!ɛmga. He first transforms himself into berries; when she does not look at these, into a conifer leaf, which she swallows. When he has the sun in his canoe, his sister cuts the line, and he takes the sun away Ri*b* 5.

In the Carrier version told by A. G. Morice,[1] Astas, the culture-hero, becomes a spruce needle, is swallowed, born, rolls a barrel of water about (stress being laid on the rolling), and thus secures the water.

Mr. Hunt has recorded the following version from the Nootka: Chief Gwawete of the Mōwatc!atḥᵃ lives at Heltsaes. He keeps the sun in a box, and opens only one corner so as to have daylight in his own village. Raven lives at Yogwat. He calls a council and decides to get the sun. He sits in the branches of a hemlock tree over the spring from which the daughter of Gwawete draws water. He drops in in the form of a hemlock leaf, is scooped up in the bucket, and swallowed by the girl. On the fourth day she gives birth to a boy. The chief recognizes Raven by his great nose, black feet, and long black claws. He threatens to kill him, but the child's mother protects him. After four days he can sit up. After four days more he walks about. He cries, wanting to play with a canoe. Then he cries for the chief's magic paddle, which is given to him notwithstanding the chief's objections. Next he asks for the sun box. The chief gives it to his daughter. He does not give it to the child himself, because he hates him. The mother takes hold of the anchor-line of the canoe, and the child cries until she lets go. He pushes off the canoe, takes his natural form, and moves away with one stroke of the paddle. When he arrives at home, he lifts the box-cover a little, and there is light. Then he shuts it again and settles at another place, determining that people shall pay him to bring light into the world Nu ap 888.

A Nootka version which I collected does not tell of the sun at all, but merely mentions the incident of the leaf in another connection. Kwo′tiath tells a woman who is wishing for a child to drink out of a bucket of water which he places by her side. He drops in in the form of a small leaf, which she swallows. She can not dislodge it. When he is inside, he says, "Swell up!" He does not want to be born in the normal way, but finally is born like other children. He has a hole in his cheek, by which he is recognized. He grows quickly and runs away Nu 5.

In Kai 238 and BC 63 we find merely references to the tale.

(*Southern and Inland Forms*)

(9 versions: Ne 5.173; Ne 9.233; Ne 10.393; Cow 6.25; Na 5.55; Squ Hill-Tout 3.545; Chehalis Boas 191;[2] Puget Sound; Lil 300; Loucheux Fort McPherson[3])

Farther south the Gull is described as the owner of daylight, and only the incident of the sun being kept in a box is retained.

Ō′ᵉmeał becomes the child of Day-Receptacle Woman (ᵉnā′laats!ē), the Gull. He grows up quickly and asks for a toy canoe. He wants to paddle, and then cries for the sun box, which he puts in the bow of the canoe. Then he wishes the people to forget it, and steals it Ne 9.

Ō′ᵉmeał hides in a log of driftwood in front of Day Owner's (ᵉnā′lanuk) house. The chief sends his daughter to bring up the driftwood. She lifts it, and O′ᵉmeał, who is hidden in it, embraces her. She drops it and takes it up again. He enters her womb, and after two days is reborn as a child, who grows quickly. He wants to play with the box in a canoe. When he has it, he cuts the line. The chief tells him not to open the box, but he lets out the sun. When he does not know how to make the night, the chief causes day and night to alternate Ne 5.

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[1] *Trans. Roy. Soc. of Canada*, x, 1893, Sec. II, p. 126.

[2] Franz Boas, Zur Mythologie der Indianer von Washington und Oregon (*Globus*, LXIII, 1893).

[3] Charles Camsell, Loucheux Myths (*Journal of American Folk-Lore*, XXVIII, 1915, p. 233).

The G·â´pl̄ēnox version is the following: K!wexala´lag·ilîs goes with Ts!ä´qaxsto-gwi^{e}lak^{u} to the Koskimo village Xude's, where Day-Receptacle Woman (^{e}ne^{e}nālaa´ts!ē-gas) keeps the sun. They go ashore. He goes inland and meets Squirrel, who advises him. He sends his friend back, enters the body of the girl, who feels squeamish, and after four days gives birth to a child, which walks the first day, speaks on the second day. After four days he asks for the box and for paddles, and, when he receives them, carries away the daylight. The girl's father rebukes her. When he opens the box, the sun goes up to the sky, and gives him a mask and other dancing-paraphernalia that were in the box. *This is the origin of daylight and of a dance* Ne 10.

The following Loucheux tale from Fort McPherson undoubtedly belongs to our series:

Grizzly Bear takes the sun from the sky and hides it in his medicine-pouch. Raven is sent to recover it. He hides near Grizzly Bear's tent. The grandchild of the latter cries until he gets permission to play with the sun, but is forbidden to take it outside. Finally the sun flies out, is caught by Raven, and put back in the sky.[1]

Certain new elements enter into the following tales:—

The Gull keeps daylight in a box. Raven wishes to have it, and wishes a thorn to enter Gull's foot. When he tries to pull it out, he pretends not to be able to see. He asks Gull to open the box. When he opens it a little, he pushes in the thorn; and only when it is wide open does he pull it out. *Thus daylight originates* Na 5.

In the Lillooet version Raven places hawthorn branches on the trail that led to Gull's canoe landing-place. Then he shouts that the canoe is adrift. Gull rushes down, and the thorns enter his feet. The story continues as before, except that Raven pushes the receptacle over and breaks it Lil 300.

To this group belongs also the Squamish version Hill-Tout 3.545. Sea Gull possesses the daylight and keeps it shut up in a box. Raven, the brother of Gull, gets some sea eggs, eats them, and puts the shells in a dish. Then he spreads the shells on the doorstep of Gull, who steps on them and runs the spines into his feet. Raven offers to take them out, and asks Gull to let him have light in order to enable him to do so. Gull opens the box a little, and Raven pushes in the spines. Finally he throws the lid of the box wide open, and *daylight comes out.* In his distress the Gull cries "*K'nnii!*" and *for this reason they continue to cry that way.*

A certain kind of duck (*Queenia*) has the heavenly bodies in three boxes. He always keeps the boxes in his canoe when out fishing, so as to have light and to protect them. Raven drowns him, goes ashore, and opens the boxes and *liberates the heavenly bodies* Cow 6.

I collected another story from the Lower Chehalis which is related to this one, but which in details resembles the Bluejay tales of the Quinault, Chehalis, and Chinook.

The chief keeps the sun in a box. His daughter takes it out when she goes berrying, and opens it a little in order to see. The people hold a council in order to get the sun, and send Chief Kalixo, who takes the form of an old slave. Bluejay claims that he is his own slave, but his brother Robin does not recognize him. They take him paddling, and Bluejay claims that he used to paddle for him, which Robin denies. When the girl opens the box, he takes it away and runs home and opens it, then it gets daylight, Chehalis.

Quite independent is a Nootka tale telling that Woodpecker's daughter marries the Sky chief. Their children are let down and bring the daylight box Nu ap 913.

W. S. Phillips, in his book "Totem Tales" (Chicago, 1896), page 212, gives a version which evidently belongs somewhere on Puget

Sound. The tales in the book are so much modified by the literary interests of the author that they must be used with great caution.

Speow and Bluejay climb up into the hole of the sky. Speow takes the form of a beaver. He is killed by the Moon, who enters the house carrying sun, stars, and a box containing the daylight. Eventually the Beaver revives, takes sun and stars under each arm, the daylight in the hands, calls his grandmother Bluejay to follow him, pulls up three pine trees, and climbs down. He drops the stars, which scatter all over the sky. Below he opens the daylight-box and throws the sun up. The Moon pursues him, but the rope dangling down from the sky breaks, and the Moon falls down. It forms rocks with the form of a face on them. Speow throws the sun up every day, and shuts the light-box every night.

(*Other Versions*)

(4 versions: Esk Boas[1] 205; Esk Nelson 483; Asiatic Esk[2] 431; Chukchee[3] 155)

The Eskimo versions differ strongly from the typical tale, but nevertheless show clear indications of a remote relationship. The following was recorded from the Eskimo of Port Clarence, Alaska.

While the people were dancing in the singing-house, the sun disappeared. They searched for it, following the seacoast. When their boots were used up, they put on new ones. One after another they came to five places, each of which teemed with game. While on the way from one to the next one, it was cold, and they found nothing to eat. The people in these places spoke languages that they did not understand. Nevertheless they learned from them that a woman called Itudlu'qpiaq, who lived in the fifth place, kept sun and moon. One of them entered her hut and saw her sitting in the middle of the house, her father in the middle of the right side, her mother in the middle of the left side. In each of the two rear corners was a ball. The mother of the girl advised her to give the small ball to the visitor, who, however, insisted on having the large one. Then the young woman kicked it out. The people tore it, and it became daylight Esk Boas 205.

The sun has been taken away. The shamans are unable to recover it. An orphan boy mocks them. He learns from his aunt that the sunlight is being kept in the south. He assumes the form of a raven. He travels on his snowshoes, and after a while sees a ray of light. He reaches a hut. A man is shoveling snow, and each time he tosses it up the light is obscured. When near by, the Raven discovers the light, which appears like a huge ball of fire. The boy is taken into the house. While the house owner is entering, he follows, seizes the ball of light and the snow-shovel, and flies northward. On his way back Raven breaks off pieces of the light and throws them away, thus making day, Esk Nelson 483.

Still more remote is the following Eskimo and Chukchee tale:

In the beginning there is no light. Raven offers to go and get it, but the Creator says he will forget his errand and eat excrement instead. Hare goes. He reaches the hut of the man who owns the sun, and kills him with his own hatchet. He enters the house, and the children want to eat him. He sees the sun ball, kicks it out of the house, and jumps after it. Then he dresses in skins the body of the man whom he has killed, and lets him down into the house. Then the Sun's wife and children recognize the body, Bogoras.

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[1] Franz Boas, Notes on the Eskimo of Port Clarence, Alaska (*Journal of American Folk-Lore*, VII).
[2] W. Bogoras, The Eskimo of Siberia (*Publications of the Jesup North Pacific Expedition*, VIII).
[3] W. Bogoras, Chukchee Mythology (Ibid., VIII).

(2) RAVEN THREATENS TO LET OUT THE DAYLIGHT

(15 versions: Ts 61; Ts 5.276; *Na* 15; *Nb* 23; Tl*a* 5; Tl*b* 82; Tl 4.263; Tl 5.313; Hai 6.27;[1] *Ma* 329; *Mb* 310; Sk*a* 117; Hai Dawson 1.151 B; H ap 885; Nu ap 891)

This incident appears in the same form in the Tsimshian, Nass, and Bellabella versions.

The Raven, who is called here Giant, carries the sun box down into our world. He goes down Nass River until he arrives at its mouth, and turns back. A little way up he hears people catching olachen, and asks them to throw ashore some of their catch. They scold him. He threatens them, saying that unless they give him one of the fishes he will break the sun box. After asking in vain four times, he breaks the sun box, the north wind begins to blow, daylight appears, and the fishermen, who are Frogs, are drifted to an island in the mouth of the river. They are frozen and *become stone* Ts.

In Ts 5, which is told after an oral account given by Mr. W. Duncan, the well-known missionary who has lived for a long time among the Tsimshian, Raven visits the Frogs, who live in darkness. He asks them for some food, which they refuse. In order to revenge himself he resolves to procure the daylight. Then follows the story discussed on the preceding pages. When Raven returns, he says to the Frogs that unless they give him some food he will produce the daylight. They scorn him, saying that the daylight is in the possession of a great chief. In order to convince them, Raven lets them see a little of the light from under his wings. The Frogs continue to scorn him. Then he lets go the sun, day comes, and the Frogs have to escape into the darkness.

The Nass versions are quite similar to the Tsimshian form of the tale.

Raven comes down with Lôgôbolā′ at the mouth of Skeena River. He goes up Nass River until he comes to a place where ghosts whistle in front of him. This makes him afraid, and he turns back. *Therefore the tides in Nass River change.* Going up a little distance, he hears people catching leaves in their nets. Then follows the same conversation as before. After he has four times requested the people to give him food, he breaks the sun box, daylight comes out, and boxes are seen floating on the water. The fishermen are the ghosts *Na*.

When he arrives at the mouth of Nass River, he hears people catching olachen. The people refuse to give him food, he opens the sun box, it becomes daylight, and large boxes are seen floating on the water. He shuts the box again, and the ghosts continue to catch olachen *Nb*.

The version told by Deans is undoubtedly distorted.

After obtaining the sun, he tries to get the moon from the same chief. He makes for himself a false moon and goes to the chief's house. The chief, when fishing, usually takes the moon out of the box in order to have light Hai 6. The other incidents of this version have been referred to before (p. 644).

Raven travels about and reaches a large town where people are fishing olachen in the darkness. He asks to be ferried across, and threatens to break the daylight box if they do not comply with his request. The people ask him whether he comes from Nass River, and in order to convince them he opens the box a little, and the daylight appears. The people quarrel with him. Then he opens the box, and the sun flies out. *The people,* who wear skin blankets, *are transformed into the animals whose skins they wear* Tl*a*.

[1] See footnote 1, p. 644.

After Raven has obtained the sun, he walks down along the banks of Nass River until he hears the noise of people catching olachen. At that time all the people of the world lived at this place. They were afraid that Raven would bring the daylight. He tells them to stop making noise, saying that else he will break the daylight box. They disbelieve him. In order to convince them he opens the box a little; and when they are not yet convinced, he opens the box completely, and there is full daylight in the world. *The people become the animals whose skins they are wearing* Tl*b* 83.

He meets people, and inquires whether they wish for daylight. They scold him. Then he opens the box, the sun appears, and the people scatter. *They become animals* Tl 4.

He asks fishermen to give him some fish, and promises the daylight in return. They scold him, and he raises one wing and lets them see the moon, which he is holding under it. The people believe him, give him a few herrings, which at that time had no bones. Because they had disbelieved him first, he puts pine needles into the fish, *which since that time has many bones. The people are transformed into animals* Tl 5.

In all these versions it is specifically stated that some of the people become land animals, others sea animals. In Tl 5 the birds are also mentioned.

The Masset version M*b* is quite similar to the preceding forms.

He sits on the banks of Nass River, where people are fishing olachen. He says that if they will give him spruce needles (meaning olachen) he will make daylight. The people scold him, and he lets them see part of the moon. The people then give him many olachen, and he puts the moon under his arm or wing. The transformation incident is here omitted M*b* 310.

Another Masset version is quite fragmentary.

He reaches ᶜodjū́ was in Masset Inlet. People are fishing for olachen, and he asks for some evergreen needles. They refuse to give him any. At that time there was no daylight M*a* 329.

He meets fishermen fishing with rakes on Nass River, and promises light in return for a fish. They do not believe him, and he shows them a small part of the moon. Then they give him several canoe-loads of fish Sk*a* 117.

In the Bellabella version Knight Inlet is substituted for Nass River.

He promises to open the box if the people will give him olachen, but they decline. He flies to Rivers Inlet and Skeena River, but nobody gives him anything to eat. Finally he opens the box on Nass River, daylight appears, and *the people become frogs and water birds*. At night a blanket is drawn over the sky in order to make it dark H ap 885.

The Nootka version has an ending that is only remotely related to those here discussed.

After Raven has taken possession of the sun, the people deliberate how to obtain it. During the council, Wren and Elk have a dispute, which belongs to incident 46 (pp. 570, 718). Then Wren suggests that the people shall catch an abundance of fish, clams and game, which is presented to Raven, who in return tells the sun to travel along the sky in the daytime. He opens the box-cover, and the sun goes up to the sky. From that time on the Raven is allowed to pick out his own food. He picks out the eyes of the fish, and parts of the clams Nu ap 891.

(3) HE BREAKS UP THE MOON AND PUTS IT IN THE SKY

(3 versions: Tl 5.313; M*b* 311; Sk*a* 118)

When Raven puts the sun and moon in the sky, he cuts the moon in halves, makes the waxing and waning moon out of one half, while he breaks up the other half, of which he makes the stars Tl 5.

He throws down the moon, so that it breaks. He throws up one half, which becomes the moon; he throws up the other half, which becomes the sun. Finally he throws up the fragments, which become the stars M*b*.

He bites off part of the moon, chews it, and throws it up, and says, "Future people will see you in fragments forever." He breaks the moon in halves, and throws first one half up into the air; then he throws up the other, which becomes the sun Sk*a*.

(4) RAVEN OBTAINS FRESH WATER

(19 versions: N*b* 25; Tl*a* 4; Tl*b* 83; Tl*c* 4.259; Tl*d* 4.260; Tl 5.313; Tl 6.27; Kai 235; M*a* 318; M*b* 293; Sk*a* 115; Hai Dawson 1.150 B; H 5.232; Ri 5.209; Ne 5.174; Ne 9.225; K 9.167; Nu 5.108; Nu ap 892. See also Ts 65, 69; N*b* 17; K 10.322)

Most of the northern versions of this tale are incomplete. The full story must be as follows: Raven causes the owner of the water to go to sleep, makes him believe that he soiled his bed, and by means of the threat that he will tell on him, Raven obtains permission to drink.

Ganu'k [the Petrel Tl*c* 4; in Tl 5 and M*a*, *b*, translated "Eagle"] lives in Deki'nu Tl*b* [misprinted Nekyino in Tl 5]. At the same time he owns the tides Tl 5 [the owner is described as an old man in H, Ri; a chief N*b*; the Eagle M*a*, M*b*; a woman at Bull Harbor Ne 9; a woman called Virgin Ne 9; one of Raven's sisters Ne 5; Crow at T!acī'ᶜîs Nu ap; according to Tl*a*, the owner of the water lived on Nass River]. Raven N, Tl, Kai, M, Sk [K!wēk!waxā'wēᵉ K 9, O'ᵉmeāł Ne 9, the Crow Nu 5], tries to get the water which the owner kept in a covered stone vessel Tl*d* 4, Tl 5 [in a hollow cut in the rock Kai 8; covered up Tl*a*; in a box Tl*c* 4, Nu ap]. [Raven calls a council, asks for a small mat, which he fills with excrements. He goes to Crow, and asks her for water, but is refused. He asks for permission to sleep in her house in order to get warm Nu ap.] He sits with legs drawn up on the water Tl 5 [sleeps on it Tl*d* 4; he sleeps by it Tl*a*]. When he is awake, his eyes are closed; when he sleeps, his eyes are open Tl 5 [when Raven enters, he sits with the back to the fire asleep Ne 9].

Raven begins to tell stories until the owner of the water falls asleep Tl*d* 4, Kai 8 [he says, "Brother-in-law, how are you?" and tries to induce him to go out by telling him what is going on outside Tl*a*; he wishes him to sleep Tl 5; at night he sleeps with him Tl*a*; he calls up sleepiness Nu ap].

In N*b* 25, Tl*a*, Tl*c*, Tl*d*, Ne 9, K 9, and Nu ap, Raven makes him believe that he soiled his bed. [He puts dog dung under the cover Tl*a*, Tl*c*, Tl*d*; dung K 9, Ne 9, Nu ap; he chews rotten cedar bark and makes him believe that he soiled his bed; he says he will get moss to wipe it N*b* 25. He threatens to tell on Crow, who then allows him to drink. He pours out the water, which becomes a lake Nu ap.] The owner of the water goes out to wash his blanket Tl*c* 4, Tl*d* 4. Then he drinks and flies away with the water. *His trail may be seen at Ata*, at the mouth of Stikine River Tl 5 [he flies away with the water N*b* 27].

The incident of the soiled blanket occurs in another connection in Sk 137.

From Bellabella to northern Vancouver Island he uses another trick to deceive the owner of the water.

Before going to the owner of the water, he puts ashes in his mouth Ne 5, Ne 9 [he takes cedar bark to wipe his tongue with Ri 5]. He has the bladder of K·!eg·ī'łbala Ne 9 [the stomach of a sea lion H 5] under his blanket. He asks for water; and when the owner does not want to let him have it, he threatens to tell on him Ne 9, K 9. After he has taken a little, the owner takes away the water, but he shows his dry tongue H, Ri, Ne 5, Ne 9, K 9. He pours all the water into the bladder [blanket N*b* 26] and escapes [he takes the water in the folding canoe K 9].

When he goes to the owner of the water, he pretends to be an old man; he is given to eat, asks for water, and afterwards the story continues as given here H 5.

In some of the Tlingit tales the incident is introduced here explaining why Raven is black.

He alights on a pitch tree, and Petrel makes a fire under the tree. In the smoke *he becomes black* Tl*c* 4. In the other versions Petrel tells the smoke hole of his house to close. Raven is held there and *is blackened* Tl*a* 4, Tl*b*, Tl*d* 4.261.

In Ne 9 the owner of the water is then transformed into a bluejay.

After he has thus obtained the water, he *creates the rivers.*

He spits out the water and first makes Nass and Stikine Rivers; last, little brooks Tl*a* 4. [He spits out water, which is transformed into rivers Tl*c* 4.259, Tl*d* 4.261, Kai 8; he makes Chilkat River first M*a*; he makes Qala'n, the oldest brother of the rivers; then he makes all the rivers of Masset. Those which he made last are red M*b*.] He drops water and it becomes rivers H 5, Ri 5. He makes the rivers by urinating Ne 5, K 9 [the Crow makes rivers in this way Nu 5; he carries some of the water all round the world, and turns each drop into a river Nu ap].

The introduction to the myth of the creation of salmon (K 10) may be mentioned here. O'ᵉmeāł orders the animals to make a ditch. Then he goes to a river, drinks water, and spits it out into the ditch, thus creating a salmon river.—In Ne Dawson 22 it is said that the Transformer stole water.—This is probably an error.

Dawson's version is confused with the tale of the origin of the sun.

Raven becomes the lover of the daughter of the sun owner, Setlinkijash, who also owns the water. He asks for a drink; and when the girl is asleep, he flies away with the water basket. The water that he spills forms the rivers. Only a few drops fall on the Haida country, *therefore the rivers of Queen Charlotte Islands are small* Hai Dawson.

In a few cases passages are added in which it is told why rivers run in the way in which they run now.

He flew up Nass River and then turned back: *therefore all rivers run into the sea* N*a* 15, N*b* 27 [when he first makes the rivers, they run dry; then he paints them in a circle, so that the water flows back, and *for this reason they are always full* M*a*]. See also Ts 65.

A Skidegate tale belonging to this group is quite different in type.

Raven and Eagle first drink sea water. Eagle, however, carries a small basket filled with fresh water, and drinks secretly. Raven next flies out and gathers root-sap. When Eagle tries it, he says it tastes of pitch. In the evening, while in the house, Raven makes a fire of hemlock branches, causes the fire to collapse, and thus

frightens away Eagle, who leaves his water. Raven then carries the basket away pursued by Eagle, and in flying along spills it out Sk*a*.

The reference to the sap of the roots which occurs here and in the Tsimshian version Ts 65, 69, suggests that we have here a story which is closely related to another group of tales relating to the origin of water, all of which are remarkably obscure. It appears that in some way the water was lost, and could be obtained only from the roots of alder trees. In some cases it is not clearly stated from what source the water was then obtained.

The Tide Woman causes the water to disappear, and Raven can find water only at the roots of trees Ts 65. Lagobola′ causes the water to disappear, and Raven can obtain only sap of the roots of alder trees N*b* 17. The water running at the roots of trees is mentioned also in Ri 5.209, Ne Dawson 23, K 9.167, Nu 5.108.

(5) GIANT OBTAINS THE OLACHEN[1]

(*a*) *Origin of the Olachen* (p. 65)

(10 versions: Ts 65; Ts 6.29; N*a* 27; N*b* 32; Tl*a* 13; Tl 4.263; Sk*a* 117; Hai Dawson 1.151 B; H ap 888; Ne 9.235. See also Kai 236; M*a* 326; and Till 144)

The essential point of the story is that Raven is unable to catch the olachen or herring, while Gull can do so. Then he obtains a fish from Gull by means of a ruse.

This single fish is then used for inducing the owner of the olachen or herrings to give them up. Raven smears his canoe and clothing with the scales of the fish which is obtained from Gull, and makes the owner of the olachen believe that he has succeeded in obtaining fish. This makes him disgusted, and he breaks down the barriers that hold the fish in his house.

The details of this story are somewhat differently developed in the various parts of the country. Among the Tlingit the ruse used by Raven to obtain the fish from the Gull is to make Gull and another bird quarrel.

Raven makes a stone house N [he makes a house Ts]. He sees gulls flying about Ts. He flies to Gull, who lives at Yakutat. Gull says he catches herring because it is February Tl 4. [He meets Gull, and asks what month it is. Gull says Yadaq!o′l (eighth month). Raven does not believe Gull, and asks him to get a herring. *Since they did not agree in regard to the month, people up to this time differ about names of months* Tl*a*.] Gull brings a herring and swallows it Tl*a*, Tl 4. He goes to Crane on Nass River, and says that Gull calls him "Long-legged, long-necked fellow;" suggests that he knock down Gull and strike his stomach with his bill. He tells Gull that Crane speaks ill of him Tl 4. He goes to Heron, and says, "Gull calls you Big Long Legs Always Walking Upon The Beach." He goes back to Gull, and says Heron tells about him that he has a big stomach and gets red eyes sitting on the beach looking out upon the ocean for something to eat. He tells Heron that he always hits men of his size in the stomach Tl*a*. He makes Gull and Cormorant quarrel Sk*a*.

The Skidegate version confuses here the tale with the quarrel between Raven and Cormorant (see p. 678). He tells Cormorant that

[1] Including the stories Giant gambles with Gull (p. 65), Giant learns how to cook Olachen, and Giant and the Gulls (p. 66).

people make him brace himself with his tongue against the ground when he is fighting. Thus he induces Cormorant to do the same, bites off his tongue, makes it into an olachen.

In the Tsimshian, Nass, and Newettee versions the incident is brought about by a quarrel between Raven and Gull, which he intentionally brings about while they are gambling.

He calls Gull N*a*, makes gambling-sticks Ts, N*a*. They gamble together Ts, N*a*, Ne. O'ᵉmeāł (that is, the Raven) stakes his bear-skin blanket and loses. Then he says he is hungry Ne. They quarrel, and he throws Gull on his back Ts, N*a*.

The Bellabella version is as follows:

He tells Beaver that Sea Gull is slandering him, and induces him to hit Gull's belly. When Beaver does so, the herrings come out, and Raven eats them H ap 888.

The end is the same in all the different versions.

He steps on Gull's stomach Ts, N*a* [the Crane or Heron strikes Gull's stomach Tl*a*, Tl 4; he points at Gull's stomach Ne 9], and the Gull vomits the olachen Ts [two olachen N*a*; the herring Tl*a*, Tl 4, Ne 9].

Here begins the second part of the story, how he uses the single olachen to liberate the rest.

He makes a canoe of elderberry wood Ts, N*a*; lands in Kuwa'sk Ts. [He puts rocks into his canoe and goes to Qadadjâ'n (owner of olachen, a mountain south of Nass River) Sk; he goes to Q!o'mogwa Ne 9.] He rubs the spawn of olachen over the inside of his canoe Ts [he smears the inside of the canoe with olachen, leaves the tails under the stern-sheets N*a*; he rubs the inside of his canoe with herring roe N*b*; he rubs his canoe with scales of herring Tl 4; canoe and clothing Sk, Ne 9]. He enters the chief's house, and is asked to gamble. He replies he is too tired because he has been fishing N*a* [on entering he says the Tsimshian worked hard getting olachen; they caught many canoe-loads Ts; he says he got cold fishing Sk; tired fishing for herring Ne 9]. The Olachen chief replies, "How can they get here? They will come four months and a half [six N*a*] hence" Ts [he says, "Where should they come from?" Ne 9]. In order to convince him, Raven shows the inside of his canoe, which is covered with spawn, and also a tail of the olachen under the stern-sheets Ts. [The Mouse is sent to look at the canoe, and reports Ne 9; two youths report that olachen spawn and tails are in the canoe N*a*, N*b*; Qadadjâ'n sits with back to fire, and sees the canoe full of slime Sk.] Then the chief calls his sub-chiefs Burst Under The Stern Sheets, Stick To The Hot Stone, Half Eaten By The Goose, Dried In Olachen Box Ts [Little Captain Of The Canoe, Dry On Boxes In Which Olachen Is Kept, Grease That Is Sticking To The Stones With Which The Fish Are Boiled N*a*]. All agree that the fish should be liberated Ts. The chief orders the men who stand in the corners of the house to break the corners Ts, N*a* [he is angry and pulls the screens down toward the fire Sk; the chief says, "Let us pull down the room faced with boards Ne 9]. Then the Olachen (Herrings) rush out Ts, N*a*, N*b*, Sk, Ne 9.

In the Tlingit version Tl 4, the owner of the herrings is omitted entirely, and, instead of that, we have here an attempt on the part of Raven to cheat a wealthy fisherman out of his property. When the fisherman sees that the canoe is covered with scales, he believes that the fish have come, and distributes his stores.

Raven tells the fish to go up on both sides of the river Ts, N*a*. *Therefore olachen go up early in spring* Ts. [Raven throws the stones out of the canoe, and pushes the olachen

in. He puts some into Nass River, and leaves a few in the canoe. Here follows the story of Fern Woman, which is not related to the present tale Sk.]

A remotely related incident occurs in the As'ai'yahatl story of the Tillamook, in which As'ai'yahatl takes an icicle into the house, which is taken for a herring, and induces the people to liberate the herring.

(*b*) *The Sinews of the Tomtit* (p. 63)

(10 versions: Ts 63; Tl*a* 11; Tl*b* 93; Tl*b* 103; Kai 236; M*a* 320; M*a* 326; M 378; Sk 255; Sk 192)

The Tlingit, Kaigani, and Masset have a story telling of the liberation of the fishes which the Raven finds drifting on the ocean inclosed in a house or another receptacle, which he pulls ashore by means of a magical cane. The same idea is contained in our collection in the story of Raven hauling in the sea eggs.

Raven sees sea eggs on a mass of seaweed away out at sea. He borrows the sinews of various animals, but all break. Finally he takes the sinew of the tomtit, which is as thin as a spider web. He throws it out to the sea egg, and hauls in the whole mass. For this reason the tomtit is a chief over all the animals Ts.

At the end of the story it is said that Raven kept the shell of the sea egg. This rather suggests that he intends to use it later on to obtain the tides (see p. 656). No reference, however, is made to the use of the sea eggs in the version of that tale.

The corresponding Tlingit versions are as follows:

He sees something looking like a large animal far off on the ocean, with birds all over it. He cuts a cane resembling two tentacles of the devilfish, announces that he is going to give a feast because his mother died, and then pulls in the floating object with his cane while the people are singing. It is a house containing sea food. The people fill their canoes, and since that time *they know how to boil olachen* Tl*a*.

Raven At Head Of Nass River keeps all kinds of fishes in a house floating far out at sea. Raven goes there and marries the daughter of a monster who owns the devilfish arm spear. He harpoons the house *from which the songs are learned that are sung in the fishing-season*. The harpoon-line wraps itself around the house, and he takes it ashore. While doing so, he has to sing "I think so." As soon as he stops, the house goes back Tl*b* 93.

The Masset story refers to the origin of olachen; that of the Kaigani, to the origin of salmon.

At Łaxai'ik' there is no olachen. Raven sees half a house far out at sea. Butterfly brings him something black, and he pulls in the house by its means. It is full of olachen, whom he tells to go up the river M*a* 326.

He sees a house called Abundant House floating in the sea near the river Guna'x°. The Salmon live in it. A man who lives on shore owns a canoe with devilfish suckers. He borrows it and tries to pull the house in (here follows the creation of man from leaves, see p. 663). The people are to help him. He pulls it ashore, liberates the fish, and sends them up the rivers Kai 236.

The Masset version is very brief, and intelligible only in the light of the Tlingit and Tsimshian versions here discussed.

Raven, accompanied by Butterfly, goes to the beach at Me'akun. He comes to a large pond, goes into the water, throws his cane at great numbers of fish, and kills them. He tries to string the fish on a small kelp; he is is unable to do so, and asks the Screech Owl to help him M*a* 320.

The idea that the sinews of the wren are stronger than any other kind of fiber is repeated in a number of other stories. Here belongs the incident of the capture of the supernatural eel.

A number of brothers strangle their sister and fasten her to the end of a pole to use her as bait. This is placed in front of the supernatural eel's den, but the rope of cedar limbs gives way. Next they try a root rope, which also gives way. Finally a Wren tells them to use sinews. They use a thin line of wren sinews, by means of which they pull up the monster. The line stretches, cuts a rock, and finally brings up the monster Sk 255.

The same incident occurs in Tl*b* 103, Sk 193, and M 378. A man tries to catch the sea monster wa'sgo, which breaks a trap made of cedar withes. The Wren tells the hero to use his sinews. Thus the wa'sgo is captured Sk 192.

(6) THE ORIGIN OF TIDES (p. 64)

(7 versions: Ts 64; Tl*a* 9; Tl*b* 120; Tl 5.313; M*b* 303; Sk*d* 128; Hai 5.308. See also H 5.252; Ri 5.215; Ne 5.175; Ne 9.229; K 5.158; K 9.493; K 10.278; K i1.88, 94; Nu Swan[1] 65)

Raven puts on his blanket and flies along Ts; he travels with Eagle Hai 5 [implied in Sk, M]. He comes to the house of the Tide Woman Ts [Qanu'q (the petrel) Tl 5; the old man Tcixusxānegoā'i ("Low-Water Man") Hai 5; old woman who owns the tide M; an old woman Tl*a*, Tl*b*].

The old woman holds the tide-line Ts; sits with knees drawn up Tl 5. At that time the tide turned only once in several days, and the people could not get sea food Ts. Raven pulls off leaves of salal bushes and sticks spruce needles into them Sk. He hides something rough under his blanket Hai 5. He goes to get spruce needles M.

The version Tl*a* introduces a somewhat longer elaboration of this incident.

Raven hides behind a point where Tide Woman lives. He sees the door that leads to her house in the cliff. Far out at sea is a stem of kelp, which he climbs down. He gets sea urchins at the bottom of the sea and goes back. He slits the cliff open with his knife and goes in.

All these rough objects are to be used to deceive the owner of the tides.

He finds the old person with his back to the fire Sk. Four times he says that he got cold getting sea eggs Hai 5. [In the versions Tl*b* and M he also refers to sea eggs. He makes noise eating sea eggs Tl*a*. He says that he got cold getting something Sk. He says he has had all the clams he needed Ts.] The old woman says he can not have had clams Ts [during what tide did he get them? Tl*a*; she says he is a liar Hai 5; what is he talking about? Tl*b*; one talks of the things of the supernatural beings which are beyond his reach M; the old man said, "Did I stretch out my legs?" Sk]. He pushes her over, and she falls back [he throws dust into her eyes and mouth Ts].

[1] James G. Swan, The Indians of Cape Flattery, p. 65.

In most of the versions he makes the owner of the tides believe that he has gathered sea eggs.

He rubs the spruce needles down his back Sk, Hai 5 [he puts the points on the woman's back, and she thinks they are sea eggs M; while Raven is eating, Mink passes, and Raven calls him; the woman does not believe him, and he says, "Be quiet, or I will stick the spines into your back!" since she continues, he slits open the cliff with his knife and sticks the points into her Tl*a*; he threatens to put the sea-urchin spines into her body if she does not keep quiet Tl*b*].

The tide-owner is surprised, and lets the tide-line go Ts [stretches out his legs M, Sk, Hai 5; the woman promises to let the tide down Tl*a*. As soon as the tide-line is let go [or the legs stretch out], the tide falls. [Mink runs out and says, "The tide is just beginning to fall." This is repeated three times Tl*a*.] He goes to gather shell-fish Ts [Raven and Eagle get sea eggs Sk; eatables M]. The tide-owner then promises to let the tide turn twice a day Ts [promises to let the tide fall regularly Tl*a*]. He asks the Eagle, "How far down is the tide?" That tide was the lowest that ever happened Tl*b*.

Version Tl*b* introduces here a new Flood which was predicted by the shamans. This is not referred to in any other tale of this group.

[*Because the Raven did this to the owner of the tide, when a woman gets old and can not do much work, there are spots all over her back.* He also says to *Mink that his food shall be sea urchins. The tides originated in this way* Tl*a*.]

In accordance with the distinctive character of the tale, the Ts version tells next how the woman whose mouth and eyes had been filled with dust asks to be healed.

The Tsimshian version joins here immediately the incident of the loss of fresh water.

Evidently the Tide Woman makes the fresh water disappear, and asks Raven, "How can you get water to drink?" He says, "Under the roots of alder trees." He can not find water, because Tide Woman has dried up all the brooks and creeks. This story is given as *the reason why the tide turns twice a day* Ts.

Farther to the south the legends relating to the origin of the tides are of a quite different type. The Bellabella and Rivers Inlet people tell of a being Ya'exoeqoa who lives at the bottom of the sea. At one time Mink kept him under water until he gave him the tides Ri 5. The Bellabella (H 5) tell that at one time he let the sea go back, and the Raven then caught Red Cod. His sister Halx·a' (Rook) caught Black Cod (see p. 692).

Still farther south, among the Kwakiutl tribes, the tide is obtained by Mink or Raven, who cut off the Wolf's tail and keep it until the Wolf promises to give the tides (Ne 5; K 5; Ne 9.229; K 9.493; K 10; K 11.88, 94).

Swan has recorded a tide myth from Cape Flattery, in which the tides are accounted for in the following manner: Raven marries the daughter of East Wind and is given the tides as a marriage present, after the discussion which is characteristic of Vancouver Island, as to the amount of recession of the ebb tide.

(7) TXÄ'MSEM MAKES WAR ON THE SOUTH WIND (p. 79)

(10 versions: Ts 79; Ska 129; Skg 143;[1] Ne 5.186; Ne 9.227; Ne 10.350; K 9.494; K 11.98; Nu 5.100; Nu Swan 92[2])

In all the versions the story begins with the statement that the wind is blowing very hard, and the animals try to obtain good weather. Most of the tales tell of a contest with the South Wind or the Southeast Wind. Only the version K 11 tells that the animals first try to overcome the Northwest Wind.

At the request of the sea monsters, Mink goes with the animals to fight Northwest Wind; the Wind discovers them, blows very hard, and their canoe is driven back K 11.

The Tsimshian version is in form very much like the Kwakiutl version. Evidently Mr. Tate tried to imitate the style of the latter, and for this reason the deliberations in the council of the animals presumably occupy an important position in the tale.

It is blowing, and the people can not get food and bait for fishing; Raven's eyes are sore on account of the smoke in the house; therefore the fish hold a meeting and decide to make war on Southeast Wind Ts.

O'ᶜmeāł and his brothers make war against the Southeast Wind; he tells his folding canoe to unfold in order to accommodate all of them, and they start Ne 9, Ne 10.

The people live at Bull Harbor [at MEłaba'na K 9]; it is blowing all the time, and Deer and his brothers ask O'ᶜmeāł to make war on Southeast Wind Ne 10.

Mink invites his friends to make war on Southeast Wind K 11. The animals can not get clams; they hold a council, and resolve to kill the Winds Nu 5.

The Haida version introduces here an element quite foreign to the tale.

Raven asks the birds to accompany him; Bluejay, who offers himself, is found too old, but he insists; then Raven pulls his head long, and *thus gives it its present form* M (=Ska).

The next incident of the tale is the journey of the animals to the Winds' house.

They resolve to borrow the canoe of the Killer Whale, and send Red Cod to get it; Devilfish and Halibut are placed in the stern of the canoe Ts, Ne 10. The Cockle brags, saying that he will kick the Wind, and is placed, together with Red Cod, in the bow of the canoe; Raven tells Devilfish, Halibut, and Cockle to go ashore first when they reach the house of the Winds, and he instructs them what to do Ts.

Halibut and Devilfish go along, and the Merman and Sea Bear are also invited; they land and make a plan; Deer asks them to start before dark, but they can not do so; in the night they reach the house K 11.

In one of the Haida versions Raven, after calling all the birds to accompany him, goes to the Halibut people and asks them to go along; Halibut is placed in the bottom of the canoe, and before daylight the travelers reach the Southeast Wind M (=Ska).

Quite different is the Haida introduction, in which the incident occurs of the attempt to make a successful canoe of different kinds of wood (see p. 822).

Raven goes to the rock from which Southeast Wind is blowing; he tries to make canoes of various kinds of wood, but does not succeed; he asks the birds to carry him

[1] A Masset version. [2] James G. Swan, The Indians of Cape Flattery.

there, but they are unable to do so; finally he makes a canoe of a maple tree; the rest of the story is not given in detail, but it is simply stated that he enslaves the Wind Sk*g*.

Some of the versions have here accounts of futile attempts made by various animals.

In Ne 9, Mink, Fur Seal, and Seal try to reach the house, but they are unable to do so on account of the smell.

Kute'na, when going with the animals to make war on Southeast Wind, finds the door open and the wind blowing out; Southeast Wind is sitting inside, with back turned toward the door; Mink is sent in to shut the door, but faints on account of the smell; Raccoon, Marten, and a small bird have the same fate; Eagle takes hold of his back, but faints Ne 5. Deer tries to enter, but is blown back when he opens the door Ne 10.

They land on a point this side of the Wind's house; Loon, Sawbill Duck, Cormorant, Eagle, and Fisher try to round the point, but are unable to do so on account of the violence of the wind; Robin flies along near shore and succeeds; he enters the house, sits down near the fire, *therefore his breast is red;* the chief orders a small fish to try, and Kwo'tiath delivers the wrong message, saying that its eyes shall be near together, *therefore the eyes of fish are close together;* while the animals are eating, the Rock Snipe makes a noise; the chief orders them to be quiet, but Kwo'tiath delivers a wrong message, telling them to continue making noise, *therefore they do so at the present time;* the Gull, notwithstanding its weak eyes and broken wings, rounds the point, and the wind ceases; then the canoes are hidden in the woods Nu 5.

The Cockle enters; the Wind lies with his back toward the door; the Cockle tries to kick him, but is unable to do so, therefore Raven breaks him Ts.

After these vain attempts to overcome the Wind—in some cases before these attempts—the animals place themselves with a view of catching the Wind. The Halibut lies down in front of the door (Ts, Ne 5, Ne 9, Ne 10, K 11). This incident is used also in the story of a war against a dangerous man Ne 10.358.

The Halibut lie down in two rows in front of the house; the birds hide behind them Sk*a*. Heron and Kingfisher, who are good spear-throwers, are placed at the entrance of the house; Halibut and Skate, near the front entrance Nu 5.

The final attack on Southeast Wind is given in two different forms. In one type of tale an animal flies into his body, lights a fire, and the smoke compels the Wind to come out (see pp. 611, 687, 718, 868).

Wren (?Golden Eye) enters the Wind from behind, starts a fire in his stomach; the Wind coughs and comes out of the house Ne 9. Golden Eye goes in, carrying his fire-drill; he finds Southeast Wind with his back turned toward the door; the Wind has a bad odor; Golden Eye jumps into his mouth, produces fire, and makes him cough Ne 10. Red Cod takes his fire-drill; he makes smoke in the house of the South Wind, so that the Wind has to go out Ts.

In all these versions the tale continues, telling how the Wind, on coming out of the house, slips on the halibut and is caught.

In the Tsimshian version he slides into the canoe, where he is held by the Devilfish. Raven then asks his warriors to kill him. In Ne 5 he slips and is carried into the canoe. In Ne 9 and Ne 10 Deer is asked to kill him. In K 11 Devilfish, Sea Bear, Merman, and Deer lie in wait for him and threaten to kill him.

In other versions the attack is made in a different form.

In the version M (Sk*g* 143) no reason is given why he comes out, but he appears outside of the house, wearing his dancing-hat. The Halibut throw him over with their tails, pushing him down one after another.—In the Nootka version the house is attacked. Those who escape behind are killed by Heron and Kingfisher. The others, who come out in front, slip on the Halibut, and are killed by falling on the tail of the Skate. The West Wind is overpowered by the Bear Nu 5.

A much distorted version from Cape Flattery has been recorded.

Mouse, Flounder, Cuttlefish, and Skate visit the South Wind. They find him asleep. Cuttlefish hides under his bed, Flounder and Skate lie flat on the floor, Mouse bites his nose. South Wind jumps up and slips on the fish, while Cuttlefish holds him. Then he begins to blow, and blows his tormentors home. The perspiration from his exertions forms the rain, Swan.

After the Wind has thus been overpowered, he promises to make good weather.

In M this is merely implied. The Tsimshian version tells that he offers alternations of one fine day and one bad day, then two good days in succession, next always summer; Raven says this is too much, and asks for four days' good weather at a time; this is granted Ts.

The version Ne 10 is identical with the Tsimshian, probably because it served as a model for the latter.

In Ne 9 the Wind offers that it shall be calm sometimes, then one day good weather at a time, next always summer, then a change between summer and winter.

In Ne 5 the animals threaten to cut off the Wind's head, and he promises good weather. In the Kwakiutl version he promises first that it shall be always calm; Mink says that is too much, and then he promises to blow not more than four days at a time K 11.

In the Nootka version he promises light winds and the tides.

The story of the war between Master Carpenter and Southeast Wind (Sk*c* 32) does not seem to be related to this series.

(8) ORIGIN OF FIRE (p. 63)

(20 versions: Ts 63; N*a* 31; Tl*a* 11; Tl*b* 83; Tl 4.263; Tl 5.314; M*a* 315; Sk*f* 135; Hai 6.31; H 5.241; BC 62; Ri 5.214; Ri MS; Ne 5.187; K 9.494; Nu 5.102 [2 versions]; Nu ap 894; Nu Sproat 178; Co 5.80. See also K 5.158; Na*a* 5.54; Na*b* 5.54; Sts 5.43; Squ Hill-Tout 3.544; Chil 15; Car [1] 125; Lil 301)

Giant remembers that there is fire in the village of the animals. He puts on his Raven blanket, tries to get the fire, but the animals refuse to give it. He sends Sea Gull, his attendant, to advise the animals that a good-looking chief will come to dance. They assemble in their dancing-house Ts.

The fire-sticks are floating in a whirlpool, "the navel of the ocean;" a girl who has a supernatural bow is told by her father to shoot them; she does so, and for this reason her father owns the fire, which is kept burning in the middle of his house Co 5.

The fire is kept on an island, Tl 4 [by Snow Owl, who lives in the far west Tl 5]. In the beginning the Wolves own the fire Nu 5, Nu ap 894. According to the Chilcotin version, the fire is burning in the house of one man; the owner is sitting by its side, guarding it. The fire is in a house at the bottom of the sea; a piece of kelp goes out from the house to the surface of the sea, and sparks come out of it M. The fire is owned by Nałibika'x Ne 5.

[1] Father A. G. Morice, Are the Carrier Sociology and Mythology Indigenous or Exotic? (*Trans. Royal Soc. Canada*, vol. x, Sec. II, pp. 109 *et seq.*)

The animals want to get the fire, therefore the bird Kute'na sends out the Lae'l-guxsta (probably a chiton); he takes a coal in his mouth and wants to carry it away, but the owner of the fire strikes him, so that it falls out Ne 5.

No'aqaua wishes Masmasalā'nix to get the fire; he is unable to do so, but sends Ermine, who takes the fire in his mouth; he is asked where he wants to go, and can not answer; therefore the owner strikes his face, and the fire falls down Ri 5.

In most versions Deer succeeds in getting the fire, sometimes after the attempts of other animals have been frustrated.

Giant kills a deer, skins it, ties pitch wood to its long tail, borrows the Shark canoe, the crew of which are Crows and Sea Gulls. He goes to the chief's house. When the people sing, he dances around the fire, puts his tail into the fire, and runs out. His companions fly out. At the same time the Shark canoe leaves, and the people are unable to catch him. He strikes the trees with his tail: *therefore wood burns, and Deer has a short black tail* Ts.

Raven skins a deer, puts on its skin, and fastens pitch wood to the tail. He goes to the owner of the fire, dances around it until the tail begins to burn. When running away, he strikes the butts of the trees, *therefore the trees burn* Na 31.

The Owl Q!ōk· lives west of the ocean and owns the fire. Raven sends the animals to get it. Finally he ties pitch wood to the tail of the deer, who dances around the fire, puts the tail into it, and runs away. The deer's tail is burned, and *for this reason the deer has a short tail* Tl 5.314.

Since he can not get fire, he borrows a deer skin of a person who has bought one, ties pitch wood to it, dances around the fire, and carries it off. Then he puts on his own skin and flies off, carrying the fire. *Therefore the deer has a short tail, and the raven's beak is burnt* Skf.

No'aqaua shaves the legs of Deer in order to make him fast. He ties pitch wood to Deer's tail. Deer dances around the fire and carries away the fire. He puts the fire into the trees there. They burn Ri MS.

Sea Otter is carrying the fire on his tail. Deer enters Sea Otter's house wearing his dancing-hat. He puts it into the fire and runs away K 9.

Deer puts pitch wood in his hair, ties two canoes together, and approaches the house of the owner of fire, dancing and singing. The owner's daughter asks that he be invited. He jumps through the snapping door of the house, lets his head sink down over the fire, the pitch wood catches fire, and he runs away Co 5.

Chief Woodpecker sends Deer to the Wolves' house to dance, tells him to tie cedar bark to his tail. The animals sing, and Deer puts his tail into the fire. The Wolves, however, catch him and take it away. Then Chief Woodpecker sends the bird Tsatsi'skums. The animals sing and dance; some unknown to the Wolves, who look at the dancers, climb the rafters. They take the fire-drill, which is hidden on the rafters, give it to Woodpecker and Kwo'tiath, who carry it away. Then the animals give a shout and run away. At home Kwo'tiath produces fire, and burns a hole in his cheek Nu 5.

According to another version, a chief of the Tokoa'ath owns fire and life. Chief Woodpecker sends Deer, who has cedar bark tied around the calf of his leg. He stands next to Otter, who sets fire to the cedar bark. When he runs away, the owners take the fire back. Then the Bear jumps on the rafter, breaks it, and finds the box containing life inside. It is taken back. The people move away, and *for that reason there is death in this world* Nu 5.

The floor of the house is set with sharp spikes. Cedar bark is tied to Deer's elbows. His feet are rubbed with stones. He jumps out of the smoke hole and escapes. Then follows the Magic Flight or Obstacle myth. Deer gives the fire to Periwinkle, who holds it in his mouth. Then follows a curious remark, stating that an eagle on a pole in front of the house cries whenever the fire-drill of the Wolves is turned Nu ap 894.

The fire is owned by the Cuttlefish, is carried away by Deer, who hides it in the joint of his hind leg, Nu Sproat 178.

Chief Kute'na sends the Deer, who puts dry wood in his hair, dances around the fire, and then carries it away. The animals pursue him. Here the Obstacle myth is introduced Ne 5.

No'aqaua sends the Deer to get the fire. Masmasalā'nix *makes his legs thin and swift.* In accordance with No'aqaua's thought, Masmasalā'nix puts pitch wood on the Deer's tail. He dances, the pitch wood catches fire, and he runs away. He hides the fire in wood: *therefore wood burns* H 5, Ri 5.

In a Carrier version the people put a ceremonial headdress of pitch wood on a yearling caribou, and give a marmot apron to the muskrat. The two perform a dance in the house of the owner of fire. Caribou ignites the shavings, but the fire is put out twice by the chief. Meanwhile the muskrat burrows underground and takes away the fire.[1]

Raven is sent down by the Sun to the top of the mountain Sqtsł. He has lost the fire-drill. He assumes the shape of a deer, runs up the mountain, and finds the fire-drill there BC.

In the following versions a bird takes away the fire.

Raven goes down to the bottom of the sea, and, upon his request, is given fire in a stone tray with a cover over it. He puts the fire into a cedar: *therefore the fire-drill made of cedar gives sparks* M.

Raven puts pitch wood in his hair. He and other animals dance a long time, until the fire-owner falls asleep. Then he puts his head into the fire, flies away, and starts fire in various spots. The woods begin to burn, and all animals escape except the Rabbit, who burns his feet; *therefore Rabbit has black spots on the soles of his feet. Since the trees burned, wood burns today, and fire can be obtained with the fire-drill* Chil.

Raven sees fire floating on the sea. A chicken hawk who has a long bill flies out to get it. Coming back, *the bill is burned off.* Raven *puts the fire into white stone and red cedar* Tla.—Raven puts pitch wood to Chicken Hawk's beak before he flies away Tlb.—Fire is on an island. Raven flies out and carries it away in his beak, which is burned; the fire falls on *stones and wood, which for this reason give fire* (after Veniaminoff) Tl 4.—Raven flies out to the ocean, where fire is kept in a house, seizes a brand, and lets a spark drop among *wood and stones: therefore they burn.* Part of his *beak is burned off* Hai 6.

South of the Kwakiutl the type of stories accounting for the origin of fire changes. On the Gulf of Georgia the origin of fire is accounted for by one of the exploits of Mink, who obtains it from the Ghosts. The type of this tale is quite analogous to the tale of the origin of the tides as found among the Kwakiutl (see p. 657).

Mink steals the child of the chief of the Ghosts. The Ghosts try to recover it, but are unable to overcome Mink, who returns it in exchange for the fire K 5.

Mink steals the child of the owner of fire. Before entering he causes the chief's watchman to fall asleep. Whenever they pass a village, Mink's grandmother pinches the child so that it cries. The chief follows them, and is directed by the villagers, who have heard the child crying. Mink appears dancing in front of his house, wearing first one hat, then another. The chief does not dare to attack him, but is given the child in exchange for the fire-drill Naa 5.

Another Nanaimo version states that the Ghosts owned the fire. When Mink reaches his house carrying the child, and the Ghosts come to attack him, he dances, his head

[1] The end of this version is related to those of the Salish tribes of the interior, telling how Eagle and Beaver obtained the fire.

being covered with bird's down. The Ghosts offer the clothing in which they were buried, and finally give the fire-drill in exchange for the child Na*b* 5.

In Fraser Delta (Sts 5) this tale is combined with another one. As in Comox, fire is first obtained by one person, and is then taken away from him.

Beaver has obtained the fire and gives it to the Ghosts. Mink goes to the house of the Ghosts. After a dance they want to bathe, and he goes to fetch water. He upsets one bucket after another, so that the fires are extinguished, cuts off the head of the Ghost chief, and runs away. The Ghosts come to recover the head. Mink has ten houses, and dances on the top of each in another kind of dress. The Ghosts offer blankets, bows, and arrows in exchange for the head. When Mink's grandmother refuses all these, Ghosts and trees weep. *This is rain.* Finally they exchange the head for the fire-drill.

In a Lillooet version Raven and his servants,—Worm, Flea, Louse, and Little Louse,—after obtaining daylight, set out to get fire. The servants' canoes are swamped, and they borrow Gull's canoe. After going downstream for four days, they come to the people who own the fire. They deliberate who is to steal their child, and Worm tunnels to the cradle and takes it. The sea animals go in pursuit, but can not find them. Only a small fish sticks to their paddles, but he, too, has to give up. The child's mother *produces rain by weeping.* Finally they try four times to ransom the child. The last time it is given up in exchange for fire Lil 301.

The Kwakiutl have the tale of the theft of the Wolf's tail in a form similar to those here discussed. The Wolf, however, is the owner of the tides (see p. 657).

Hill-Tout has recorded a similar legend, which accounts, however, for the origin of rain.

There is no rain because the owner of rain keeps his house closed. Raven goes out with Flea, Louse, and Mouse, and all their relatives. Raven sends in his companions, who creep through cracks in the boards. They keep the people awake, and in the morning Raven goes in and carries away the daughter of Rain Owner. When the latter awakes, he pursues them. Rain is falling, but his own canoe remains dry. The child is returned in exchange for a regular rainfall Squ Hill-Tout 3.544.

In Ne Dawson 22 it is said that the Transformer stole the fire. This is probably an error. In Hai Dawson 1.151 B the origin of fire is confused with the origin of daylight.

(9) STONE AND ELDERBERRY BUSH (p. 62)

(8 versions: Ts 62; Ts 5.278; N*a* 72; Tl*a* 18; Tl*b* 81; Tl 5.319; Kai 236; M*a* 319. See also Ri 5.214; Kai 238)

Txä′msem meets Stone and Elderberry Bush on Nass River. They are quarreling. Stone says, "If I give birth first, people will live a long time; if you give birth first, they will live a short time." Txä′msem touches Elderberry Bush, who then gives birth first. *For this reason people die early* Ts, Ts 5, N [*the nails on fingers and toes show what our skin would have been* if Stone had given birth first Ts 5. The Nass version is not connected with the Raven legend.]

Raven At Head Of Nass River tries to make men out of rocks and leaves. The work on rocks is slow; on leaves, rapid. Therefore he makes man of leaves, and *they die quickly.* If they had been made of rock, they would not die Tl*b*.

Raven makes man out of leaves, *therefore he dies like leaves and flowers in the fall.* Because he made a new generation in this way, he must have changed all the previous people into stones Tl*a*.

Raven makes human beings of stone, bone, soil, and wood successively. He blows on them: they come to life, but die again. Then he makes man of grass, and he lives: *therefore people die* Tl 5.

He asks the stones to get up and help him; they can not stand up. He says, "Remain stones!" Then he tells the grass and salmonberry bushes to get up and help him; they do so, and they become human beings: *therefore people die* M.

He asks the stones to get up and help him; they move, but can not stand; then he tells them they shall always lie down; then he shakes a maple (*k!as*) tree; the leaves drop down, arise, and become human beings: *therefore people die* Kai 236.

The following two incidents are presumably related to the story of Stone and Elderberry, although they show a closer relation to the numerous stories of the interior relating to the introduction of death through a controversy between two animals.

Nōaqua and Masmasalā'nix desire to be immortal. A small bird wishes to build its nest in their grave. They agree that they will die, but revive after four days. The bird is not satisfied, and they agree that they will die and not revive. After death they go up to the sky. The people mourn for them, and they return in the form of drops of blood, which the women inhale and they are reborn Ri 5.214.

Related to this is a brief incident told in a Kaigani story:

When Raven first makes human beings, he ordains that they shall be immortal. Wren, however, who lives underneath graves, objects, because he will have no place in which to live. Therefore Raven makes man mortal to give the bird a place to build its nest and to call Kai 238.

The tales explaining how death is brought into this world, Ntl Teit 3.329, 330; Lil 356; Quin 111; Wish 115; Coos 43; Takelma 99; also K 10.106—do not belong here.

(10) RAVEN PAINTS THE BIRDS

(11 versions: Tl*a* 6; Sk*a* 127; Sk*c* 128; BC 5.241; Ne*a* 9.233; Ne*b* 9.287; Co 5.64; Fraser Delta [Chilliwack] Hill-Tout;[1] Kath 44; Quin 92; Chippewayan 7.350)

In some of the versions of the Raven tale an incident is found in which it is told that Raven painted all the birds, while in others the origin of certain birds is explained by particular incidents.

In the Tlingit version the painting of the birds is made part of the story of the killing of the salmon (No. 19 of list, p. 568). After Raven has killed the salmon, he sends the birds to get leaves. When they bring leaves from near by, he tells them they are not clean. He sends them across two mountains. Meanwhile he roasts the salmon, eats it, and puts the bones back into the ground. When the birds come back, all the salmon is gone. Then the birds dress. Bluejay's hair is tied up. Another bird has a braid tied into his hair Tl*a*.

In the Skidegate version Sk*c* it is said that he decked out the birds when he first started. All the birds were in his house, which was crowded. For this reason the birds that were in the most crowded parts of the house have thin heads. He refuses to decorate two birds, which go to Master Carpenter and are made the most beautiful of all.

In Sk*a* there is a particular account of the reason why the eagle has peculiar nostrils. Raven induces the animals to throw sea eggs and abalone shells at him, and

[1] Report of the British Association for the Advancement of Science, 1902 (Belfast), p. 368.

then pierces their noses. Eagle makes him tired, and for this reason he pierces his nose without taking any pains.

Among the Newettee we find a somewhat elaborate account of the painting of the birds.

After Ō′ᵋmeäł has obtained the tides from the Wolves, the birds go down to the beach to gather sea food. Then Ō′ᵋmeäł paints the birds. After he is through with most of them, he rubs coal over the raven, clay over the sea gull. At this time the tide rushes in; and those who could not escape become sea birds, the others become land birds Nea. The version Neb is more elaborate. Ō′ᵋmeäł invites all the people to his house and paints them for two days. Then he asks his brothers to continue with this work while he goes out to burn the bottom of his canoe, in preparation of war against the fishes. After his brothers have painted the birds for one day, they call him, saying that they are tired. Raven is in a hurry, and rubs some with coal, others with clay. *This is the origin of the black and white birds.* Then Fern is told to dress up and to act as dance-leader. Meanwhile his canoe is burned. He becomes angry, and requests Deer to call all the people, whom he orders to scatter all over the world.

In the Bellacoola version the four servants of the deities, Masmasalā′nix and his brothers, paint the birds, who live in the sky. Raven wants to be painted first, but is not satisfied with the colors given to him. Finally the deities become tired and make him black BC 5.241.

The Comox tell that the Transformer painted all the birds; that Raven wanted to be made very beautiful. Finally he makes the deity tired, who paints him black Co 5.64.

In the same way the raven is made black by the Chippewayan hero Déné, because the colors given to him do not satisfy him.

The Bellacoola and Comox versions differ from the others, in so far as they account for the black color of the raven. Nevertheless, in the Newettee version, Ō′ᵋmeäł, who takes the place of the northern raven, paints the raven, so that there is a certain relation between this Newettee version and that of the Bellacoola and Comox.

The Chilliwack tale recorded by Hill-Tout differs considerably from the others.

During a famine the men desert women and children, make a weir, and catch some salmon. A boy ties salmon roe to his leg and informs his mother of what has happened. The women thereupon beat their husbands' beds and call upon the Transformer Xexä′ls to transform the men. The feathers and paint of the men fly towards them, and they are painted and transformed into birds, Chilliwack 368.

In connection with this tale might be mentioned the Chinook account of the painting of the birds (Kath 44).

A shining copper appears at sea and is harpooned. It is cut up and distributed. The birds are given the blood, which they put on their heads. Some are painted green, others white, others black. Bluejay is given the best part; but when he shows off his beauty, Clam takes it away from him and jumps into the water. Then Bluejay is painted with the refuse.

An analogous story is told by the Quinault.

A beautiful duck appears. It is shot by two girls. The feathers are distributed among the people. This gives rise to the bright feathers, crests, and patches in the plumage of the birds. Bluejay is rolled about in the feathers left over, Quin 92.

(11) TXÄ'MSEM AND LAGOBOLA' (p. 68)

(6 versions: Ts 68; N*b* 16; Tl*a* 10; Tl 4.260; Kai 8.235; Co 5.77 [cited respectively Ts, N*b*, Tl*a*, Tl 4, Kai 8, Co 5])

Raven travels with Oyster Catcher (Kai 8) and goes to visit Chief Eagle, called here ĢANŌ'g Kai 8. [He meets Petrel (ĢANŌ'g) Tl*a*, Tl 4; he meets Lagobola' Ts, N; the Raven P'a goes shooting birds with his three sons, and the Gull Ha'iôm is shooting birds at the same time; the Gull kills many, Raven none Co 5.] Raven lands just below ĢANŌ'g's house Kai 8. He asks him, "How long have you lived?" Tl 4, Kai 8 ["Where are you from?" Tl*a*]. The other replies, "Since the livers of the sea began to float" Tl 4, Kai 8 (that is, since the first death by drowning in the sea Kai 8).

Mr. Louis Shotridge informs me that the Tlingit phrase in question is "tcùł hàyì-ł!úqk!ū dàk cùł hàc-djí kát qùxdzìtì;"[1] i. e., "our under milky water's edge was yet to drift out, when I existed." He interprets this as meaning that Raven claimed to have existed before the first run of olachen, and that he refers to the fact that during the olachen run the water generally turns milky. He states that another version has "LIux!k!ū" instead of "ł!úqk!ū." This would mean "our post under (us) was yet to decay when I existed," referring to the post supposed to support the world.

Raven replies that he existed before the world was made (Tl 4, Kai 8), and that therefore he is older Kai 8. [Raven says, "My family is older than yours" Co 5. In the Tsimshian and Nass versions there is no quarrel of this kind; it is merely stated that they go in opposite directions around an island or that they are out hunting together.] Then ĢANŌ'g [Lagobola' Ts, N] takes off his hat and pushes Raven's canoe off. A fog arises Tl*a*, Tl 4, Kai 8 [Gull shakes his mountain-goat blanket and a fog arises Co 5], then Raven calls him brother-in-law Tl*a*. He says, "You are older than I am" Kai 8 [he says, "You are more powerful than I am" Tl 4; he says, "Your family is older than mine" Co 5; he begs him to gather in the fog Ts, N]. Then the other puts on the hat again, and the fog disappears Ts, Tl*a*, Tl 4, Kai 8 [he gathers the fog in the hat N].

The Comox version adds at the end that he meets his eldest son after the fog had disappeared, but he does not recognize him. This incident seems to be related to the end of the Sqeyo'ł incident (see p. 708).

The version Tl*a* ends with the following form. Raven asks Petrel to let the hat go into the world. *Therefore it is known that when sea-fog comes out of an open space in the woods and goes back, the weather will be good.*

The discussion between Raven and his rival regarding the nobility of their families recurs in Raven's quarrel with Deer (see p. 704).

(12) RAVEN CARVES SALMON OUT OF VARIOUS KINDS OF WOOD

(4 versions: BC 5.242; Ri 5.209; Ri MS; Ne 5.174)

Among the tribes of central British Columbia one of the incidents of the origin of the salmon tells about the fish being carved out of wood. Generally the attempt is unsuccessful, and the real salmon is later on obtained by an expedition to the country of the Salmon.

In Rivers Inlet it is told that K!wēk!waxā'wē^{g} went to Nō'xunts. He requests the Grouse to carve salmon of cedar wood. He complies; but the skin and the bones of the fish are tough, because they are made of wood Ri 5.

[1] The grave accent (') indicates low tone; the acute accent (´), high tone.

The Bellacoola tell that Masmasalā'nix carved the salmon, which, however, was unable to swim, because it had no soul. Then the Raven is sent to get the soul of the salmon, which he obtains in the Salmon country BC 5.242.

Another Rivers Inlet tale (Ri MS) is quite similar to the Bellacoola version. Raven makes a salmon trap; and when he does not catch anything, he carves a salmon of alder wood. It can not swim straight, because it has no bones on the nose. Then follows the story of how he obtains the bone.

In the Newettee version, Ō'ᶜmeał is said to have carved a wooden fish, which he throws into the water. Instead of going up the river, as ordered, the fish goes out to sea and becomes a halibut. Next he tries the blossom of a salmonberry bush, which, however, also turns and becomes a red cod Ne 5.174.

(13) RAVEN MARRIES THE DEAD TWIN

(6 versions: Ri 5.209; Ri MS; Ne 5.174; Ne 9.217; K 9.491; K 10.323)

After his failure to carve the salmon out of wood or to make it out of other materials, Raven tries to revive a twin woman. The idea underlying this incident is that twins have power over the salmon. This version is found among the Kwakiutl tribes from Vancouver Island north to Rivers Inlet. I have not obtained it from the Bellacoola. The tale is very uniform in all the versions that have been recorded.

K!wēk!waxā'weᶜ Ri 5, K 9 [Hē'mask·asᶜo Ri MS; Ō'ᶜmeał Ne 5, Ne 9], goes to the graves and asks whether there is a grave of twins [the graves direct him to another grave farther back; this is repeated three times Ne 9, K 9]. He hears a voice from one of the graves, saying, "I used to be a salmon." He opens the grave, finds the body of a woman, which he washes with the water of life [four times Ri MS]. She rubs her eyes as though she had been asleep. He takes her home. She receives the name Ōmag·īᶜga. He asks her to create salmon. She asks for a mat and gull feathers, swims in the river, which at once is full of salmon Ri 5. The woman sits down near the water, and puts her little finger into the river. At once there is a salmon going up the river. Raven roasts it Ri MS. The woman sends him for salt water. He brings a shell full of water. She washes in it, and a salmon is in the shell, which she requests him to throw into the river. He orders his brother, Mē'mg·umłemps, to take it to the river. The next day the same is repeated and four salmon are in the shell. Then he builds a salmon weir and catches fish Ne 5. She asks for water to wash her hands in, and then orders the water to be poured out into the river. At once a salmon jumps up. The following day there are two salmon. They increase in numbers, and the people make a salmon weir Ne 9. The woman asks him to collect fern roots, to strip off the leaves and throw them into the water at Ostō'ᶜwa, near Kingcombe Inlet. At once salmon are jumping in the river, and go into the salmon trap. Deer's salmon trap is not made in the right way, and is so full that it floats away K 9.

The fullest version of this incident has been recorded from the Nā'k!wax·daᶜxᵘ. As in the last version, the incident is located at Ostō'ᶜwa.

Ō'ᶜmeał asks his brothers to dig a ditch. He drinks some water, and lets it run out on a prairie. It runs down the ditch and forms a lake and a river. He inquires of his aunt Star Woman how to make salmon, and she tells him to look for a grave of twins. Then he questions the graves, as before, and they direct him to one con-

taining the bodies of twins. He sprinkles the remains with water of life, marries the woman, and asks her to create the salmon. He requests his brothers to make a salmon weir. While her husband is away, the woman asks Deer to fetch water. She puts her little finger into it, and a spring salmon is in the bucket, which they roast and eat. On his return he notices that his brothers look well content. He asks his wife again to create salmon. When Deer laughs, he notices a piece of salmon meat in his teeth. He sends for a bucket of water, and his wife puts two fingers into it. At once there are two salmon in the bucket. He asks her to step into the river, and salmon begin to jump, and the salmon traps are full K 10.

All these versions continue with the story of the offended Salmon Woman (see No. 14, p. 568).

(14) TXÄ′MSEM AND THE SALMON WOMAN (p. 76)

(19 versions: Ts 76; N*b* 32; [Tl*a* 14]; Tl*b* 108; Tl 6.31; M*b* 303; Mc 330; Sk*a* 126; BC 94; BC 5.246; Ri 5.209; Ri MS; Ne 5.174; K 5.159; K 9.491; K 10.329; Chil 18; Sh*a* 637; Sh*b* 743)

Raven goes out spearing. It is foggy. When the fog clears away, a beautiful woman is sitting in the bow of his canoe. He wishes to marry her, and she tells him that she is Bright-Cloud Woman, the Salmon. They go home Ts.

Raven marries the daughter of Fog Over The Salmon Tl*b*. Raven makes a woman called Suwa′s his sister M*b* [he lives with his sister Sawa′s Mc; Siwa′s Sk*a*]. He sees something in the water, and a salmon comes into his canoe. This salmon is Salmon Woman [he marries Cloud Woman Sk*a*]. He takes her to his sister, who gives them clams to eat. Salmon Woman's child cries for hunger Mc.

Raven catches a spring salmon (*sämł*), which is transformed into a woman. She promises to marry him if he will never look at another woman BC 5.

Mink asks the Salmon to marry him K 5.

Different from the preceding is another Bellacoola version, in which it is told that Raven goes with his sister to the Salmon country in his canoe Tupa′nk·L.

Before they land, his sisters make holes in the Salmon peoples' canoe by pulling out the knots. After he has been made welcome, he asks the chief's daughter to help carry food into the canoe; and when she steps into the water, he takes her aboard. The sisters strike the sides of the canoe, and it goes off BC 94. This passage is parallel to visits to the country across the ocean, that occur frequently in tales of the middle part of British Columbia.

A special form of introduction is the tale of Raven's marriage to the dead twin, that has just been discussed (No. 13, p. 667).

After Raven has obtained the Salmon Woman, he proceeds to request her to make the salmon. In two versions the woman declines to do so, but, when her husband is away, produces salmon and gives them to the rest of the people. For the sake of completeness, I give here all the versions of this incident, although some of them have been discussed before.

The woman makes salmon, and tells her sister-in-law to hide all the bones. Raven goes to work on his canoe without knowing that there are any salmon. The Salmon Woman warns her sister-in-law not to leave any fragments between her child's teeth.

She is not careful; and when Raven comes back, he discovers the salmon between the child's teeth Mc.

O'ᵉmeał comes back, and notices that all the people look happy. When Deer laughs, he finds the remains of salmon between his teeth. Thus he learns that his wife fed the people K 10.

In most versions the woman at once proceeds to produce salmon at the behest of her husband.

He asks Salmon Woman to cause salmon to appear in the brooks. In the morning she puts her toes into the water, and at once spring salmon jump. Then she calls her husband. On the following morning she goes into the water up to her knees, and it is full of silver salmon Ts.

In winter the Salmon Woman makes a basket and washes her hands in it. At once a salmon is in it, which the people cook and eat. The house comes to be full of salmon Tlb.

She cooks something in a pan, and it becomes a salmon. This she gives to the people to eat. Later on she creates a salmon in a dish of water, and salmon begin to run in the river Mc.

In Ska it is simply stated that salmon appear. In BC 5 there is also no statement telling how the salmon were produced.

He asks Salmon Woman to get salmon. She asks for a mat and gull feathers, swims about in the river, and salmon appear. She is called Ō'mag·iᵉga Ri 5.

Raven asks Salmon Woman to make salmon. She puts her little finger into the water, and salmon appear. On the following morning she washes two fingers, and more salmon appear. Then he asks her to put her hands into the water, and finally she sits in the water, and they have plenty of salmon Ri MS.

She asks for sea water, which is brought in a shell. She washes in it, and a salmon is there, which Raven gives to his brother. He throws it into the river. The next day the same is repeated, and there are four salmon. Then a weir is built Ne 5.

The people are starving. Then the woman asks for water, throws the pickings from her teeth into it, and they become salmon. She asks Mink to boil it, because she can not boil her own flesh. She orders the people to throw the bones into the fire. Upon Mink's request, she pulls her hair four times through the water against the current, and it is full of salmon K 5.

Ō'ᵉmeał asks the woman to make salmon. The people make a salmon trap. The woman puts her little finger first into her mouth, then into a kettle of water, and a salmon is in it. They throw the bones into the fire. Next the woman sends for water, and puts two fingers into it. There are two spring salmon in it. He asks the woman to go into the river, and she says the river will then be dry. When she steps into the water, it is full of salmon K 10.

She tells him to throw fern leaves into the water, and salmon appear, which go into the salmon trap K 9.

This last version is evidently an aberrant type. The production of fish from leaves appears in other connections in Kwakiutl mythology.

When the salmon have thus been created, Raven and his people catch them and dry them.

Deer, when building his weir, disobeys his brother Raven, and catches only one fish Ne 5.

In a few versions there is introduced here an incident telling how the Salmon Woman makes her husband beautiful. She combs his

hair, which becomes blond and long, and she makes his skin white and beautiful (see also Ts 185, Sk 354).

She combs his hair, which becomes blond, and makes his skin soft and white. Next a story that does not belong to this tale is introduced here: Raven leaves the salmon in the canoe, and asks his eye to watch over it; thus he loses his eye. When he comes back home, the Salmon Woman washes his eye-socket, and at once he has a new eye Ts.

The woman has long hair, and Raven asks her to make his hair long too; she replies that the salmon will become entangled in his hair, and refuses; he insists, and she pulls it long, first down to the shoulders, then down to his waist, and finally she makes it as long as her own BC 94.

She washes his head, and his hair becomes long; she combs and pulls his hair until it is as long as her own; then Raven ties it up in a knot at one side of his head Ri MS.

When the house is full of salmon, Raven becomes proud. One day, when the salmon catch in his hair, he scolds them. Thus he insults his wife, who disappears with all the fish.

One day Raven dresses up, and his wife combs him. As he goes out, the backbone of a spring salmon catches his hair. He throws it into the corner of the house, saying, "You come from the body of a naked woman and catch my hair!" Then his wife is ashamed; and when the same happens in the evening, the woman calls her tribe, and all leave the house Ts.

One day Raven goes home and beats his wife, and she leaves with all the salmon Tl 6.

He strikes her shoulder with a piece of dried salmon, and she disappears in the water with all the fish; he asks his father-in-law to send her back, but is refused Tl*b*.

The salmon pull at his forehead; and he says, "Why to goodness is there so much salmon?" Then the woman goes away into the sea, and the salmon follow her M*c*.

In the smoke-house salmon stick in his hair; he scolds them, and at once she tells the dog salmon to swim away; a box of salmon roe on which his sister is sitting is the only food left in the house Sk*a*.

Going out, Raven moves his head about to show off his hair; the salmon become entangled in it; on entering, the same happens; he becomes angry and throws them down; then the woman jumps into the water, followed by all the salmon BC 94.

When he is starting a fire, the salmon become entangled in his hair; he scolds them, and the woman who had been taken from the grave dies again; at the same time the salmon disappear Ri 5.

He puts up the salmon, and they catch in his hair; he scolds them, saying that they belong to the Ghosts; when his wife becomes angry, he excuses himself, saying that he spoke kindly to them; however, she whistles and disappears with the salmon Ri MS.

He dries the salmon. When one catches his hair, he gets impatient, and says, "How heavy are the bodies of the dead!" His wife is offended, and disappears with all the salmon Ne 5.

Mink becomes proud and beats his wife; the salmon catch in his hair; he scolds them, and woman and salmon disappear K 5.

Great Inventor gets fuel; the salmon catch in his hair, and he scolds them, saying that they come from the dead; at once the woman is transformed into foam, and the salmon disappear; Great Inventor tries in vain to call her back K 9.

O'ᵉmeāl becomes proud; the backbone of the spring salmon catches in his hair; he scolds it, saying that it comes from the Ghosts; this happens repeatedly, and Salmon Woman calls the salmon and goes back with them K 10.

One of the Bellacoola versions, in which the Salmon Woman makes the condition that he is not to look at another woman, continues in accordance with this incident. After four days Raven looks at a pretty girl, and at once his wife goes away with all the salmon BC 5.246.

At the time when the woman disappears, his long hair also disappears Ts, N*b*, Ri MS. In the versions Tl*b* and Ts it is also stated that when Raven tries to hold his wife, his hand passes through her body, because she is like a cloud. The same idea is intimated in K 9, where it is said that she is transformed into foam.

In two versions another incident is introduced which tends to explain the departure of his wife. He has bad luck in gambling, and accuses her of being faithless.

Raven clubs the salmon, and Salmon Woman carries them up; he goes to get wood for smoking the salmon, and in the evening the woman gives him to eat; then Raven becomes proud because he is rich. When Raven has bad luck in gambling, he speaks angrily to his wife. He is gambling with a Stump, and his wife observes him; when he comes home, he scolds her, saying that he has bad luck because she was not true to him Ts.

In Tl 6 it is simply said that he gambles with a Stump while his wife is putting up the salmon.

We have a short version from Nass River (N*b* 32) which contains merely the statement that he visits a chieftainess, throws away the salmon, and becomes ugly, but obviously this is the same story.

Another Masset version is also evidently considerably distorted.

Raven gets salmon for his sister, which she dries; finally he says, "I wonder how Suwas (his sister) happens to have such a great plenty of food!" he uses the wrong words; the salmon come to life and go back M*b*.

Related to this story is also a Chilcotin story.

Raven gathers dried salmon, and fills skins with grease; he transforms roots into men and lets them dance; a salmon strikes his head, and he throws it out of doors; then all the salmon come to life and run away; Raven and the men whom he made try to kill them, but they are too slippery Chil 18.

The Shuswap versions are related to the Chilcotin forms.

After Coyote has introduced the salmon, he gives a feast; and while he is practicing his dance, his hair is caught in the gills of some of the drying salmon. He gets angry, pulls the fish down, and throws them into the river. Immediately all the salmon come to life and swim away Sh*a*, Sh*b*. The version Sh*b* closes with Coyote's statement that he is going to boil the drying-poles and splitting-boards, and that he will have fish soup.

(15) RAVEN ABDUCTS THE DAUGHTER OF THE SALMON CHIEF

(9 versions: BC 94; BC 5.242 [2 versions]; Ri 5.210; Ri MS; Ne 5.175; Ne 9.217; K 9.169; K 10.330; [Chil 16]. See also Tl 12, 116)

In the region from the Bellacoola south to the Kwakiutl, including the Chilcotin, Raven finally succeeds in obtaining the salmon by abducting the daughter of the Salmon chief.

The Bellacoola version BC 5 takes up this incident at the moment when Masmasalā'nix had carved the salmon which is unable to swim. Raven sets out in his canoe with his four sisters. When he reaches the village of the Salmon chief, his sisters hide in the woods, and in the evening they gnaw holes in the Salmon's canoes. On the following day they are invited to a feast. After the feast Raven asks the chief's daughter to carry provisions aboard. There the Raven seizes her and carries her away. The canoes of the Salmon founder, and Raven reaches NuL!E'l, where he throws the girl into the river K'!lat. Since that time there are many salmon in the river.

According to another version, Raven steals the salmon's soul from the house of the Salmon chief and hides it under his tongue. The chief, however, notices it, and takes it back. After that, Raven takes the salmon in a manner that is not told in detail. The same version is recorded in BC 94, in which it is said that he tries to marry the daughter of the Sockeye Salmon, and that his canoe moves when his sisters strike its sides with their hands.

Among the Rivers Inlet tribe, the Newettee and Kwakiutl, the incident follows Raven's failure to obtain salmon from his twin wife.

The Rivers Inlet version Ri 5 tells that he goes with his sister, Haliotis Woman. His canoe reaches the country of the Salmon chief in one day. K!wēk!waxā'wē$^{\varepsilon}$ hides the canoe near the village, and his sister makes holes in the canoes. When they enter the house, the chief orders his four daughters to swim in the sea.[1] They return, each carrying a salmon. The guests are ordered to throw the bones into the fire. Suddenly the nose of one of the girls begins to bleed. This is due to the fact that K!wēk!waxā'wē$^{\varepsilon}$ has hidden a bone in his mouth. It is taken away from him, and the girl is cured. Raven pretends to be angry and leaves the house. One of his mats is left in the house, and the Salmon chief sends after him, telling him that he has forgotten the mat. The Salmon chief's daughter takes it down and walks down to the canoe in order to deliver it. Then K!wēk!waxā'wē$^{\varepsilon}$ seizes her and escapes. The salmon canoes founder. Only a few continue the pursuit. K!wēk!waxā'wē$^{\varepsilon}$ throws his mats into the water, and the pursuing Salmon quarrel over them. K!wēk!waxā'wē$^{\varepsilon}$ returns to Wanuk, the large river at the head of Rivers Inlet.

In another Rivers Inlet version (Ri MS) the incident of the visit to the Salmon chief and the attempted theft of the bone of the Salmon's nose by He'mask·as'o is placed before his attempt to revive the twin woman.

In the Newettee version Ne 5, the Salmon Woman is said to be the daughter of the Killer-Whale chief. Ō'$^{\varepsilon}$meäł dips his paddle into the water twice, and the canoe goes straight to the chief's house. He finds the slave of Killer Whale engaged in cutting down a tree, and gains his good-will in the manner discussed on p. 844, where this incident forms part of the Gunaxnēsɛmg·a'd story. Ō'$^{\varepsilon}$meäł hides in a log; and when the Salmon Girl carries the wood in, he embraces her. She throws away the piece of wood, takes it up again, and this is repeated four times. Then he marries her. The next morning, when Killer Whale returns from hunting, Ō'$^{\varepsilon}$meäł is scared, puts on his raven blanket, and sits down on the totem-pole in front of the house. He is invited in. He offers the chief, who is very stout, to remove his stoutness. The chief is afraid, but finally is induced to submit. Ō'$^{\varepsilon}$meäł cuts him open and kills him. In the same way he kills his brothers. Then he takes the young woman and returns home. The people of the Killer Whale pursue him, but are unable to overtake him. When near his home, he transforms his pursuers, the Salmon, and tells them to go each to a particular river. A small fish that continues the pursuit is transformed, and its eyes are placed very close together.

[1] See a discussion of this incident on pp. 698, 773.

Another version of the same tale has been recorded in Ne 9. He goes to abduct the wife of the Killer Whale. His younger brothers accompany him. When he reaches the house of the chief, he meets a slave. When the Killer Whale returns, Ō′ᶜmeät hides in the house post. Ō′ᶜmeät's brothers are called in, and the chief says that they are very pretty. Ō′ᶜmeät offers to remove the chief's stoutness; and when the chief is afraid, Ō′ᶜmeät tells Bufflehead Duck, one of his brothers, to lie down. He cuts him open, and lets Harlequin Duck get up from under a mat in his place, so that the Killer Whale believes that his stoutness has been removed. He then kills the Killer Whales[1] and takes away the chief's wife, the daughter of the Salmon chief. When he gets near land, he tells the salmon to go to the different rivers.

The Kwakiutl version K 9 is not connected with the story of the reviving of the twin woman. After Raven has made the salmon, he goes with his tribe under water to the Salmon country. When they reach the chief's house, K!wēk!waxā′wēᶜ prepares a tree so that the Salmon chief's slave should try to cut it down. Then follows the story of the slave, as before. The girl's father discovers K!wēk!waxā′wēᶜ in his daughter's room and calls him down. He tries to kill him on the death-bringing settee, which is set with squid bones 9.173 (see p. 799). K!wēk!waxā′wēᶜ overcomes this test by putting a sandstone on his back. The chieftainess sends her daughters to play in the water, and they become sockeye salmon.[2] The guests are asked to throw the clothing of the girls into the water. K!wēk!waxā′wēᶜ retains the collar-bone, which he hides behind his ear. The bones are thrown into the water, and the girls reappear, but one has no blanket-pin. Then follows the story of the killing of the parents of Salmon Woman (9.175) as told in Ne 9. The Salmon follow their chieftainess; and when they approach the land, Deer jumps into the Salmon canoes, breaks them, and the people become salmon, which are sent up the rivers.

The fullest version has been recorded from the Nā′k!wax·daᶜxᵘ K 10. Ō′ᶜmeät goes with his brothers to marry the daughter of Killer Whale. Before starting, he takes aboard some ocher, stones, lime, and charcoal. When near the chief's house, he hides these on shore. He meets the slave of Killer Whale, who is about to cut down a tree. Here follows the same incident that has been referred to before. He asks the slave to put the fagot in which he is hidden on top of the fire. The girl carries in this log, and he embraces her. This is repeated four times, and every time she throws away the log. When put on top of the fire, he scatters it, and, without being seen, enters the room of the chief's daughter. The girl asks him who he is, and, upon learning his name, she says that her father, who is absent, wants her to marry him. After four days the Killer Whale comes back, finds Ō′ᶜmeät, and calls him to the center of the house. He is told to call his friends, who launch their canoe and go to the village. The chief asks his attendants to drive a stake into the floor of the house, to which Ō′ᶜmeät is tied. A fire is made in order to burn him, but Ō′ᶜmeät hides in the stake. The following day he is tied to two stakes, but escapes again (see p. 806). Killer Whale sends his attendants to kill seals for a feast. After the seals have been brought in, he tells Ō′ᶜmeät that they will get stones for boiling seals. These stones are found only in Knight Inlet and on Skeena River. Killer Whale is to go north; Ō′ᶜmeät, south. The chief wants to see who will be back first. Ō′ᶜmeät takes the ocher, lime, and charcoal, goes aboard the canoe, and becomes a Killer Whale. He spouts alternately red, white, black, and white and red mixed. He goes to his canoe and gets the stones which he has brought along. The people see that the stones are really from Knight Inlet. In the evening the Killer Whale chief comes back. Next follows the tale how the stoutness is removed from the Killer Whales. Bufflehead Duck and Harlequin Duck are used to induce the Killer Whale to submit (see p. 762). Then Ō′ᶜmeät takes the young woman home. They are pursued by dolphins. Ō′ᶜmeät becomes frightened and throws his wife overboard 10.330 *et seq.*

[1] See p. 762.

[2] See pp. 698, 773.

The story as told here differs from the preceding ones in that this attempt also was unsuccessful. The salmon is eventually obtained in the following manner:

Ō′ᵉmeät and his brothers make war on Salmon Maker. They go aboard the folding canoe and go westward. They reach the house of the Salmon, who clubs four boys, who are at once transformed into salmon (see pp. 698, 773). These are given to the guests, who are requested to gather the bones and throw them into the water. Deer hides a bone from the chest in his head-ring: therefore, when the boys revive, one of them has no blanket-pin. The Salmon children are playing outside. The visitors take them aboard and carry them away. They are pursued by the Salmon. When near the coast, Deer jumps from one canoe of the pursuers into another and breaks them; the salmon jump into the water and go up the rivers K 10.

The story of the cutting-open of the Killer Whale has a parallel in the Chilcotin tale of Raven and Tutq. The latter is the lover of Raven's wife. Raven searches for him in order to kill him. Tutq claims to have a longer canoe than Raven; and when they are comparing sizes, he seizes Raven's wife and paddles away. He makes a fog, in which Raven loses his way. Raven learns from his paddle the whereabouts of his wife, and goes in pursuit with Marten and Fisher, who climb about in the trees. Raven tells the people that they are able to do so because they have no intestines. The people submit to being cut open and die Chil 16.

In a Tlingit tale Raven makes the Killer Whales believe that his friends have canes driven into their heads. They try to have the same done to themselves and are killed Tl 12, 116.

(16) RAVEN GETS THE SOIL

(2 versions: Ne 5.173; Ne 9.223)

It seems that this incident is confined to the region around the northern part of Vancouver Island.[1] There is little doubt that it is related to the bringing-up of the soil which plays such a prominent part in the mythology of the Indians of the Northern Plains.

(17) ORIGIN OF THE MONTHS

In most cases this incident does not belong to the Raven tale. It will be found discussed on p. 728.

(18) RAVEN IS MADE VORACIOUS

This incident has been discussed on p. 636.

(19) TXÄ′MSEM AND THE STEELHEAD SALMON (p. 67)

(*a*) *Raven Catches the Steelhead Salmon*

(13 versions: Ts 67; Ts 5.277;[2] N*b* 52; Tl*a* 5; Tl*b* 85; Tl 4.264; M*b* 298; M 347; Sk*a* 112; Ne 5.176; Ne 9.213; K 9.141; Co 5.73 [cited respectively Ts, Ts 5, N*b*, Tl*a*, Tl*b*, etc.]) (See also Nez Percé;[3] Lil 325.)

Raven finds a piece of jade with a design representing a human head. He puts eagle down on it and places it in the ground Tl*a*.

He sees a steelhead salmon jumping in the sea Ts, N*b*, M 347 [spring salmon Tl*a*, M*b*, Sk*a*; a king salmon Tl*b*; a salmon Tl 4, Ne 5, Ne 9, K 9, Co 5]. [Instead of

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[1] See also p. 641. The story is found also on Columbia River (Kath 24) and in California. It is, however, essentially an Athapascan and eastern myth (see G. A. Dorsey and A. L. Kroeber, Traditions of the Arapaho, p. 20, note).

[2] The story is only implied in this passage.

[3] Herbert J. Spinden, Myths of the Nez Percé Indians (*Journal of American Folk-Lore*, vol. XXI, 1908, p. 18).

Raven, a man M 347, Greedy One Ne 9, O'ᶜmeāl Ne 5, Mink K 9, Co 5, is supposed to do this.] He kicks the rock four times, making four holes, one over another, and calls the Salmon to jump against his heart. He falls down when hit, and the Salmon escapes. The fourth time the Salmon falls into the hole, and Raven kills him Ts, N*b*, M*b*.

Raven builds several stone walls in the sea, and finally catches the Salmon Sk*a*; he says to the Salmon, "*Ahaiya'*, strike my heart with your head!" M*b*, M 347; he calls, saying, "*Hayu'!*" The first time the Salmon jumps in the tide ripple, then outside the kelp, among the kelp, landward from the kelp, near the rocks, on the rocks, then Mink sits on him and catches him K 9. In Sk 11 the Salmon also shout, "*E'yo!*" (See p. 775.)

Raven is in the company of his nephews the Crows, and invites the Salmon to play with him. The Salmon refuses and jumps against Raven's stomach. Then Raven makes holes and flies away. The Salmon jumps from one into another, and is killed Tl 4.

Mink says he wants to play with the Salmon, and calls him four times Co 5; he tells the Salmon that Jade is calling him a thing with dirty filthy back and gills, and makes the two quarrel Tl*a*.

In the Tlingit version, before killing him, he pretends that he has to go inland to defecate. He tells the Salmon to wait, brings back a celery stalk, with which he kills him. *Because Raven made the Jade talk to the Salmon, people have since made stone axes, picks, spears, out of it* Tl*a*.

He claims to be sick, asks the Salmon to jump over him, and clubs him Ne 5, Ne 9.

It is curious to note that a version of this story occurs in Idaho, quite apart from the other regions in which it has been recorded.

Coyote is hungry and calls the Salmon. He tries to cover him with his blanket, but the Salmon tears it. Advised by his supernatural helpers, he makes a hole. The Salmon swims into it and he clubs it, Nez Percé.

The following Lillooet tale probably belongs here:

A boy says to a salmon that if he were a salmon, he would jump on the ground. The salmon wants to show that he can jump, and is caught Lil 325.

After having killed the salmon, he does not know how to cook it. His excrements tell him to steam it in a hole Ts, N*b*.

(*b*) *The Stump Eats the Salmon*

(2 versions: N*b* 54; M*b* 299. See also N*a* 67; H 5.233)

While he is steaming the salmon, a stump lies near the hole, and Raven makes fun of it. While he goes to get skunk-cabbage leaves, which are to serve as dishes, the Stump sits down on the hole and eats the salmon. Raven comes back and moves the stump, but finds his salmon gone N*b*, M*b*. (A similar incident is introduced in N*a* 66: he eats seals, makes fun of a stump, which then takes away the seal in the same manner as told in the Salmon story and in the story of how Raven killed the deer H 5.233. See also p. 705.)

This incident is related to the stealing of food, discussed on p. 676.

(*c*) *Raven Blackens the Crows*

(4 versions: Ts 67; Tl*a* 5; Tl 4.265; Sk*a* 112. See also No. 20, p. 677)

In the Tlingit version he takes all kinds of birds as his servants. When about to cook the salmon, he sends them to get skunk-cabbage leaves, to be used in a hole in which he intends to steam it. When they bring them, he refuses them because they have been soiled by his wife. [In Tl 4 he says that he has cremated his wife at that

place.] He sends them back over two mountains to get clean leaves. While they are away, he cooks the salmon, eats it, and puts the bones back. He cooks the "navel" of the salmon separately. When the birds return, he says he himself has been over two mountains. They dig up the salmon, and find it all gone. [While the birds are away, he eats the salmon and puts the tails into the ground. He plants sticks in the ground and goes to sleep. When the Crows return, he claims that they have eaten it, throws ashes over them, *and makes them black* Tl 4.] This version is not very consistent, because Raven eats the salmon and cheats the Crows, while in most of the tales he himself is cheated. There is no mention of the blackening of Crow in Tl*a*, but the incident is followed immediately by the painting of birds (see p. 664). The two versions Tl 4 and Tl*a*, however, corroborate each other.

M*b* simply states that a stump of a tree sat on it, so that he could not eat it.

White Crows gather over the salmon which was cooking in the hole; he sends them for dishes; they bring first mussel shells, then clamshells and other kinds of shells; then he himself goes to get dishes, and meanwhile the Crows eat the salmon; the ground is covered with their excrement; Raven ordains that *they shall be black* Ts.

After the salmon has been killed, Raven calls the Crows to help him; he steams it on hot stones; then he goes to sleep with his back to the fire; and meanwhile the Crows eat the salmon, put some between his teeth, and, when he awakes, they tell him that he has eaten it; then he spits in the Crows' faces, and says, "*Future people shall not see you flying about looking as you do now;*" *thus they became black* Ska.

(*d*) *Raven's Feast*

(2 versions: Tl 5.277; Ne 5.176)

Raven teases the animals, and gives some of them their present form. *The Squirrel rubs off his eyebrows. The Thrush* goes so near the fire that *his stomach is burned black.* Bluejay takes hold of a piece of salmon which Raven is about to take away from him. For this reason he becomes angry, takes hold of his hair, *thus forming the crest of the bluejay* Ne 5. The version Ne 9.213 does not contain this incident.

The version Tl 5.277 is quite similar. One of the guests sits so near the fire that his cheeks become red, and he is transformed into a bird. The Squirrel rubs off his eyebrows, and Raven tears out Cormorant's tongue when he tries to eat of the fish.

In Nu ap 934 we find a tale of Raven teasing the animals and stealing their food.

I suspect that the Newettee version may not be quite correctly placed. It was told by a half-blood Indian, the daughter of a Tlingit woman who as a young child had lived on Nass River, and grew up and lived among the Kwakiutl. It may therefore well be that we have here a mixture of the Tlingit and Kwakiutl versions.

(*e*) *The Salmon is Stolen*

(4 versions: K 9.143; Co 5.74; Lil 325; Nez Percé Spinden 18. See also N*a* 30, N*b* 35, M 348)

In the Nass version this story is attached to that of the origin of the olachen. Raven talks to the Gulls, who eat his olachen N*a*, N*b*.

While Mink is roasting the salmon, he sings, "Who will eat his eyes, his head, his roe?" Then he goes to sleep. The Wolves steal the salmon, rub it over his teeth, and when, on waking, he finds some salmon eggs in his teeth, he thinks he has eaten it himself Co 5.

In K 9 Mink borrows his mother's fish-knife, pretending that he wants to cut a piece of kelp. He roasts the salmon with the head attached to the backbone. He becomes drowsy and asks the trees to take care of it. Children who are sitting on the trees come down and steal the fish. They rub some of its blood over Mink's mouth, and pull out his musk-bag. (Here follows the story of the children playing ball with Mink's musk-bag, which may be compared with No. 38, p. 706.)

The Masset version treats of a man who secretly observes the cooking food and who then eats it M 348.

In the Nez Percé version Coyote goes to sleep while the salmon is cooking. The animals steal it, and cut off flesh from his body, which they put on the fire. The Ant tells him that he is eating his own flesh. In return he steals the eggs that the animals are roasting, and gives them their present form.

The boy goes to sleep while the salmon is roasting. Boys smear his mouth with fat and run a stick into his anus Lil 325.

This is a common incident in the folk-lore of the Plains Indians.

(20, 20*a*) WHY CROW AND RAVEN ARE BLACK

(*a*) *Crows or Gulls are Blackened*

(4 versions: N*a* 30; N*b* 34; Sk*a* 113; Tl 4.265. See also Tl*a* 5; Tl*b* 85; M*b* 299)

There are a number of single stories accounting for the colors of specific birds.

The gulls are eating Giant's (TxämsEm's) olachen. He throws them into the fire place, and ever since that time *the tips of their wings have been black* N*a* 30, N*b* 34.

After having killed the spring salmon, he roasts it and lies down on his back to sleep. The Crows steal the salmon and put some of the meat between his teeth. When he sees that it is gone, the Crows maintain that he has eaten it himself, showing him the pieces of salmon between his teeth. Thereupon he spits into their faces and says that *they shall be black* Sk*a* 113 (see under 19*c*, p. 676).

The Tlingit version Tl 4.265 is evidently identical with the preceding. After having killed the salmon, he sends his nephews the Crows to get leaves, which he intends to use as dishes. He tells them to go across two mountains because his wife has been burned near by. Meanwhile he eats the salmon, puts sticks into the ground, and goes to sleep. When his nephews come back to call him, he claims that they have eaten the salmon. He throws ashes upon them, and *they become black* (see under 19*c*, p. 676).

As stated before, the Tlingit version Tl*a* 5 introduces here the painting of the birds in place of the blackening of the crows. In another Tlingit version (Tl*b*) no mention is made of the painting of the birds. It is merely stated that he took all kinds of birds for his servants, and through these it was found out that he was Raven.

Some of the versions which tell of the theft of the spring salmon which has been killed by Raven do not contain this element. The Masset version M*b* simply tells how the stump lays itself over the salmon that is being steamed in a hole and takes it away.

(*b*) *Raven is Caught in the Smoke Hole*

(5 versions: Tl*a* 4; Tl 4. 261; Tl 6.28; also N*b* 64; Tl 5.314. See also Quin 92; Wish 99)

In a number of stories it is told how Raven became black by being caught in a smoke hole.

In the version Tl*a* 4, Tl 4.261, and Tl 6, Petrel, whose water Raven has stolen, orders his smoke hole to catch him. He was white up to that time, but *the smoke blackened him* (see p. 736*d*, 2).

Smoke Hole orders the door and the smoke hole to close, and Txä'msEm is caught and smoked. He puts his voice in a bluff, where it forms an echo that scolds the chief, who becomes ashamed and lets Raven go, who holds alder bark in his mouth, the juice of which looks like blood. It is not stated in this version that he is made black by the smoke, but it is implied N*b* 64.

One Tlingit version accounts for the blackness of Raven in a different way. He marries the daughter of Woodpecker, who owns a large supply of gum or pitch. He puts his finger in, intending to steal it, and can not get it off. Then he is smoked, thrown into a box, his eyes are closed with pitch, and he is thrown into the sea. The gulls void on him and throw fat over him until he is able to get off. *In this manner he becomes black* Tl 5.

A Wishram story has the following account of Crow's black color. Crow catches a salmon, which is stolen by Bald Eagle. Crow asks for a gill. Eagle strikes Crow with it, and *thus blackens him.* His own head becomes white, Wish 99. In a Quinault tale Crow's dress is burnt when his house catches fire Quin 92.

(21) TXÄ'MSEM AND CORMORANT (p. 92)

(15 versions: Ts 92; Ts 5.277; N*b* 43; Tl*a* 7; Tl 4.266; Tl 5.317; M*b* 300; Sk*a* 117; Sk*f* 134; BC 5.244; Ne 5.176; Ne 9.215; K 10.291; Nu ap 902; Nu Sproat[1] 181)

The story how Cormorant lost his voice appears in two different types. One of these is connected with the story of Raven going fishing with Cormorant and Grizzly Bear. The other one is isolated. In the former case, Cormorant's tongue is pulled out by Raven in order to prevent him from telling how Raven had killed Grizzly Bear. In the other form, he is made dumb in order to enable Raven to steal his halibut without his telling on him. The tale appears in connection with the Grizzly Bear story among the Tlingit and Newettee, while it appears as an isolated story in the versions collected among the other tribes.

In one Tlingit version Raven goes out with Bear and Cormorant. After he has killed the Bear, he says to Cormorant that a louse is coming down the side of his head. He puts it on Cormorant's tongue, which he then pulls out. Then Cormorant finds himself unable to tell about the murder of the Bear. Raven tells him to speak, but he only gabbles. He says, "*That is how Cormorant shall speak.*" Then he puts the Bear's body behind a point and goes ashore Tl*a*.

In another Tlingit version the Cormorant incident appears in the same connection. Cormorant wants to tell the Bear's wives that the Bear has been killed, and asks Raven ashore. After they have landed, Raven tells him about the louse. Cormorant asks to have it put in his hand; but Raven says, "No, it bit you, bite it also!" Then he tears out Cormorant's tongue and asks him to speak. He says then, "That is the way your ancestors spoke." The story continues here, telling how Raven gave the halibut bladders to the Bear's wives, and how he killed them Tl 4.

In one of the Newettee versions the story appears in the same connection. First Raven kills the spring salmon, then he gives the animals the colors that they have at the present time, and next he goes halibut fishing with Cormorant and Bear. Raven catches many, Cormorant two, the Bear none. He causes Cormorant to kill the Bear; but the incident of tearing out Cormorant's tongue is not mentioned, evidently because the story is not fully told Ne 5. That it is known in this region is shown by the fact that it reappears in another Newettee version.

After killing the spring salmon, he puts it on as a belt and goes halibut fishing with Bear, Cormorant, and Gum. Then he kills Bear. He puts the louse on Cormorant's tongue, pulls it out, and Cormorant can only say "*a'lElElE!*" Ne 9.

Cormorant appears in his own canoe while Raven is killing Bear. Cormorant asks for some of the gum that Raven is chewing. He pretends to want to put it into Cormorant's mouth, and tears out his tongue Nu ap.

[1] Scenes and Studies of Savage Life, London, 1868.

A misunderstood version of this tale, in which Loon is substituted for Cormorant, is told by Sproat (Nu Sproat 181).

The Bellacoola version seems to be a somewhat confused account of the Bear and Cormorant incident.

Raven goes fishing for halibut with Cormorant, each in his own canoe. Cormorant catches many, Raven only one small fish. He says to Cormorant that he caught many, and tells him that he has been using his tongue for bait. Thereupon Cormorant cuts off his own tongue, and Raven steals his fish BC 5.244.

The self-mutilation evidently does not belong in this story, but has been transferred from the Bear story.

While it is characteristic of these versions that Raven, on account of the use he makes of the salmon tail, is successful, in the other group of tales Cormorant is always successful, Raven unsuccessful.

Raven's sister, Loon, has married Cormorant, who is a good fisherman. Raven goes out fishing with him, and catches nothing. He says, "There is a big louse on your head," catches it, and then he says, "It bit you, now bite it also!" He makes Cormorant put out his tongue, which he tears out. When he makes him speak, Cormorant can say only "*Wule.*" Raven says, "That is the way your uncles used to speak." Then he causes Bear to fall on his knife; and after he gets back, he induces his sister to cut the backs of her hands, and kills her also Tl 5.

Cormorant marries Siwa'ɛ. When they go fishing, he catches much halibut; Raven, only one small one. He says to Cormorant, who is in the bow of the canoe, "Let me see what is on your tongue!" Cormorant opens his mouth, and Raven pulls out the tongue: therefore Cormorant has no voice. Then he turns the heads of all the halibut toward himself, and only one small one toward Cormorant. When they get home, Cormorant motions to his wife to take the halibut, and Raven explains that he wants the head of a big one. He says, "His voice left him while we were fishing" Sk*f*.

In this tale the incident of the louse is omitted. In all probability this is intentional on the part of the narrator.

Raven visits Cormorant and his wife, who possess much halibut. Before daybreak they start, each in his own canoe, with a mat on his knee. Cormorant catches many halibut, Raven nothing. Cormorant offers to give Raven some of his halibut; but Raven declines to take them and asks him to go ashore. There he catches a louse, pulls out Cormorant's tongue, who then can not speak. He goes back. Cormorant lies in the bow of his canoe, covered with a mat. Raven says, "He caught nothing, therefore he put the hook in his mouth and pulled out his own tongue." Cormorant explains by signs what has happened. Then the people strike and scratch Raven, peck out his eyes, and he flies off. *Therefore the cormorant is black and can not speak* Ts 93.

The Nass River version is quite similar to the last one. Raven sees much halibut in Cormorant's house, and goes fishing with him. When he catches the louse, Cormorant asks him to put it overboard. Raven pretends that this will bring bad luck, pulls out Cormorant's tongue, so that he can say only "*Gogogo!*" After coming home, Raven says that Chief Cormorant fainted and lost his speech. Cormorant tries to tell the people that he caught halibut N*b*.

The Masset version is almost identical with the preceding ones. Raven visits Cormorant and his wife. They go fishing, and Cormorant catches many halibut. Then Raven takes his louse, puts it on Cormorant's tongue, which he pulls out. Then Raven takes the halibut for himself. When they go ashore, Cormorant points at them, trying to tell them they are his, but he can not do so M*b*.

The Kwakiutl version has a somewhat different introduction. Great Inventor gambles with Cormorant, who wins. Since Great Inventor has continued bad luck, Cormorant wishes to stop. Great Inventor, however, insists that they continue.

Finally he borrows Cormorant's blanket, and before daylight they go fishing, Raven steering the boat. Cormorant catches many halibut, Raven none. The heads of all the halibut are directed toward Cormorant. Raven asks him to go ashore. There he louses him and tears out his tongue. Then he turns all the halibut the other way and explains to the people why Cormorant can not speak K 10.

There are two versions the forms of which are presumably due to misunderstanding, but which refer to the same tale. In one it is told that the Sea Gull and the Cormorant quarrel. Raven tells Cormorant that when fighting he presses himself against the ground with his tongue. Thereupon he bites off Cormorant's tongue and transforms it into an olachen. This incident takes the place of the characteristic part of the tale of the origin of the olachen, when a bird pushes Sea Gull's stomach and causes him to vomit an olachen or herring (see p. 653). It has probably been inserted here by mistake Ska.

In the version Ts 5 it is told that during a feast Raven gave Cormorant salmon to taste, and then tore out his tongue. While this tale fits in very well with other tales of Raven's feast, during which he teases the animals and gives them their present form, this is the only version in which the Cormorant is introduced in this connection. The version was told by a half-blood woman who had been away from her home in Alaska for a great many years.

There is a remarkable analogue of this story in the Old World. W. Grube[1] translates (from P. Chimkevitch) a story of the Gold of Amur River.

A cannibal ogre visits two orphan sisters. He induces one of them to put her head on his lap. He louses her, pretends to find a louse, which he wants to put on her tongue. When she opens her mouth, he tears out the tongue and thus kills her.

More distantly related is the tearing-out of the tongue of the Raven by means of a thread, which occurs in Chukchee and Koryak[2] tales.

Raven marries two Wolf girls. They ask him to show his tongue, which they tie with sinews.[3] The Seals treat Raven's daughter in the same manner.

(22) TXÄ'MSEM KILLS GRIZZLY BEAR (p. 87)

(9 versions: Ts 87; Nb 56; Tla 6; Tl 4.265; Tl 5.317; Mb 311; Ne 5.176; Ne 9.215; Nu ap 900. See also Skf 133; Sh 752; Kutenai 87[4])

In a number of cases the tale of how Raven killed the Bear is connected with the story of the Spring Salmon and of the Cormorant. In these cases it would appear that Raven kills the Spring Salmon in order to be enabled to kill the Bear by deception.

Raven visits Bear and his two wives. Their house is full of provisions. He asks Bear to go halibut fishing with him. Bear says he has no bait, and Raven maintains that then they will cut bait from their own bodies. Raven goes secretly to catch a

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[1] W. Grube, Das Schamanentum bei den Golden (*Globus*, LXXI, p. 92, 1897).
[2] W. Jochelson, The Koryak, p. 153.
[3] W. Bogoras, The Folk-Lore of Northeastern Asia (*American Anthropologist*, N. S., vol. 4, p. 644, 1902).
[4] Franz Boas, Kutenai Tales (Bulletin 59 of the Bureau of American Ethnology, p. 87).

cohoes salmon, and cuts off its tail (this is here substituted for the connection with the Spring Salmon story which occurs in the other versions). When they go fishing, Raven pretends to cut bait off his own belly (evidently his testicles), showing the piece of salmon which he holds in front of his body. He urges Bear to do the same. When Bear does so, and feels that he is dying, he rushes at Raven and tries to kill him, but dies before he can get at him Ts.

The Nass River version is practically the same, with the sole exception that Raven gives Bear his own knife to cut himself, and that when Bear attacks him he jumps overboard and clings to the bow of the canoe from underneath. It is also said that Bear has only one wife N*b*.

The Tlingit tale opens with the spring-salmon incident. When the birds steal part of the spring salmon, they dress themselves; that is, they take their present form. Raven carries along the belly of the salmon and visits Bear and his wife. He calls him his aunt's son. Before entering the house he buries the salmon behind the point. Here is introduced the Bungling Host incident, the Bear letting grease drip from his body in order to treat Raven (see p. 696). On inquiry, Bear says that he does not know of any halibut fishing-ground. Raven knows one, and invites Bear to go fishing. Before they start Raven gets his salmon and steers the canoe. He tells Bear how to take sights in order to locate the fishing-ground. Raven catches many halibut, and Bear asks him what kind of bait he is using. Raven says he cut off his testicles, and Bear wants to do the same. Raven sharpens his knife and tells Bear to put his scrotum on the thwart. Raven then cuts it, and the dying Bear falls into the water (here follows the Cormorant tale Tl*a*, see p. 678).

In another Tlingit version the order of events is reversed, evidently erroneously.

Raven goes with Bear and Cormorant halibut fishing. He makes Cormorant dumb and causes the Bear to fall on his knife Tl 5.

Bear has two wives. Raven goes fishing with Bear and Cormorant. Bear has no bait. Then they make a fish-line of spruce twigs. Raven uses the salmon which he had killed and which he had hidden under his blanket to bait his hook. He tells the Bear that the bait is taken from his testicles, gives him his own sharp knife, and causes him to kill himself (here follows the tearing-out of Cormorant's tongue) Tl 4.

Raven goes fishing with Bear, and Bear asks him what kind of bait he shall use. Raven says he gets much because he uses "other things" as bait M*b*.

Raven goes fishing with Bear and Cormorant. He uses as bait the salmon which he has caught, and catches many, but Bear none. Upon inquiry, he tells Bear that he uses his testicles as bait. He convinces him by holding the salmon in front of his body, and induces him to allow Cormorant to cut him also. Thus the Bear is killed Ne 5.

Raven goes fishing with Cormorant, Bear, and Pitch. Grizzly Bear says he uses squid as bait, but Raven tells him to use his own testicles. In order to convince him, he shows the salmon, which looks like a wound. The Bear cuts himself and dies (the Cormorant story does not follow here) Ne 9.

Raven goes fishing with Bear and tells him that the halibut bite because he uses his privates as bait. Thus he induces Bear to let him cut off his privates. Bear dies. Here follows the Cormorant incident. Then he eats the Bear and says that a halibut pulled him overboard Nu ap 900.

After the killing of the Bear follows the account of the death of the Bear's wife or wives. This is missing in the Ne and Nu versions.

He tells the women that their husband has fainted, and that in order to revive him they must swallow red-hot stones. He tells them to open their mouths and close their eyes. He throws in the red-hot stones. They tumble about, and he kills them Ts.

In the Nass version there is only one wife, and he tells her that she must swallow red-hot stones in order to secure good luck for her husband, who has not caught anything *Nb*.

In a Tlingit version it is told somewhat fully how he lands, takes the halibut out of his boat, and tells his father's sister (that is, the Bear's wife) to take out the stomachs and roast them. Meanwhile he cooks some stomachs and fills them with red-hot stones. Then he asks the woman to wash her hands and to come and eat. At this moment Cormorant tries to speak to her, but she does not understand; and Raven says, "People always swallow whole the food I give them." When the Bear Woman asks for her husband, he tells her that he had not caught anything, and that he is sitting behind a point getting alder for new hooks. The she-bear swallows the stomach containing the red-hot stones and feels uneasy. Then Raven sends Cormorant for water, which begins to boil as soon as she drinks it. He tells Cormorant to run out, and follows him. The Bear Woman tumbles about and dies. Then he skins the two bears; and when Cormorant approaches, he slaps him behind, saying that he shall stay on the rocks. *For this reason the Cormorant can not speak, and lives on the rocks* Tl*a*.

He goes ashore, carrying the fish, and hides the Bear's body. He cuts out the Bear's bladder; and when his sister asks for her brother-in-law the Bear, Raven lies. Cormorant can not speak and inform her. Then Raven heats stones and cuts the back of the hand of his sister, so that fat drips out (this is evidently again an introduction of the Bungling Host story). He wraps red-hot stones in a bladder and swallows them. He induces his sister to do the same; and when the stones hurt her, he tells her to drink water, which kills her Tl 5.

The last version is evidently also somewhat confused. It is evidently not the Bear's bladder which he cuts out, but the halibut bladder; and he himself does not swallow the stones, but simply gives them to the Bear wife, not to his own sister.

Raven gives the halibut bladders to the Bear Woman to swallow, and then causes her to drink water. The bladders swell up and kill her Tl 4.

In this version the red-hot stones are omitted. There is evidently little sense in the idea that the bladders swell up and kill her.

The Masset version contains the same elements, but evidently entirely misunderstood. The Grizzly Bear has no halibut, and Raven gives him red-hot stones to eat, saying that then he will not feel hungry. Grizzly Bear swallows four stones and dies M*b*. This incident refers properly to the Grizzly-Bear Woman, not to the Grizzly Bear himself. I presume it is due to the fact that the narrator did not want to tell the manner in which the Grizzly Bear was killed.

The attempt to kill people by letting them swallow red-hot stones occurs also in other combinations. It is one of the tests to which a young man is subjected (Sk 221, Co 5.66, see p. 809). In a Quinault story a monster woman is killed by first swallowing five red-hot stones wrapped in fat and then drinking water (Quin 116). Coyote puts a hollow tube through his body and drops five red-hot stones through it. Thus he induces Grizzly Bear to imitate his action, and kills him (Wish 165, Kath 149).

An analogous incident is the killing of the Wolf by means of hot food Sh 752; and the attempt to kill the Transformer by means of a red-hot stone, Kutenai 87.

In the Skidegate Raven tale an incident analogous to the killing of Grizzly Bear is inserted in the story of Raven offering his sister in marriage. He calls the animals and looks at their backsides. When they are lean, he refuses them. He accepts Sea Lion. Raven's sister and Sea Lion have two children. One day Raven and Sea Lion go out fishing, and Raven wishes for all the halibut to come to him only. Sea Lion asks him how he secures good luck, and Raven replies that he uses parts of his body for bait. Raven then cuts Sea Lion, kills him, and eats the fat. He goes home wailing for his sister's husband *Skf*.

(23) TXÄ'MSEM KILLS LITTLE PITCH (p. 86)

(9 versions: Ts 86; N*b* 58; Tl 4.265; Mc 337; Ri MS; Ne 5.179; Ne 9.215; **K** 11.180; Co 5.64)

After his ankle has been broken in the house of the Shadows, he comes to the house of Little Pitch and his wife. The woman puts pitch on his sore ankle Ts [he reaches the house of Pitch and his wife N*b*; the Pitch people town Mc]. He asks Pitch to go fishing with him, and Pitch says that he can go fishing only before sunrise (all versions) [his wife always calls him before day Co 5].

In some of the versions Pitch shows some reluctance to accompany Raven.

In Ne 5 he says that he has no hook, then no line, no club, no blanket, but Raven lends him his own. In Co 5 Pitch is a blind person who goes fishing red cod every night. In K 11 the fishing-bank which they visit is named DzE'mbax·i. In Tl 4 the story is introduced by stating that Pitch has much halibut, and Raven asks him to show him his fishing-ground. In Mc we learn of a whole town of Pitch people, and Raven goes fishing with one of them in the dark.

Raven kills no halibut; and when Pitch desires to return when the sun rises, he tells him to lie down in the bow of the canoe and cover himself with a mat Ts, Mc [Pitch lies down in the bow of the canoe and is covered with a mat N*b*, K 11]. Then Raven calls him from time to time, and Pitch's voice gets weaker and weaker Ts, N*b*, Ne 5, Ne 9, K 11 [Pitch coughs when he gets warm, and is told to cover himself with a mat Mc]. When his voice is very weak, Raven hauls up the line and pretends to paddle, but puts his paddles into the water edgewise N*b* (probably also Ts). The pitch melts and runs over the halibut, *therefore these are black on one side* Ts, N*b* [Tl 4 states that after Pitch's death Raven stole his provisions].

In three versions the murder of Pitch is connected with the story of the war against the Thunderbirds. Raven takes home the pitch that is gathered in the canoe in order to calk the artificial whale that the animals have made.

Raven wants Pitch to accompany him to make war on the Thunderbird. Pitch's mother, however, does not want to let him go, for fear that he might melt. Next Raven asks Frost to go along. His mother does not want to let him go, but he promises to cover him. They go out together, but both Gum and Frost melt in the sun. Raven calls them, and their voices become weaker and weaker Ri MS.

In Ne 5 Pitch is in his own canoe, which Raven takes ashore. In K 11 Great Inventor takes home the pitch that he has thus obtained.

In the Tsimshian version as soon as Pitch dies, his house becomes changed into a green spruce tree with a drop of pitch. The canoe

itself becomes a spruce log. This is analogous to similar incidents that occur in the Tlingit version, in which, for instance, the Deer's house disappears when the Deer is killed.

The version Ne 9 differs strongly from the rest. Here it is said that Pitch is sent up a tree to get fuel; and while he is up above, a fire is made underneath. The story is connected with the killing of Bear and Cormorant. It has no parallel on other parts of the coast, and is probably an individual variant.

The killing of Pitch is treated as a separate story among the Comox. There Pitch is called Mōmhana'tc. He is a blind man who is killed by the rays of the sun. The story then continues, telling how his two sons make war against the Sun, and themselves become sun and moon Co 5.

(24) FISHERMEN BREAK OFF TXÄ'MSEM'S JAW (p. 74)

(10 versions: Ts 74; N*b* 50; Tl*a* 8; Tl*b* 84; Tl 5.314; Kai 8.238; M*d* 338; Sk*a* 125; Ne 5.172; Loucheux[1] 15)

This story is practically identical in all the different versions recorded. Raven comes to the town of people fishing for halibut, and wants to steal the bait of the fishermen. He dives, and eats it off from the hooks. Eventually his beak is caught and he is pulled up. He resists vigorously, first holding on to the bottom, and then putting his feet against the bottom of the canoe. Finally the fishermen tear off his beak. They take it home, and pass it about, wondering what it may be. Meanwhile Raven goes into the woods and makes an artificial jaw of wood or bark, or he simply goes to the village, covering his face. He asks to be allowed to look at the beak, too. The end of the tale has two different forms. In one case he puts on the beak and flies away; in the other one he tells the people first that the adventure portends evil, and advises them to leave the village, then he eats all their provisions.

Raven comes to a large town; and when he steals the bait, the people do not know how it disappears. When caught, he holds on to the rocks at the bottom and asks them to help him. Finally he tells his jaw to break off. It has a long beard. The people look at it first in the chief's house, and later on the gamblers examine it on the beach. Raven says, "I am always doing something to myself," then goes back to the village holding a blanket over his mouth. He looks at the jaw, causes the people to forget it, puts it on, and flies away Ts.

The Nass version is identical with the Tsimshian version. Mr. Tate has evidently taken the former as a model N*b*.

Raven sees people using fat or their bait. He dives for it. When he is caught, the line turns fast. He kicks against the bottom of the canoe, and his nose comes off. The people examine it, and say it must be the nose of Gonaqadē't. They put eagle down on it and hang it on the wall. Meanwhile Raven makes a nose of spruce gum,

[1] Frank Russell, Athabascan Myths (*Journal of American Folk-Lore*, vol. XIII).

pulls his hat over his face, goes to the town, and says, "I wonder in what house are the people who caught Gonaqadē'ts's nose!" He is shown the nose in the chief's house, requests to be allowed to examine it, asks the people to uncover the smoke hole, puts on the nose, and flies away Tl*a*.

When eating bait, he is pulled up, puts his feet against the bottom of the canoe, and the fishermen by joint efforts pull his nose off. He makes a new nose of bark covered with pitch, goes to the village, where the people tell him that the nose is in the chief's house. He examines it, and says that this portends that the people will come to fight. Then he is given the nose, and the inference is that the people leave, and he eats their provisions Tl 5.

In the version Kai 8 no details are given.

In the Masset version he eats the bait of the fishermen and then goes to their town. He is told what is happening and expresses surprise. Another time when he does the same, the fishermen catch his beak. The line moves violently. He holds on to the seaweeds at the bottom of the sea. When pulled up, he holds the bottom of the canoe with his arms. Then his beak breaks off. The fishermen examine the beak, and Raven comes, covering his face with his blanket. He says, "When this happened before, people were hardly able to save themselves." Therefore the people move away. He eats all their food and puts the beak back in its place M*d*.

In the Skidegate version the whole story is expanded, and the origin of Screech Owl's beak is inserted. In other versions this incident stands by itself (see p. 664).

The people in Ku'ndji are fishing for flounder and use salmon roe for bait. Raven assumes the shape of a flounder and steals the bait (this is evidently a rationalizing insertion). His beak is pulled off. The gamblers hand it to and fro, examining it. Then Raven comes, looks at it, and says, "It is made of salmon roe." He calls Screech Owl, pulls off his beak, puts it on himself, and *gives Screech Owl another beak* Sk*a*.

O'ᵉmeal dives for the bait. The fishermen think that a shark has eaten it. The chief ties a quill to his line, which Raven is unable to bite through. He is pulled up, and puts his feet against the bottom of the canoe. Then his beak is torn off. He puts on an artificial nose. In the form of an old woman he goes to the village and inquires for the nose, which is in the chief's house drying over the fire. He puts it on and flies away through the smoke hole, which is so small that he can hardly squeeze through Ne 5.

This last incident is probably suggested by the numerous tales in which Raven flies through the smoke hole, and, being caught in it, becomes black.

The following incident is added in the Skidegate version:

He goes again to steal bait, is caught and pulled up to the surface and given to a child. A stick is pushed through his body and is put over the fire. When his back becomes warm, he wishes the people to leave the house, and then flies away. The child to whom he has been given shouts, "My food is flying away, mother!" Sk*a*. The same story is referred to in another connection in Sk 74.

The Loucheux tale does not contain the loss of the beak, but it is merely said that the people took his beak away from him. He comes down the river on several rafts, which he mans with what seem to be people, and by a ruse recovers his beak.

(25) THE ORIGIN OF THE BULLHEAD (p. 71)

(3 versions: Ts 71; N*b* 37; Tl*a* 18. See also Ne 9.207; Ne 11.223; Co 5.63)

As part of the Raven cycle, this story has been recorded only among the Tlingit, Tsimshian, and Nass. When Raven can not catch the

bullhead, he makes a movement as though taking hold of it, and by doing so squeezes its tail so that it becomes long.

In the Tlingit version he calls Sculpin his uncle's son, and says that the two at one time, when going alone in a canoe, fell into the water. He seizes it several times, and each time the tail becomes smaller Tl*a*.

A somewhat similar incident occurs in the Q!ā'nēqē^{e}lak^{u} tale Ne 9, Ne 11. He takes a shaman out of his canoe, draws out his hind end, and transforms him into a perch (see No. 5, p. 589).

(26) TXÄ'MSEM AND THE CHILDREN (p. 75)

(*a*) *Children Play with Blubber*

(7 versions: Ts 75; N*b* 42; Tl*a* 5; Tl*b* 92; M*b* 298; Sk*a* 129; Hai 5.309. See also Co 5.79)

Two different forms of this story have been recorded. In one of them Raven steals the food of children, who play ball with it; and in the other one he induces the animals to pelt him with sea eggs.

Children throw about pieces of whale blubber [seal blubber N*b*]; Raven catches and eats it; the children do not know what becomes of it Ts.

Boys throw about fat; Raven catches and swallows it, and pelts the boys with dog's manure Tl*a*.

Children cut off pieces of fat from sea lions, seals, and porpoise, and throw them about; Raven assumes the shape of a child, catches and eats the fat Tl*b*.

Children are playing [ball with seal meat Hai 5], and Raven asks to be allowed to play with them; when they refuse, he tells them that his father and grandfather [parents Hai 5] are out hunting, and that they will win a great deal by playing with him; then he joins them, and catches and eats their hair-seal Sk*a* 129 [he catches the seal meat and puts it into a bag Hai 5].

Crows are throwing about hair-seal; Raven asks to be allowed to play with them, is refused, and eats it while they are not looking M*b*.

The Tsimshian and Nass River versions continue differently.

Raven asks where they get the fat. The children reply that they obtain it by climbing trees and throwing themselves down, and that, when striking the ground, they say, "Piles of blubber." Raven tries to imitate them and hurts himself Ts, N*b*.

The Comox have a similar story: Raven induces a man to pelt him with tallow that Raven eats Co 5.79.

(*b*) *Raven is Pelted with Sea Eggs*

(2 versions: Sk*a* 127; M*a* 321)

The second form of the incident, telling how Raven induces the animals to throw sea eggs at him, has been recorded only from the Haida.

Raven calls animals, who arrive in canoes; he comes out of his house dressed shabbily; when he speaks, they do not understand him, but Porpoise Woman can hear what he says; she interprets his words, saying that he wants them to fight him with abalones and sea eggs; they throw these at him, and he eats them Sk*a*.

The Duck people are gathering sea eggs in canoes; Raven puts mud on his clothing and scolds them, telling them to throw sea eggs at him; they do so, the points stick in his blanket, and he eats the sea eggs; then they beat him M*a*.

A similar incident of Porpoise being able to hear what Raven says and interpreting it occurs in the tales Nos. 166 and 167, p. 577 (Kai 8.234, Na 70).

(27, 28) TXÄ'MSEM FRIGHTENS AWAY THE OWNERS OF A WHALE (p. 71)

(*a*) *Whale Swallows Raven*

(13 versions: Tl*a* 12; Tl*b* 91; Tl 5.315; M*b* 294; Sk*d* 131; Sk*g* 145; Hai Dawson 1.152 B; Ne 5.171; Nu 5.101; Co*a* 5.74; Co*b* 5.75; Cow 5.51; Esk Nelson 464. See also U 282; pp. 611, 659, 718, 868)

The story as told in the present collection forms the second part of the story of the whale swallowing Raven. The first part has not been recorded among the Tsimshian.

Raven sees a whale blowing and coming up with open mouth Tl*a*. He sees a whale way out at sea Tl*b*. He calls to a whale, "*Hahai'ya*, Whale, swallow me!" M*b*. He wishes a whale to swallow him Sk*d*, Sk*g*. Then he is swallowed by the whale Tl 5, M*b* [he flies into the whale's mouth Tl*b*]. Dawson mentions the same story without details. He asks the whale to swallow him Esk.

Raven and Mink meet the Whale. Raven asks Whale to ferry them across the sea. Then they go into his stomach through the open mouth Ne 5.

The Whale has devoured Kwo'tiath's mother. He and his brothers acquire the ability to withstand the heat of boiling water. They tie together two canoes and induce the Whale to swallow them Nu 5.

Mink is catching herring with a rake. A Whale is scaring away the herrings, and Mink scolds him, saying that he has a bad smell. Then Whale swallows Mink and his canoe Co*b* 5.

A mixed story, telling how Mink killed a monster obstructing Fraser River by eating salmon inside and finally cutting the monster's heart, is told by the Thompson Indians U 282.

The next part of the story tells how Raven lives in the stomach of the Whale.

Before going in, he takes a knife and fire-making apparatus. When he flies in, he sits down at the farther end of the stomach Tl*a*.

Raven sees the uvula of the Whale, which looks like an old woman and makes a noise whenever the Whale rises. When it moves aside, food pours in. The Raven cooks the food and eats it Tl*a*.

He takes along pitch wood and rocks used for making fire Tl*b*, and starts a fire inside Tl*b*, Tl 5. Mink makes a fire in the Whale's stomach and dries the herrings that Whale is eating Co*a* 5. He cooks the food that Whale eats Tl*b*.

The Whale's *inua* feeds him. A lamp is kept burning by oil dripping into it from a tube Esk.

Finally Raven cuts the Whale's heart Tl*a*, Tl*b*. The Whale asks him not to cut his heart. Raven pecks at it, and the Whale feels the pain. After Raven has done so several times, the Whale dies M*b*. Raven eats up its insides and kills it Sk*d*, Nu. He tears the tube from which oil drips Esk.

When they are in Whale's stomach, Raven pinches Mink so that he cries. The Whale asks why Mink is crying, and Raven replies that he is hungry. The Whale allows them to cut off some of his flesh, but warns them not to cut his heart. Immediately after this Raven cuts the Whale's throat Ne 5.

Whenever the Whale comes up, Mink shouts, "A whale swallowed me!" therefore the people learn about it. Whenever the Whale moves, the herrings that Mink is drying in the Whale's stomach drop down. Besides this, the stomach is hot. Therefore Mink cuts the Whale's throat Co*b* 5.

Raven is thus imprisoned in the whale, and wishes it to drift ashore. This happens. The people find the whale, cut it open, and he flies away.

Raven wishes the whale to float ashore on a sandy beach. It does so Tl*a*, Tl*b*, Tl 5. He wishes it to drift ashore in front of a town Sk*d*. After the whale has been killed, it strands. Then Raven wishes a noble person to cut the whale Tl*b*, Sk*g* [young people hear a voice saying, "I wonder who will make a hole on top, so that he can be my friend!" Tl*a*]. Young people who find the whale report at home Tl*a*, Tl*b* [children playing on the beach with bow and arrow find the whale and report Tl 5]. The people come and hear the Raven's words, cut a hole into the whale from the top Tl*a* [he wishes somebody to cut down from the top Tl 5]. Then the people cut down to the stomach, and Raven flies away Tl*b*, Sk*d*, Sk*g*. He flies away, crying "*X̄ōnē'-ē!*" Tl*a* [crying "*Kolā'!*" Tl 5; crying "*Q!ōnē'*" Tl*b*]. [Raven makes a hole right over the heart, and comes out and eats the whale Mb.] The people cut the whale, and find the spot where Raven had made a fire inside Tl*a*. Raven flies against the chest of the young man who cut the whale, and the people run away Sk*g*. The whale lands, is cut up, and Raven flies away unobserved Esk.

Mink and Raven can not get out. When the whale strands, the people cut it up, and notice that meat has been cut off. Raven and Mink make their escape, and the people try out the blubber Ne 5.

The whale drifts ashore, the people cut it, and Mink, who has lost all his hair, jumps out Co*b*. One of Kwotiath's brothers has lost his hair Nu.

Another Comox version and a Cowichan version diverge so much from the ordinary type, that I shall give an abstract here connectedly.

Mink obtains bait by cutting off part of his grandmother's vulva (see No. 18, p. 585; p. 868). He calls the whale to take his hook. When he calls the fourth time, the whale bites. It pulls down Mink's canoe and swallows it Co*a* 5.

Two boys are out in a canoe. They call the whale names. When they do so the fourth time, the whale swallows them. It allows them to eat of its flesh, but tells them not to cut its stomach. The younger boy lifts the older one, who cuts the stomach with his stone knife. They wish the whale to drift ashore. The boys hear somebody working on a canoe, and shout. The people hear them, go to the beach, and hear the boys singing, "We are in the whale, we are almost scalded!" Their father recognizes their voices. The people cut the whale, and the boys come out. They have lost their hair Cow 5.

(*b*) *Raven Steals the Whale*

(8 versions: Ts 71; Tl*a* 13; Tl*b* 91; Tl 5.316; Sk*d* 131; Sk*g* 145; Ne 5.172; Esk Nelson 465. See also Sk*a* 125; BC 91; H 5.233; Nu 5.106)

Here follows the story of Raven stealing the whale that has been carved by the people.

Raven cleans his body with rotten wood Tl*a* [with moss, and puts lichens on his head and face so that it looks as though he had gray hair Tl 5; he cleans himself Tl*b*]. When the people have tried out the oil, he dresses up and goes to the town Tl*a*. He enters the village in the form of an old man Tl 5, Sk*g* [of a one-eyed old woman Ne 5]. He pulls off the skin of an old man[1] who lives at the end of the town, throws away the bones, and enters the skin Sk*d*. When he sees much whale grease, he inquires how they caught it; and when the people tell him, he says that it indicates bad luck Tl*b*, Sk*d*. He asks, "Was anything heard in the *tc!ān*?" (his word for "whale"). Then he says, "This is an evil omen" Tl*a*. He tells his excrements to shout; and when they cry, he says, "Enemies are coming!" Tl 5, Ne 5. He forgets his fire-drill in the whale. When the people find it, he tells them that it is an evil omen Esk.

The Tsimshian version, which is not connected with the tale of Raven swallowed by the whale, is introduced somewhat differently.

[1] See No. 66, p. 606; p. 870; Skin Shifter.

A whale has drifted ashore. Raven flies over it, turns over, and says in the Raven language "*Tulâge gag dze el ban.*" The people do not know what it means. On the following day he sits with the gamblers, who talk about what has happened; and he says, "I understand it. It means that pestilence is coming" Ts 71.

In this way he induces the people to leave, and gets possession of the whale, which he eats.

Only a few versions differ in details. In Tl 5 he leaves with the other people, joining a number of poor people in an old canoe. When out at sea, he pulls out the calking, the canoe sinks, the people are drowned, and he flies back and takes possession of the whale Tl 5. In the version Sk*g* the people run away when the Raven flies against the chest of the young man who cuts open the whale. He meets them, asks them why they are running, and advises them to leave the camp, leaving everything behind. Then he eats their provisions.

Raven's method of scaring away the people is quite similar to the one employed in the tale of the fishermen who tear off his beak (p. 684). The same idea occurs also in the Haida tale Sk*a* 125, telling how the Crows made a feast of cakes of the inner bark of hemlock mixed with cranberries. Raven is invited, but refuses to come. Then he runs away, transforms rotten logs into ten canoes, puts in spruce cones, which look like men, and makes the people believe that they are going to be attacked.

A similar incident is introduced in the Bungling Host story among the Bellacoola.

Raven is invited by the bird Mō′xmuk^{u}t. When the food is served, Raven cries, "War, war!" runs back to his fireplace, and covers himself with ashes and frightens the people away BC 91.

Squirrel invites the people, and Raven asks his excrements to shout. The people are frightened, run out of the house, and Raven eats the berries with which they were to be feasted. An old woman sees what he is doing, and tells on him H 5.

The bird Wosnē′p invites the people to a feast of salmon roe. Raven is not invited. He frightens the people away and eats their provisions Nu 5.106.

(29) TXĀ′MSEM AND HIS SLAVE[1] (p. 72)

This story consists of four distinct parts—the incident of Raven making for himself a slave, who does not repeat properly what he is told to say; the tale of a visit to a chief's house, during which Raven's slave says that Raven does not want to eat the food offered to him; the tale of Raven pretending to die; and the tale of the death of Raven's slave while crossing a chasm.

(*a*) *Raven Creates a Slave, who Disobeys him.*

(11 versions: Ts 72, 73; Ts 5.276; N*b* 39; Tl 5.314; M*a* 314, 328; M*c* 329; Sk*d* 131; K 5.159; K 9.159; K 11.131. See also U 234)

Raven makes a slave of cedar bark and puts ornaments made of cockle-shells in his ear. The slave is told to say that he is the chief with abalone-shell ear-ornaments, but the slave always repeats that he wears cockle-shells Ts 5.

Raven transforms rotten spruce wood into a slave, whom he calls Łgam [this is the Masset word for "butterfly"]. He makes ear-ornaments of clamshells, and asks his

[1] Including the story, Txā′msem Kills His Slave (p. 73).

slave to announce the arrival of the chief with abalone ear-ornaments. The slave finally does so after a number of mistakes Ts. Later on they arrive at another village, and the same is repeated Ts.

Raven wants to go to war, and makes a slave, K''ixo'm. They go to the house of Chief X-mo'gut, who refers to Raven's scab-eating (see p. 636) N*b*.

Raven shakes a raspberry bush and transforms it into a slave, whom he calls Kits'ino Tl 5.

Raven eats leavings cut off from salmon, and the salmon milt hangs out of his nose. He tells Eagle to say that a person with a weasel hanging from his nose is going about, but Eagle shouts that it is salmon milt S*kd*.

Raven meets Butterfly, who sits on top of a mountain. Butterfly has a big stomach, and offers to be Raven's servant M*a* 314.

Raven travels with Butterfly. Salmon heads hang from his nose. He asks Butterfly to say that they are weasels, but Butterfly disobeys, and they are refused admittance to the house they want to visit M*c*.

This part of the story is evidently related to the Kwakiutl tale of Mink making a slave of excrement. He has killed Land Otter, and demands of his slave that he say he is the son of Hō'stamił ("the innumerable ones;" that is, the Ghosts).

The slave disobeys K 5.159. In two other versions he makes the slave out of his musk-bag, and the same happens K 9.159, K 11.131. The same incident occurs in the Skunk story U 234.

(*b*) *The Slave Eats Food Offered to Raven*

(7 versions: Ts 73; Ts 5.276; N*b* 39; Tl 5.315; M*a* 314, 328; M*b* 296)

Here begins the second part of the story, telling how they are invited by a chief, and how the slave pretends that Raven does not want to eat the food offered to him.

They are asked into the house. The chief offers them berries, and Raven asks his slave to say that he wants them. The slave, however, says that Raven does not want them, and eats them alone. The same happens with salmon that is offered to him Ts 5.

They are asked into the house, given dried salmon and crabapples mixed with oil. Again Raven says that he wants them, but the slave says he does not want any, and eats them alone Ts, N*b*.

Raven is offered food, but the slave says that he does not want to eat it. The slave alone eats, and Raven remains hungry Tl 5.

Raven asks for food, but Butterfly repeats his request, saying that he is not hungry M*a* 328.

Raven and Butterfly enter the chief's carved house. The chief's wife asks, "What will the chief's son eat?" and offers him black cod. Raven tells Butterfly to accept, but Butterfly says that Raven does not know how to eat it. Finally Butterfly says the chief's son wishes some dried salmon, and he received burnt skins and dried salmon. He eats it weeping. Another version is here mentioned, according to which Butterfly, on behalf of his chief, accepts dried salmon soaked in urine. The slave also refuses crabapples mixed with grease, dried berries, and cranberries and grease, all of which the slave eats alone M*b*.

(*c*) *Raven Pretends to Die*

(2 versions: Ts 73; Tl 5.315)

The third incident tells of Raven's pretended death.

He sees a house full of codfish, and tells his slave that he will pretend to die. He says that codfish oil will drop into his eye, and that the slave is then to instruct the

people to move away. This happens. The slave puts him in a grave-box, which he ties up firmly. Then, after the people have left, the slave eats all the best codfish, and does not untie the box until after he has had enough Ts.

Raven and his slave go to another village and see stores of fish oil in the chief's house. Raven tells the slave that he will pretend to die. The story continues as before. At night fish oil drips into his eye. All day long he rubs his eye, and in the evening he dies. The slave sings mourning-songs, puts Raven into a box, asks the people to tie it up, and hangs it from a rafter. The people are sent away under the pretext that disease and misfortune will come, and the slave eats all the food. Raven tries to get out of the box, finally breaks the rope, but there is only dry meat left for him Tl 5.

(*d*) *Raven Kills His Slave*

(5 versions: Ts 73; N*b* 40; Tl 5.315; M*b* 297; Sk*f* 135. See also Tl*a* 9; Tl*b* 107)

The story of Raven and his slave ends with the death of the latter. They leave the house where the slave had eaten all the food and Raven remained hungry.

They go out, and reach a canyon. Raven places the stem of a skunk-cabbage across. When the slave is in the middle, the bridge breaks. He falls down, his belly bursts, and Raven flies down and eats the contents of the stomach, taking the food with both hands. Then he flies away Ts.

The Nass River version is the same as the last, except that a stalk of wild celery (*hok*^{u}) is placed across the canyon. After Raven has eaten, the slave rises and says to him that Raven is eating excrement N*b*.

Raven travels with Butterfly. When they come to a fiord, Raven places a piece of kelp across. Butterfly is afraid to follow. Finally, when he is in the middle of the kelp stem, it turns, he is drowned, and the body drifts ashore. Raven eats the intestines, and then buries him under stones. After that, he revives him, saying, "I thought you were lost, and now you are asleep here" Tl 5.

Raven meets his cousin Eagle, and they travel together. Eagle eats an abundance of berries before Raven can get there (this is evidently a substitute for the visit to the chief's house). Raven puts a sharp fishbone into moss and wishes it to enter Eagle's foot. Eagle steps on it. Raven pretends to pull it out with his teeth, but pushes it in. Finally he pulls out the fishbone. When they come to a chasm, he puts a grass stalk across, which he covers with moss, and which he makes look like a fallen tree. He carries Eagle across. When in the middle, he drops him down. Eagle's belly bursts. Raven flies down and eats the contents of his stomach Sk*f*.

They reach a canyon. Raven places a piece of kelp across. Butterfly is afraid that it will turn. When Butterfly is in the middle, it turns, and Butterfly is drowned. Then Raven sings, "In Raven's head toward my son!" meaning that he is mourning him. Then he cuts Butterfly's belly and eats the contents M*b*.

Somewhat different from this are two Tlingit versions which are evidently related to the story how Raven killed the Deer (see p. 703).

Raven calls various animals, and finally accepts the Deer. He travels with him. They reach a canyon. He places a stalk of wild celery across and covers it with moss. Raven goes across and asks Deer to follow. When Deer is in the middle, the bridge breaks, and Deer's head is broken in the bottom of the canyon. Raven goes down and says, "Shall I start at the root of his tail, at the eyes, or at the heart?" Then he begins to eat at the anus, skinning the Deer. After this Raven pretends to be sad and wails Tl*a*.

A second version is the same, except that the bridge is made of a rotten stick, and the words of Raven are not given Tl*b*.

(30) RAVEN AND EAGLE GATHER RED AND BLACK COD

(5 versions: Tl*a* 17; Tl*b* 121; Sk*d* 128; Hai 5.309; H 5.232)

Only two short Tlingit versions of this story are available.

Raven goes with his friend Cak!a'k^{u} gathering fish on the beach. Raven picks up small fish like bullheads and tomcod, while his friend takes large whales. Therefore Raven has only a small bladder filled with grease, while his friend has a whole houseful Tl*a*. This is followed by a story telling how he stole Cak!a'k^{u}'s grease. The second version (Tl*b*) is practically identical with the preceding one. His friend is called Caq!^{u}k!^{u}.

The Haida versions are a little fuller. Raven catches red cod; his friend Eagle catches black cod. Eagle's fish is very fat, while that of Raven is dry. He tells Eagle that he is going into the woods to gather some bark, and tells him when a stump comes, to rub its face with black cod. Eagle puts stones into the fire; and when the stump comes, he rubs it with the red-hot stones. After a while Raven comes back bringing bark: his face is blackened. When asked, he says that some bark had fallen on his face. In reality he had taken the form of the stump, and Eagle had burned him Sk*d*.

The version Hai 5 is about the same. Raven begs Eagle for some of his black cod; and when Eagle refuses to give him more, he tells him that he is going to get some bark to cure his fish, and that if a log should roll down, Eagle is to grease it. Eagle, when striking the log, says, "Do you feel it?" and the log rolls away. When Raven comes back, he hides his face and pretends that he has hurt it. Raven asks Eagle for a little oil to grease his face, but, instead of using it for this purpose, he eats it. Eagle gets angry and leaves him.

The same incident is told by the Bellabella. The Master Of The Tides causes the sea to fall, and Raven and his sister Ha'lx·a (Crow) gather fish. Raven gathers the beautiful red cod, while Ha'lx·a takes black cod. After four days the water comes back. They roast their fish; and Raven finds that his are dry, while those of his sister are fat. He eats his sister's fish and flies away H 5.

(31) TXÄ'MSEM AND THE HUNTER (p. 75)

(8 versions: Ts 75; Tl*b* 114; Tl 5.319; M*a* 322; M*c* 333; M*d* 338, 341; Sk*d* 132)

This tale occurs in a number of distinct forms. In the Tlingit group it leads up to the tale of how Raven kills the seal and eats it—an incident which is treated independently among the southern tribes.

Raven assumes the form of a woman, and says he is the daughter of Sea-Gull Man. A canoe with Killer Whales goes by, and she marries one of them. When the Killer Whales come home, they tell that they brought a wife, whose name is Sister on High Cliffs and Barked Hemlock's Daughter. The Killer Whales notice that their food is disappearing rapidly. Eventually they find, in a box with grease, the woman's labret, which is set with abalone shell. Raven excuses himself, saying that the labret always goes off by itself Tl*b*.

Parallel to this are the Haida versions. Raven takes the form of a woman and transforms a long slender stone into a child. A canoe passes by, and she wishes one of the hunters to marry her. When aboard the canoe, she tells the hunter that her child wants hair-seal. She wishes it to become foggy. At her request they cover her with a mat, and she eats the seal. At the same time she throws stones overboard, saying that they are meat. One of the men marries her, and they give her salmon roe

to eat. At night she steals some, and her labret is found in the box. She excuses herself, saying that her labret is flapping its wings in her lip, as it always does when it wants something that smells bad Sk*d*.

Raven assumes the form of a woman, and a chief's son marries her M*a*.

Raven transforms seaweed into a child. She picks up stones, and calls the Killer Whales, who are passing by, to take her along. They are carrying hair-seal in their canoe. She pinches her child so that it cries, and says it wants hair-seal; they give her some, and when not observed she eats it herself. She throws stones into the sea, and says her child is throwing away the seal meat; every time she does so she pinches her child so that it cries, and she says the child wants more meat. She marries one of the Killer Whales. At midnight the child cries, and she says it wants hair-seal. She pretends to take it outside, but steals hair-seal oil and loses her labret. When it is found in the box, she says, "This is how Labret Held In Mouth always acts when it wants something M*c*.

Raven takes the form of a woman, and is invited to sit in the rear of a house. The people ask, "Why are we afraid of the eyes of the chief's child that has come in?" (meaning that she does not show any bashfulness). She eats a great deal, and is asked to marry the chief's son. On the following day Raven and her husband are given twelve different kinds of food. At night Raven steals whale oil, and on coming back she tells her husband that she has been outside. In the morning Raven and her husband are placed on a mat. The mother-in-law wonders why she eats so much. Raven tells her husband to stay at home; and when she believes she is unobserved, she goes down to the beach and eats berries out of excrements washed ashore.[1] At night she steals oil, and her labret drops into the box. When she comes back, her husband notices that she smells of whale oil. At a feast she refuses to show her mouth because her labret is lost. It is found in the oil-box, and she says, "That is the way the little thing always does when it wants oil." Then she is sent away M*d*.

All the Haida versions continue here, telling how her true character is discovered.

When she goes out, her mother-in-law observes that she has a tail. Raven replies, "This is not the first time that a Tlingit woman has had a tail" Sk*d*.

In M*a* she replies, "The women of the Tail People family are that way." However, she is sent away. In M*c* she replies, "This is not the first time that Breech Clout women have had tails."

In M*d* the incident is somewhat modified. She is seen by the people of a town, who ask why she has a peculiar gait. Raven replies, "Is this the first time you have seen women of the Tail Hanging From The Back family?" The incident precedes the labret incident, and I presume has been misplaced by the narrator.

The Haida version Sk*d* adds another incident at the end.

Raven tells her husband that people will come to get her. She transforms excrement into people, who melt when they are placed near the fire. Then Raven flies away.

As stated before, the Tlingit versions conclude with the tale of Raven killing and eating the seal.

After Raven has been married by the chief's son, she tells her husband that she had a bad dream. At night she kills her husband with a sharp stick. She tells the people that her husband had asked to be buried away from the town. When she goes wailing, she requests the people not to pass by. She asks them to tie up the fingers of her right hand, and tells them to bring her food from time to time. She has her face painted black. When she is sitting by her husband's body wailing, she eats of it. She comes home, apparently chewing gum; and when asked for it, she says that she alone can eat it Tl*b*.

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[1] See also p. 773.

In another Tlingit version the incident of the loss of the labret is omitted, and only the killing of the husband is referred to.

Raven goes to visit the chief of the Seals. He assumes the shape of a woman and transforms a mink into a child. The chief's son marries her. The man goes out hunting, and on returning washes himself in the house. One day when he goes out, Raven pinches the child and makes it cry. The man hears it and returns at once. The woman remarks that this is an evil omen. At night she presses Mink on his mouth and suffocates him; then she cries and wants him buried behind a point of land. She wails at the grave. Another man wants to marry her, and sees her sitting by the body and pecking it. Then the people catch Raven, *smoke him, and make him black* Tl 5.

The Tsimshian version told in our present collection differs in type from all the preceding ones. It seems quite possible that the version is fragmentary.

Raven sees a canoe with four hunters, assumes the form of a woman, and is taken aboard. She carries a child which is crying. She says the child cries because it wants *gisox*. The men give her seal. When they are asleep, Raven eats all their game. On the following morning the chief sees that Raven looks like a man. They recognize him, and the child turns into a crow Ts. (Compare No. 33, p. 702.)

(32) TXÄ'MSEM IMITATES CHIEF SEAL (BUNGLING HOST,[1] p. 90)

The tale of the Trickster who visits his friends, is treated by them in a magical way, and tries to return the hospitality, is one of the most widely spread themes among the North American Indians. There are a number of distinct types of these tales, each of which shows a characteristic distribution. Perhaps the most widely spread type of these tales is the one in which it is described how the host takes a part of his own body, which he cuts out or pulls out, or obtains in some other manner, and which he uses for treating his visitor. On the North Pacific coast this type occurs particularly in the form of the seal or bear heating his hands in front of the fire, and letting oil drip out of them into a dish; and in the other one, in which a bird, generally the kingfisher or a related water bird, strikes his ankle with a stone, and takes out a salmon egg, which he proceeds to boil, thus preparing a dish for his guest. In other parts of the continent

[1] Including the stories of TXÄ'MSEM imitating Chief Kingfisher and Thrush (p. 91). The following additional literature has been utilized in the discussion of this theme:

Wishram and Wasco: E. Sapir, Wishram Texts (*Publications of the American Ethnological Society*, vol. II), Leyden, Brill, 1909.—Takelma: Edward Sapir, Takelma Texts (*University of Pennsylvania, The Museum Publications*, vol. II, p. 51).—Shoshoni: R. H. Lowie, The Northern Shoshone (*Anthropological Papers of the American Museum of Natural History*, vol. II).—Ute: A. L. Kroeber, Ute Tales (*Journal of American Folk-Lore*, vol. XIV).—Hopi: H. R. Voth, Traditions of the Hopi (*Field Columbian Museum, Anthropological Series*, vol. VIII).—Navaho: Washington Matthews, Navaho Legends (*Memoirs of the American Folk-Lore Society*, vol. V).—Apache: P. E. Goddard, Jicarilla Apache Texts (*Anthropological Papers of the American Museum of Natural History*, vol. VIII); Mescalero Apache (personal communication from Dr. Goddard).—Apache: Frank Russell, "Myths of the Jicarilla Apaches" (*Journal of American Folk-Lore*, vol. XI, 1898).—Wichita: G. A. Dorsey, Mythology of the Wichita (*Carnegie Institution of Washington, Publication 21*).—Caddo: G. A. Dorsey, Traditions of the Caddo (ibid., *Publication 41*).—Pawnee: G. A. Dorsey, Traditions of the Skidi Pawnee (*Memoirs of the American Folk-Lore Society*, vol. VIII).—Biloxi: J. Owen Dorsey, Two Biloxi Tales (*Journal of American Folk-Lore*, vol. VI).—Yuchi:

the method of procuring food is set forth differently. The bear or some other animal cuts pieces of meat or fat from his own body, or the animal pulls out blood or some other material from its body by means of a sharp stick or an arrow, or shoots itself and pulls out part of the body, and the material thus obtained is transformed into food that is given to the guest. Characteristic for the North Pacific coast is also the production of food by the song of a bird. Outside of the Pacific coast we find very commonly the idea of an animal gathering wood or other material, which is transformed into food; or the idea that an animal kills his children, who are transformed into food and then revived. This idea is not by any means absent from the North Pacific coast; it does not occur, however, in the setting of the Bungling Host stories, but it belongs to the type of tales telling of the visit of animals to the Salmon country.

The tale having the widest distribution is that of the Fish Hawk or Kingfisher, who jumps into the water, diving for fish. This occurs practically over the whole of North America, apparently with the sole exception of the northern part of the North Pacific coast.

In the following I shall treat the story of the Bungling Host according to the various types of hospitality offered.

(*a*) *The Host Lets Oil Drip Out Of His Hands*

(17 versions: Ts 90; N*b* 46; M*a* 323; Sk*d* 133; BC 93; BC 5.245; Ne 5.177; Ne 9.237; K 11.159; Nu 5.106; Co 5.76; Se 51; Squ 5.57; Ntl Hill-Tout 2.575; Ntl Teit 2.40; Ntl Teit 3.301; Sh 627. See also Tl*a* 6)

This story is told of Seal and Sea Lion Sk*d*; of the Seal Ts, N*b*, BC 5, Ne 5, K 11, Co 5; of Raven's sister, the Seal Se 51; of Raven's brother Squ 5.57; of Young Seal BC. It is said that Young Seal washes and heats his hands Ne 9. In place of Young Seal we find the Bear acting the host in this way in Nu 5, Ntl Hill-Tout 2, Ntl Teit 2; a person called Oil Man in Sh 627. More distantly related to this group is the Masset story of Greatest Eagle, who lets grease run out of his hands M*a*.

The story Se continues here differently. Seal's twelve daughters are sent home with Raven one after another, and he clubs them while they are drinking. Finally Raven is turned into stone.

This incident occurs in connection with the killing of the Bear (see p. 681) in Tl*a* 6.

F. G. Speck, Ethnology of the Yuchi Indians (*University of Pennsylvania, Anthropological Publications of the University Museum*, vol. I, No. 1).—Cherokee: James Mooney, Myths of the Cherokee (*Nineteenth Annual Report of the Bureau of American Ethnology*, part 1).—Alabama, Creek, Natchez: John R. Swanton, "Animal Stories from the Indians of the Muskhogean Stock" (*Journal of American Folk-Lore*, vol. XXVI, 1913, p. 198) —Hitchiti: Personal communication from Dr. John R. Swanton.—Fox: William Jones, Fox Texts (*Publications of the American Ethnological Society*, vol. I), Leyden, Brill, 1907; Kickapoo: William Jones, Kickapoo Texts (ibid., vol. IX), Leyden, Brill, 1915.—Ponca: J. Owen Dorsey (*Contributions to North American Ethnology*, vol. VI).—Crow: Communication from R. H. Lowie.—Arapaho: Dorsey and Kroeber, Traditions of the Arapaho (*Field Columbian Museum, Anthropological Series*, vol. V).—Micmac: Silas T. Rand, Legends of the Micmac (reprinted in Leland, 208); Frank G. Speck, "Some Micmac Tales from Cape Breton Island" (*Journal of American Folk-Lore*, vol. XXVIII, 1915, p. 64).—Ojibwa: H. R. Schoolcraft, The Myth of Hiawatha (Philadelphia, 1856); Paul Radin, Some Myths and Tales of the Ojibwa of Southeastern Ontario (*Memoir 48, Geological Survey of Canada*), Ottawa, 1914; Frank G. Speck, Myths and Folk-lore of the Timiskaming Algonquin and Timagami Ojibwa (*Memoir 71*, ibid.); William Jones, Ojibwa Texts (*Publications of the American Ethnological Society*, VII).—Penobscot: Frank G. Speck, "Penobscot Tales" (*Journal of American Folk-Lore*, vol. XXVIII, 1915, p. 52).—Cora: Th. Preuss, Die Nayarit Expedition.—Kutenai: Franz Boas, Kutenai Tales (*Bulletin 59, Bureau of American Ethnology*).

(*b*) *Birds Produce Food by Their Song*

(8 versions: Ts 91; N*b* 49; BC 5.245; BC 93; K 9.151; Chil 18; Quin 89; Lku'ñgɛn Hill-Tout 7.348, Squ Hill-Tout 3.529. See also Ts 181; M 589; K 10.298; K 11.148; Nu 5.103; Co 5.68, 82; Sts 5.34)

As indicated before, the incident is not confined to the Bungling Host tale. Farther south it forms part of the story of Thunderbird's theft of a woman K 10.295; K 11.148; Nu 5.103; Co 5.82; Sts 5.34 (see No. 43*b*, p. 712). It occurs in connection with the Test theme (see p. 806). A young man is sent to pick berries in winter. He asks his grandfather, a water spirit, to whistle. When the spirit does so, bushes sprout, bloom, and bear fruit Co 5.68 (also Squ 3.529) when birds whistle. In M 589 the incident appears as part of a shamanistic performance. A bird that is kept in the innermost one of a set of five boxes sings. First skunk-cabbage grows; then salmonberries sprout and ripen.

This type of story is developed most clearly in the area inhabited by the Tsimshian, Bellacoola, and Kwakiutl tribes. It seems that it is generally the Thrush that produces berries in this way. In Ts the Thrush sings, "*Miyu gumīk gumīk gumīk gumīk!*" in N*b*, "*Miyâ' miyâ'!*" in BC, "*Aix·'axonē xonē xonē qaâ!*" or in BC 5, "*Aix·oaxa'na!*" in K 9, "*Wāxwaxolīdzɛlī'dzɛlī'dzɛlī'!*" In the Chilcotin version it is merely stated that the bird Yēēnaxon fills a basket with berries by means of magic. It seems likely, however, that this story is related to the Bellacoola story. In the Quinault version the bird Kwēt, a small warbler, sends his wife and daughters into the woods to get salmonberries, and they fill six large baskets in a very short time. In the Lkuñgɛn version (Hill-Tout 7) the bird Cwot sings, and a blackberry bush begins to sprout. This is followed by the story of Raven carrying a person all over the world until finally he drops into the sea (see No. 185, p. 578). In Squ 3.529 Hummingbird, Bumblebee, and Wren fly about salmonberries produced by magic, and ripen them.

In our series the magical song of the robin breaks up the ice Ts 181.

(*c*) *Birds Produce Salmon Eggs by Striking the Ankle*

(9 versions: Ts 91; N*b* 48; Sk*d* 132; BC 93; Ne 5.177; K 9.153; K 11.150; Co 5.76; Chil 18)

In Ts Kingfisher strikes his ankle with a smooth stone, and salmon eggs pour out and fill a dish. In the Haida version Sk*d* Water Ousel drives a stick into his leg, and salmon roe run out in a stream. In K 9 and K 11 Water Ousel places four boxes belonging to Thrush on the floor of the house. He puts his leg over the box and strikes his ankle with a long stone: salmon roe squirt out and fill the box. In the Nass version N*b* the bird is called Ts'ɛnk'ŏa'ts. He strikes his foot with a stone and pulls out fish roe. Among the Bellacoola the bird Maxuat!ā'laqa holds his foot over a box and cuts it with a stone knife: salmon eggs drop out and fill the box BC. Among the Newettee it is stated that the bird G·ilē'xwitsa cuts his ankle, and salmon roe drop out Ne 5. In the Comox version the bird Mā'melaxuitsa invites the animals, cuts his ankle, and salmon roe drop out, which fill the dishes. In the Chilcotin version the bird Nū'sīlxā'tsī, a small black water fowl, taps his foot with a stone, and salmon roe fall out and fill the dish.

(*d*) *An Animal Cuts Its Hands or Feet*

(23 versions: Tl*a* 6; [Tl 5.317]; Lil 305; Quin 87; Chin 180; Wish 145; Cherokee 273; Yuchi 153; Natchez 198; Hitchiti; Alabama 198; Micmac 302; Pawnee 245, 267; Apache [Russell] 265; [Takelma 51];—Sh 627; Sh 739; Lil 305; Crow; Ojibwa [Schoolcraft] 43–47; [Jones] 299; Hopi 209; Cora 202)

This form does not belong to the North Pacific coast, where it occurs only among the Tlingit. In Tl*a* it is told that the Bear slits the backs of his hands, and that

the grease runs out; and that he cuts out a piece of flesh in front of his thighs, which he gives to his guest. It is also introduced in the story of the killing of Grizzly Bear, Tl 5.317. The story does not occur again until we reach the Quinault in Washington, where it is said that Bear cuts the sole of his foot, heats it, and lets fat run out. Among the Chinook he cuts foot and thigh and cuts meat off. Among the Wishram, Deer cuts meat from his body. In the Cherokee tale the Bear slits his side and lets oil run out. In that of the Yuchi the Bear cuts fat from his entrails. In the Natchez version, Bear cooks a piece of his own flesh, cuts himself, and lets grease run out into beans that he is cooking. His guest is Rabbit.[1] The Hitchiti version is identical with the Natchez tale. In the Alabama version Bear invites Rabbit to smoke with him. In Micmac he cuts pieces from the soles of his feet. Here probably belongs also the Pawnee tale, in which it is told that Coyote wants to cut off part of Bear's loins.

The Elk is substituted for the Bear by the Apache [Russell]. He cuts off steaks from his hind quarter.

Among the Takelma the story of the Bungling Host has not been recorded, but it is told in another connection that Deer provides meat by cutting flesh off his body.

Closely related to the preceding is a small group of tales in which variations of the theme of cutting one's own body are introduced. In Sh 740 Bear heats his back by the fire, and allows Coyote to bite a piece out of it. Another version from another branch of the same tribe, Sh 627, substitutes Fat Man for Bear. The Lillooet substitute Buck Deer for the Bear Lil 305.

Among the Crow, Elk asks his wife to scrape the back of his neck with a hide-scraper. The shavings are made into a pudding.

In an Ojibwa version Moose cuts pieces of flesh from his shoulder (Schoolcraft, Hiawatha 45) or from his wife's shoulders (Jones, 299).

In Hopi 209, Badger pretends to cut open his belly, and takes out his intestines.

The Bee cuts itself with an ax, and honey comes out, in Cora 202.

(*e*) *Animals Stab or Shoot Themselves*

(24 versions: Wish 145; Wasco 270; Ute 264; Hopi 202; Jicarilla Apache [Goddard] 231; Crow; Navaho 87; Shoshoni 265; Pawnee 245, 246, 267; Ponca 557; Ojibwa [Jones] 311, 341;—Shoshoni 265; Ute 264; Apache [Russell] 265; Caddo 88, 93;—H 5.233; Co 5.76; Ne 9.237; Ne 5.177; Chil 18)

Somewhat distinct from the preceding group are the tales in which we hear about animals that pull out part of their insides by means of a sharp stick or an arrow. The Deer sticks a piece of wood into his nose; blood flows out and is eaten Wish 145. The Mountain Sheep pulls blood, fat, and meat out of his wife's nose by means of a straw, and changes them into food, according to the Wasco version; among the Ute, Magpie performs the same trick; in the south, Porcupine pulls blood and fat out of his nose with a sharp stick in the version Hopi 202; and in the Apache (Goddard) version, Buffalo pulls meat and fat out of his body. Among the Crow, Condor has his nose pierced, and grease comes out. In the Navaho version Porcupine scratches his nose with a piece of bark until blood flows out, which becomes meat.

Closely related to this is evidently the story of Owl putting an awl into his eye: grease runs out. In the Shoshoni version he also cuts flesh from his body and gives this to his guest. The first of these incidents occurs also among the Crow.

Related to these is also the Pawnee-Ponca group. Squirrel cuts his scrotum, and pecan-nuts come out, Pawnee 246. Beaver does the same, and grease comes out, Pawnee 245, 267; in the Ojibwa version, grease flows out, Ojibwa 311, 341. In the Ponca version, Flying Squirrel cuts the same part of his body, and walnuts come out.

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[1] This version continues, telling how Buzzard pretended to cure Rabbit, who had hurt himself, but really kills him. In the Hitchiti version the Buzzard is shot by an orphan boy, who hangs the body over the fire so that it turns around.

Somewhat different is the group of tales in which the animal shoots an arrow, which flies back and strikes its own body. Then the animal pulls out the arrow with some meat and uses it for feasting the guest. We find various animals performing this act—the Deer in Shoshoni, the Mountain Sheep in Ute, the Buffalo in Apache (Russell), the Raven in Caddo.

It is not so clear that a small group of tales from the North Pacific coast belong to this group. Thus in Co 5 a bird, Ā'n'an, pulls mountain-goat fat out of his anus by means of a hook; and in Ne 9 Thrush pulls out berries in the same way with a feather. In Ne 5 Thrush slaps his own back, and berries come out. In H 5.233 Squirrel defecates berries. These three stories, as well as the Chilcotin story, rather center in the idea that the imitating Raven fills the dish with excrement (except in the Comox version).

(*f*) *Wood Transformed into Meat*

(15 versions: Quin 88; Chin 180; Sh 627, 739; Ute 264; Shoshoni 265; Pawnee 245, 267; Apache [Russell] 265; Navaho 87; Mescalero Apache [2 forms]; Jicarilla Apache [Goddard] 231; Crow; Arapaho 113)

The idea that the host gathers bark or meat, which is eaten by the guest, is a prominent feature of the southeastern group of tales. The Beaver gathers sprouts and mud [willows Chin], and places them before his guest Quin, Chin. Beaver gathers sap of a tree, which he gives to his guest Sh 628, 739. In Ute the Snowbird obtains wood for the same purpose. In Shoshoni the Jack Rabbit performs the same trick. The Beaver transforms driftwood into meat in Pawnee 245, 267. A Prairie Dog roasts sticks which become meat in Apache (Russell), and in the Navaho version Wolf roasts the wooden points of reed arrows (Navaho). Among the Mescalero Apache the Prairie Dog roasts whittled sticks. Here may belong also the tale (Jicarillla Apache, Goddard) of Elk pulling meat from under his blanket, while Coyote pulls out bark.

Among the Crow, in one version of the Owl story, it is said that Owl's wife pounds bark, on which grease from her eye trickles, making fine meat. In another incident of the same tale, Condor and then Crow has his wife bring bark, which he changes into fresh meat. In this version Coyote succeeds in repeating Condor's and Crow's tricks.

Among the Mescalero Apache, Coyote visits Black-Tailed Deer, who pounds bark of a tree and causes grease to run out of his nose. When he returns the visit, Coyote ties pieces of brush to the sides of his head, pretending that they are antlers, pounds meat for him, and pushes a stick up his nose, so that blood runs out.

A peculiar combination of the transformation of bark into meat and of the self-mutilation is found in Arapaho, where a man roasts bark, which is transformed into meat. Then he combs his wife's hair, paints the parting, splits her skull and takes out the brain, which becomes food.

(*g*) *The Host Obtains Food by Killing His Children*

(8 versions: Nu ap 897; Quin 90; Chin 181; Shoshoni 265; Fox 229, 235; Kickapoo 7; Ponca 557)

Another group of stories tell how food is obtained by the host, who strikes his children while in animal form, and uses one of them for food. They recover when their bones are thrown into the water. Thus the Seal kills his children in the Quinault and Chinook versions; the Red Cod, in the Nootka version; the Beaver, in the Shoshoni, Fox (Jones) 229, 235, Kickapoo, and Ponca versions.

Related to this group is the type of stories in which the children are sent to go bathing and come back bringing fish. Sawbill-Duck Woman performed this trick in Quin 86; the Duck's children, in Chin 179; Land Otter's children, in Quin 88.

This element occurs also frequently in other connections (see pp. 672, 773) Ts 194; Tl 313; Kai 243; Sk 8; H ap 887; Chil 24; Ri 5.210; Ne 10.346; Sts 5.27; Quin 112;—Nu 5.104; K 9.173; Squ Hill-Tout 3.520; Nu ap 928.

(h) *Diving for Fish*

(23 versions: Ne 5.177; Ne 9.239; K 9.155; K 11.153–159; Quin 89; Wasco 269, 288; Lil 305, 306; Ntl Teit 2.41; Ntl Teit 3.301; Ntl Hill-Tout 2.577; Sh 628, 739; Kutenai[1] 8; Shoshoni 265; Jicarilla Apache [Goddard] 231; Fox 267; Kickapoo 7; Ponca 557; Arapaho 113; Micmac 302; Penobscot 52)

This is by far the most widely distributed type of story in the region outside of the Northwest coast. It appears almost regularly in a highly specialized form, there being a hole in the ice, and a host diving in this hole. Sometimes driftwood is substituted for the ice, or an icy land-otter slide takes its place. On the North Pacific coast the animal simply dives into the water.

In the Kwakiutl version the Hawk cries, "*MEsẽ' mEse'k^u mEse'l^u!*" A steelhead salmon appears, and he catches it K 9. In another version Fish Hawk puts up four spits in the corner of the house, puts on the Fish Hawk mask, sits on his perch, and catches spring salmon, which are then cut up and roasted. Afterwards the same feat is repeated by Eagle, who catches a porpoise, and by Crane, who has four boxes put down, puts on his Crane mask, stands on the shore, and catches a silver salmon K 11.

In Newettee 5 and 9 the Kingfisher spears spring salmon. In this tale the attempt is not made by Raven to imitate his host; but instead of that, he dances, wearing his head-mask, goes underground, and steals the salmon. The Kingfisher incident is repeated in the Kwakiutl version 11, where he puts on his Kingfisher mask, sits down on his perch, and catches a sockeye salmon.

Among the Quinault, Kingfisher simply sends out his five children to bring salmon, and it may be that this version belongs more strictly with that of the bathing children discussed before.

Farther to the south the host dives through a hole in the ice or among driftwood. This form is found among the Wasco, where a fish hawk dives from a stump, jumping into a hole in the ice, coming up again with five different kinds of fish. In the Lillooet version Kingfisher makes a hole in the ice and spears fish. In this version, also, Water Ousel dives for salmon spawn, which he boils, the gravel in the river being transformed into spawn. In the Thompson River version Kingfisher dives through a hole in the ice (Ntl Teit 2.41, Ntl Hill-Tout 2.577). This incident has a very wide distribution.

Kingfisher puts a string of willow bark around his waist and dives through a hole between some driftwood or in an ice-hole Sh 628. In another Shuswap version he dives through a hole in the ice, taking four small sticks along Sh 739. In the Kickapoo version Kingfisher dives from a tree and gets a fish, Kickapoo 7. This incident is found also in the Kutenai, Shoshoni, Apache, Fox, Ponca, Arapaho, Micmac, and Penobscot versions.

(i) *Miscellaneous Incidents*

(Ntl Teit 2.42; Ntl Hill-Tout 2.576; U 206; Quin 85; Chin 178; Ponca 557; Fox 241, 245, 257. 261 [2 forms], 269; Kickapoo 5; Ojibwa [Radin] 14 [3 forms], 15; Ojibwa [Speck] 3 forms 39–42. Micmac [Rand] 302; Penobscot 52; Chippewa [Schoolcraft] 43; Arapaho 112 [2 forms], 120; Shoshoni 265; Wichita 285; Apache [Goddard] 231; Mescalero Apache [2 forms]; Caddo 88, 94 [3 forms]; Biloxi 49; Cora 202 [2 forms]. See also U 207)

Besides these typical tales, there are quite a number of scattering tales which do not belong to any of these groups.

[1] Boas, Kutenai Tales (*Bulletin 59 of the Bureau of American Ethnology*).

To these belong the Thompson version Ntl Teit 2.42, Ntl Hill-Tout 2.576, U 206, Ntl Teit 3.301, where it is told that Magpie catches Deer in a net, and U 207, 211, where Wood Tick strikes a rock with a staff, causing Deer to fall down. This tale occurs also in other connections.

In the Quinault version Magpie takes a salmon egg out of his hair. In the Chinook tale he sweeps the house, finding an egg on the floor, which he boils, and which he uses for preparing food.

Related to these may perhaps be the incidents of Muskrat boiling water which becomes rice, occurring in the Ponca tale; and of Duck boiling excrements which are turned into rice, in Fox 257, 261, and Ojibwa [Radin] 14, 15, Timagami Ojibwa [Speck] 39; Jones, 317, 351.

In the Timagami Ojibwa version, Muskrat puts ice into hot sand, which is transformed into potatoes [Speck] 40.

Woodpecker obtains insects for his guest by climbing a tree and pecking it, as told among the Micmac and Penobscot. In Fox 269 he obtains honey in the same way. Among the Chippewa of Lake Superior he obtains raccoons in this manner, Schoolcraft, Hiawatha 43; Ojibwa [Radin] 14, 16; Timagami Ojibwa [Speck] 42; Jones 305, 357.

In a few tales the animals are simply called by the host. In Arapaho 120 food is called and falls down. This is repeated four times. In the Shoshoni version the host calls the birds; and in Fox 241, 245, the Skunk calls the animals, which he then kills with his stench (also Ojibwa [Radin] 14, 16, [Speck] 43).

In Arapaho 112 the Water Ousel sharpens his leg and kills buffalo with it.

In Wichita 285 the Fish Hawk has a string attached to his head, which he uses in spearing the fish. When the guest tries to imitate his action, he tears off his scalp.

When the Woodpecker spreads out his wings, his house seems to be on fire, while in Jicarilla Apache [Goddard] the guest, when trying to imitate him, burns his house. In the Mescalero Apache version, Woodpecker spreads out his wings, and Coyote believes that the red under the wings is lightning. In the version Caddo 94 of this group, Woodpecker has a light on his head.

In the version Caddo 93 the Bear leans against a persimmon tree, and causes the fruit to fall down. In the Mescalero Apache version, Coyote visits the Bees, who bring some yucca stalks and make a lodge, which they shake. Honey falls down, which Coyote makes into a ball, which he puts into his blanket. When he tries to imitate the Bees, a little black rotten honey falls to the ground. Parallel with this is the Cora incident of Bean striking his house and calling beans to fall down.

The Cora incident of Cock pressing eggs out of his wife may perhaps be compared to the incidents of animals obtaining food from their own bodies.

Quite disconnected is the version Caddo 88, where we read about Mountain Lion sitting on a branch of a tree and jumping on a young horse. In form this incident resembles the diving of animals for fish.

The Kickapoo story of Wiza'kä'a's visit to the Skunk is not clear. Skunk simply gives him meat; and when Skunk returns the visit, Wiza'kä'ą paints his wife and children white.

The Biloxi tale tells how Rabbit treats Grizzly Bear with cane, while the Bear treats Rabbit with insects, Biloxi 49.

The distribution of these tales is summarized in the following table, in which the various forms are indicated by numbers:

(1) Oil drips out of heated hands.
(2) Berries produced by singing.
(3) Spawn produced by striking ankle.
(4) Cutting meat out of legs or feet.
(4′) Meat cut from body.
(5) Meat dug out of body by means of a sharp stick or an arrow.
(6) Wood transformed into food.
(7) Children killed for food.
(8) Diving for fish.

Parentheses indicate tales the relationship of which is doubtful.

	1	2	3	4	4′	5	6	7	8
Tlingit	–	–	–	4	–	–	–	(7)	–
Masset	1	–	–	–	–	–	–	(7)	–
Skidegate	1	–	3	–	–	–	–	(7)	–
Nass	1	2	3	–	–	–	–	–	–
Tsimshian	1	2	3	–	–	–	–	(7)	–
Bellacoola	1	2	3 (?)	–	–	–	–	–	–
Newettee	1	–	3	–	–	(5)	–	(7)	8
Kwakiutl	1	2	3	–	–	–	–	(7)	8
Nootka (Nu)	1	–	–	–	–	–	–	7, (7)	–
Comox	1	2	3	–	–	(5)	–	–	8
Chilcotin	–	2	3	–	–	–	–	(7)	–
Thompson (Ntl)	1	–	–	–	–	–	–	–	8
Shuswap	1	–	–	–	4′	–	6	–	8
Lillooet	–	–	–	–	4′	–	–	–	8
Quinault	–	2	–	4	–	–	6	7	(8)
Chinook	–	–	–	4	–	–	6	7	–
Wasco	–	–	–	–	4′	5	–	–	8
Kutenai	–	–	–	–	4′	–	–	–	8
Shoshone	–	–	–	–	–	5	6	7	8
Ute	–	–	–	–	–	5	6	–	–
Hopi	–	–	–	–	4′	5	–	–	–
Navaho	–	–	–	–	–	5	6	–	–
Apache	–	–	–	4	–	5	6	–	8
Mescalero Apache	–	–	–	4	–	5	6	–	–
Wichita	–	–	–	–	–	–	–	–	–
Caddo	–	–	–	–	–	5	–	–	–
Pawnee	–	–	–	(4)	–	5	6	–	–
Biloxi	–	–	–	–	–	–	–	–	–
Yuchi	–	–	–	4	–	–	–	–	–
Cherokee	–	–	–	4	–	–	–	–	–
Creek	–	–	–	–	–	–	–	–	–
Alabama	–	–	–	–	4′	–	–	–	–
Hitchiti	–	–	–	–	4′	–	–	–	–
Natchez	–	–	–	–	4′	–	–	–	–
Fox	–	–	–	–	–	–	–	7	8
Kickapoo	–	–	–	–	–	–	–	7	8
Ponca	–	–	–	–	–	5	–	7	8
Crow	–	–	–	–	4′	5	–	–	–
Arapaho	–	–	–	–	–	–	6	–	8
Micmac	–	–	–	4	–	–	–	–	8
Ojibwa	–	–	–	–	4′	–	–	–	–
Penobscot	–	–	–	–	–	–	–	–	8
Cora	–	–	–	–	4′	–	–	–	–

It appears clearly from this table that incidents 1, 2, and 3 are practically confined to the North Pacific coast. From the south-

east we have only incidents 4 and 4′. Incidents 5 and 6 are most characteristic of the Western Plateaus and the adjoining parts of the Prairies. Incident 8 seems to belong to the whole west-easterly Canadian belt, without, however, extending beyond the northern part of Vancouver Island. Incident 7 appears only locally as part of the Bungling Host story.

(33) RAVEN MARRIES HAIR-SEAL WOMAN[1]

(2 versions: Ske 131; Co 5.77)

He marries Hair-Seal Woman. They have a son, with whom he goes after firewood. He tells him that he desires to eat him, and finally devours him Ske. The same story is found among the Comox. Raven marries a Seal. One day he goes hunting with their son. The boy eats a great deal of deer meat. After his meal he drinks, and Raven kills him with a club. Then he eats him. When he gets home, he says to his wife that the boy has been drowned. He has eaten so much that he vomits seal oil, which drops into the fire and makes it blaze up. The woman jumps into the sea. *Since that time seals have lived in the water* Co 5.

(34) TXÄ′MSEM VISITS CHIEF ECHO (p. 85)

(11 versions: Ts 85; N*b* 60; Tl*b* 92; Tl 5.316; M*a* 312; M*c* 335; M*d* 340; Sk*f* 134; BC 93; Chin 181; Till 31. See also Sh 5.8; Takelma 39[2])

In this group of tales the essential elements are the same throughout. In the Tlingit, Skidegate, and Tsimshian versions, Raven is punished by having his ankle broken by a hammer or by wedges, while in most of the others he is simply dragged back by the hair and beaten with sticks. The inhabitants of the house are variously called Shadows, Air, Ghosts, and Echo. In one Tlingit version they are called Shadows and Feathers.

Raven reaches an open place [Raven traveling with Butterfly M*c*], where he sees a carved house in which lives Chief Echo Ts [finds town of Air N*b*, a town in which the people seem to have died, a town of the Ghosts Tl*b*; he goes up the river and comes to the house of Shadows and Feathers Tl 5; he comes to a town inhabited by Shadows, on the wall of the house a design is drawn with finger-nails M*a*, M*c*, Sk*f*; he goes to a house in the middle of the town, which is empty M*d*; he reaches a house with open door BC]. People are heard singing inside. A voice announces his arrival, and he is invited to sit down Ts [the people say a chief is coming N*b*; he is asked by an invisible voice where he is going and is asked to sit down M*a*]. The house is full of halibut and fat stored in boxes Tl 5 [halibut and smoked seal Sk*f*; salmon roe and hair-seal stomachs M*c*; full of food M*d*; full of dried fish BC]. He hears a voice asking slaves to roast salmon. A box opens of itself. A dish goes to the fire. Salmon is cut up and goes into the dish. After he has eaten, a horn dipper comes, and crabapples mixed with grease [he looks for a dish and does not find one, and the Shadows bring him food; what is left over he takes in his basket to his canoe Tl 5; he sees things in the house moving about, as though women were working BC]. He thinks he will take away the mountain-goat fat Ts, N*b* [he calls his sisters, Crow, Mouse, Gull, and Rat, to carry away the provisions; he takes salmon roe M*c*; he takes fish from the drying-poles and asks his sisters to pack them into baskets BC]. The women in the corner of the house hear his thoughts and repeat them, laughing. When he carries

[1] See also No. 39, p. 706.

[2] E. Sapir, Takelma Texts (*University of Pennsylvania, The Museum Anthropological Publications*, vol. II, No. 1).

the provisions to the door of the house, a hammer hits his ankle, so that he has to drop the provisions. He is severely hurt Ts, *Nb* [when he steals provisions, old wedges which are lying near the fire hit against his ankle, so that he has to drop the provisions; the same happens on the other side of the house, and then in the other houses Sk*f*; when he drags out a bundle of salmon, he is pulled back from the door and told to sit down; then he takes a berry-box and is beaten with sticks N*b*; five times he tries to take salmon roe, but he is pulled back from the door and the roe put back Mc; twice he tries to take the food, but is compelled to throw it down M*d*; the stern of his canoe is tied to a tree; when he tries to paddle away with the provisions, he is pulled back and the food carried into the house; when he persists, a rock is thrown at his foot, so that he is lame Tl*b*]. He is thrown out of the house. When people ask him what happened to him, he says he fell down a precipice Tl 5.

The Chinook tell the same story of Bluejay, who visits the Shadows in the company of his sister Io'i. He sees dentalia and blankets lying about, seizes them, and the Shadows cry out that he is seizing their ornaments and their clothing. In punishment the Shadows change his sex and that of his sister Chin 181.

The Tillamook tell of six travelers who reach the house of the Shadows. A basketful of fish falls down. First they put it back, then they eat it. When they try to carry provisions down to their canoe, their hair is pulled, they are beaten, and the baskets are taken away from them Till 31.

The Takelma tell a similar incident in their Transformer myth. The Dragonfly (the Transformer) finds a house in which he sees provisions. There are no people, only a salmon-spear. When he takes provisions, the spear-shaft fights with him; he breaks it and says that later on spears shall not be people, but objects, Takelma 39. In a Shuswap tale a somewhat similar incident occurs in the house of Hair and Comb Sh 5.8.

(35) TXÄ'MSEM KILLS DEER (p. 88)

(*a*) *He Kills Deer with a Hammer*

(4 versions: Ts 88; N*b* 63; Mc 336; H 5.233)

Raven comes to a creek in which humpback salmon are running, and sees a little hut in which live Deer and his wife. He calls the Deer his brother-in-law. One day he requests him to accompany him when cutting wood. They go to a rotten hemlock tree, and the wedges jump out. He asks Deer to hold the wedges, requests him to put his head near by, and then strikes it with the hammer and thus kills him. He goes home, his face blackened, and sings, "Wolves have killed my brother-in-law!" Deer's wife shakes her tail and runs away. He eats all the provisions Ts.

The version N*b* is practically identical with the preceding, only before going home Raven breaks mussel-shells and puts them into the Deer blanket, thus making the Deer's wife believe that her husband has been killed by enemies. Finally he kills her, too.

Raven enters the chief's house in Deer Town. He makes himself look young, and calls Deer his brother-in-law. He asks Deer to accompany him when he goes to chop wood. Then his stone ax flies off the handle and kills the Deer, which he eats Mc.

To this group belongs also the Bellabella story, which, however, in its introduction, has certain relationships to the southern Deer story.

Raven is the first to build a canoe. Deer comes to look, and Raven asks him to sit near by. Then he inquires, "When are you fattest?" Deer replies, "When the grass is long." Then he kills him with his hammer H 5.

(*b*) *He Pushes Deer over a Precipice*

(6 versions: BC 92; BC 5.245; Ri 5.212; K 9.492; Nu 5.105; Co 5.77. See also Tl*a* 9; Tl*b* 107)

The group of stories of Raven killing the Deer found south of Bellabella are quite different in type. They always end with the incident of Raven pushing the Deer down a precipice and then eating him. There is a very decided relation between this story and the story of Eagle (or Butterfly) and Raven, in which it is told that a bridge is put across a chasm, and Raven's companion is caused to fall down and is then eaten by him. Two of the northern Deer stories belong to this group Tl*a*, Tl*b* (see p. 691). The quarrel about the greatness of Raven's and Deer's ancestors recalls the corresponding incident in the story of Txä'msem and Lagobola' (p. 666).

Deer's child is killed by Wolves. Raven says he will mourn with him. They sit down near a precipice, and Raven sings, "Deer, you have no flesh on your legs!" Then they quarrel. Wolf throws Deer down and carries the body home, assisted by his sisters BC 5.

He asks Deer, "When are you fattest?" Deer replies, "After the fish have been dried." Then they sit down near a precipice to talk about their ancestors. Raven says, "How long your forelegs are!" Deer: "How gray your nose is!"—Raven: "How long your nose is!" Then Deer inquires, "How long have you been in this world?" Raven: "Before the mountains began to rise." Deer: "Before the Sun shaped the world." Then Deer says, "How ugly is your foot! How full of scars!" Raven pushes him down the precipice and eats him BC.

Great Inventor (Raven) asks Deer, "When are you fattest?" Deer: "In summer, when there are plenty of berries." Great Inventor asks him to wail with him. Raven says, "My father gave away as many blankets as there are stumps of trees in the world." Deer: "My father gave away as many blankets as there are leaves on trees, and shells on the beach." Then Raven pushes him down and eats him Ri 5.

Canoe Calking and Deer mourn Great Inventor (Raven). Canoe Calking (Raven) sings, "He was as great as the sand of the sea." Deer sings, "He was as great as the needles of a cedar tree." Canoe Calking says, "That is too much," pushes him down a cliff, and pecks at him. Both become rock K 9.

Raven asks Deer to mourn with him. Deer replies that all his relatives are well. Raven: "Let us wail for our ancestors! Let us sit on a precipice, so that our tears may fall down!" Raven wails, "O great-grandfather! you died before I was born." Deer does not wail properly. Raven asks him to shut his eyes and lift his head. Then he pushes him down and eats him Nu 5.

Raven stands on a cliff over the sea and calls one Deer after another. He smells of them and sends them off when they are not fat enough. When a fat one arrives, he says, "Let us tell of olden times!" Deer asks him to begin, and Raven sings, "I have as many blankets as there are needles on the trees!" The Deer sings, "I have as many blankets as there are sands on the beach!" Raven says, "You are bragging," and pushes him down. Meanwhile people arrive, butcher the Deer, and leave only the intestines. When Raven arrives at the bottom of the rock, he has to be satisfied with these Co 5.

The question asked of Deer—"When are you fattest?"—occurs in BC 92, Ri 5.212, Co 5.77. Analogous incidents occur in H 5.233, Sk*f* 133, Ntl Teit 3.342, Chin 119.

In a few of the northern versions an incident of the Spring Salmon story is introduced. After Raven has killed the Deer, he cooks him in a hole, and a stump sits on it and eats the meat.

Raven says to a Stump, "Wouldn't you like my fat meat?" When he goes for skunk-cabbage leaves, which he means to use for dishes, the Stump sits on the hole. When Raven returns, he asks him to sit farther away; but the Stump does not move until he has eaten all the meat Ts. He makes a fire and talks to the tree under which he is sitting. While the Deer is roasting, he falls asleep. The tree sits on the Deer, and its branches take hold of the meat H 5 (see also p. 675 under [*b*]).

(36) RAVEN STEALS SALMON EGGS

(3 versions: M*b* 306; M*c* 332; Sk*a* 126)

The people put a box of salmon eggs into the canoe. Raven pretends to be sick and is placed under a mat in the canoe. The people are asked to put the salmon eggs near him. After a while his mother smells the salmon eggs, and he answers her question, saying that it is a scab on his thigh that causes the smell. He eats all the salmon eggs M*b*.

In another Masset version his leg is injured. His sister launches her canoe and he crawls aboard. He asks his sister to put the salmon roe on his leg and to cover him. After a while the bilge-water becomes milky, and his sister smells the eggs. He pretends that it is matter from the wound; but when they land, it is found that he has eaten all the salmon roe. His sister puts the empty box on his head M*c*.

In the Skidegate version it is said that he pretends to be sick, lies down in the canoe by the side of the salmon roe; and when his sister smells it, he says that it is a scab which he has pulled off. He eats all the salmon roe, and throws his sister Siwa′s's empty box ashore Sk*a*.

(37) RAVEN STEALS HIS SISTERS' BERRIES

(7 versions: BC 5.243; Ri 5.210; Ri MS; Ne 5.177; Nu 5.107; Co 5.76; Lil 317)

Raven goes berrying with his sisters. When the canoe has been filled, they go ashore to boil the berries. After they are done, they put them into boxes. They go on. He goes ashore and asks his excrements to call like warriors. Their call frightens his sisters, and he requests them to hide in the woods. Meanwhile he eats all the berries. When they come back, they find the boxes empty and Raven lying on his back in the canoe. He claims that the enemy beat him and ate the berries. They see that his tongue is black and beat him BC 5.

The same story is told in Rivers Inlet. K!wēk!waxā′wēᵉ gathers berries in order to present them to the chief of the He′ista-itx. He smears his body with the red juice of the berries in order to make his sisters believe that he has been wounded Ri 5. In another Rivers Inlet version it is said that he goes out with his sisters Crow Woman, Sawbill-Duck Woman, Toad Woman, and Snail Woman [Bluejay and Snail Co 5], to take salal-berries to his brother-in-law. Snail Woman hides near the beach and sees that he is eating all the berries. The boxes may be seen to this day Ri MS. The Comox version is identical with this tale.

Four sisters—the bird Ẋwitx·, Bluejay, Crow, and Snail—want to take berries to the daughter of the first named, who lives near the sea. Raven accompanies them. Then follows the same story. Snail hides near by. When they come back, they find Raven lying in the bottom of the canoe. He insists that they must go back in order to escape their enemies. When they reach home, they find that Raven is simply covered with berry juice Lil. Evidently this story is partly misunderstood and identical with the Rivers Inlet story.

The same story is also told in Newettee (Ne 5). After he has been beaten by his sister, he flies into the woods and cleans head and tongue with sand. Then he claims that his sisters have been mistaken. However, they find a few seeds in his teeth, and they beat him again.

The Nootka version is slightly different. Two women intend to take a box of berries to a friend who lives in a distant village. Raven accompanies them; and while they are going along, he claims that enemies are coming up from behind. He asks them not to turn, but to paddle as hard as possible. As soon as they get ashore, he eats all the berries, cries "Save me!" and covers his body with the juice. He breaks the canoe and the box. They turn back, and he pretends to be sick from the beating that he has received Nu 5.

(38) RAVEN'S GIZZARD IS TORN OUT

(3 versions: Tl*a* 14; [Wolves steal Mink's gizzard Co 5.74; Mink's musk-bag K 9.143]. See also Kath 87; Takelma 52)

Raven steals a salmon and eats it. The people from whom it has been stolen find him asleep. They twist off his gizzard and use it as a shinny-ball. Raven feels cold without it, goes to the place where the people are playing and wishes that the gizzard may come his way. He seizes it, washes it, but it is too hot. He washes it again, but can not get all the sand off. *Therefore Raven's gizzard is big and looks as if it had not been washed* Tl*a*.

There is no other Raven tale of this group, but other versions belong to the Mink cycle of the Kwakiutl and Comox.

Mink kills a salmon which is stolen by the Wolves. Some women go past in their canoe. They take him aboard, and they land at the fourth point, where the village of the Wolves is located. They play ball with Mink's musk-bag. Finally he catches it and runs away. Mink asks a fallen tree to obstruct the trail of the Wolves and to prevent their jumping over it Co 5.

Among the Kwakiutl, after having caught the salmon, Mink goes to sleep. The children steal the fish and take away his musk-bag. He can not walk straight. He asks passers-by for news. Several of them have no news, but the last say that the children are playing ball with Mink's musk-bag. He goes to the playground, catches his musk-bag, and puts it back K 9.

An analogous incident occurs in the Coyote cycle; for instance, in Kath 87, where children play with Coyote's anus. Among the Takelma we find a story of Panther, whose pancreas is stolen and used as a shinny-ball.

(39) RAVEN KILLS THE SEALS

(3 versions: Tl*b* 107; Se 51; Squ 5.57. Compare also No. 33, p. 702)

Raven invites the Seal people. When they come in, he smears their foreheads with pitch, which runs over their eyes and blinds them. Then he clubs them Tl*b*.

The Seshelt version is probably related both to No. 33 (p. 702) and to the present incident.

Raven's sister is Seal. Seal, when he visits her, lets oil drip from her hands into a dish (see No. 32*a*, p. 695). Raven marries Seal's youngest daughter. When taking her home, he stops to drink; and while she stoops over the water, he clubs her, and then eats her body. In this manner he kills all his nieces Se. The version Squ 5.57 is very much like the last. Oil drops from Seal's hands. Raven makes Seal's daughter climb a tree and throws her down.

(40) RAVEN PRETENDS TO BE DEAD

(6 versions: K 10.286; Co 5.73; K 9.135, 139; Sts 5.33; Chil 17)

A number of versions of the widely spread story of the pretended death has been recorded on the North Pacific coast. All of these,

however, belong to the southern district. The Kwakiutl tell of both Raven's (K!wēk!waxā'wē$^{\varepsilon}$'s) and Mink's pretended death.

Mink is dying, and the people discuss how he is to be buried. He does not want to be buried on a tree, in the ground, in a cave, but he wants to be put by on an island. He is placed in a box. After four days the women go to the island to pick berries and mourn their chief. They see Mink on the rocks carrying sea eggs in a blanket. He claims to have obtained supernatural power K 9.135. In another version he objects for various reasons to the disposal of his body on a tree, in the ground, or in the sea, and he is put in a box on an island. After three days his tribe bathe, and his sisters go to look for him. They find that the cover of the grave-box is off, and they believe that somebody has done mischief to the grave. Then they see him coming out of the water carrying sea eggs, and he claims to have obtained supernatural power K 9.139.

The Comox have the same tale Co 5. After Mink has said that he wants to be taken to an island, his body is placed on a pyre. His wife goes into the house of the Raccoon. He is jealous and returns. The same is told by the Kwakiutl of K!wēk!waxā'wē$^{\varepsilon}$ K 10. The Stsɛē'lis tell that Mink is buried and revives when he hears that one of his wives has married Sts 5.33.

In the Chilcotin tale, which will be discussed under No. 41 (below), it is also said that Raven pretends to die, and that a certain girl whom he covets is not to be given to any man from the village, but to one who comes from a distance. He asks to be buried under his canoe. He puts some old salmon under the canoe, and the smell of the rotten salmon convinces the people that he is dead. He escapes to another village, transforms his excrement into a canoe, and visits the village; then he asks for the hand of the girl Chil 17.

(41) RAVEN BURNS HIS SISTER'S GROINS

(*a*) *Raven and the Girl*

(14 versions: *Mb* 304; *Ska* 127; Hap 883; BC 90; BC 5.243; Ri 5.211; Ne 5.178; K 5.160; K 9.493; K 10.287; K 11.170; Nu 5.108; Co 5.71; Chil 17. See also Loucheux[1] 252.)

This story has been recorded in the area between Comox and Bellacoola, although the brief allusions recorded from the Haida show that it is well known certainly as far as southern Alaska. The Christianized tribes of this area are obviously reluctant to tell the coarse story. Inland it has been recorded among the Chilcotin. In K 5 and Co 5 no details are given.

Raven [K!wēk!waxā'wē$^{\varepsilon}$ K 10, K 11, Ri 5; Ō'$^{\varepsilon}$meał Ne 5] lives [at Qā'logwìs K 10, K 11; at Wī'k!dzē Ri 5] [with his wife ɛ'lx·sâyugwa K 9, K 11, whose lover is Deer K 11] with his wife, who has a daughter [Sawbill-Duck Woman Ne 5, K 9, K 11, whose skin is very white BC 5, Ri 5] by another husband. He covets the girl. [In order to get her he pretends to dream that she should bathe K 10, K 11.] [During the night he lies by the fire, goes to the summer seat in the morning, and when the girl comes back from the beach he tells her that he dreamed that he was to get fuel for her. Then she asks him to go for fuel K 11.] He tells her to bathe [she bathes in her room BC 5, Ri 5]. [In order to get the girl, he lets the house become very cold, and then offers to go for fuel BC.] Raven goes to the trees and asks them whether they emit sparks when burning. The hemlock sends him inland to the spruce, the spruce to the fir, the fir to the red cedar, the red cedar to the yellow cedar, which says that it sends its sparks beyond the people who sit near the fire K 10. [Hemlock, spruce, yellow cedar K 11; yellow cedar Ri 5; he cuts the bark of each tree, which thereupon answers.

[1] See p. 646, note 3.

The alder says it burns quickly; the pine says its nose runs and it crackles; the red cedar says it jumps into the lap of people; the yellow cedar, that it falls right into the lap of people BC; red cedar says it crackles, fir says it flies far BC 5; red cedar says it crackles, yellow cedar says its sparks fly far Ne 5.] Before it is taken the yellow cedar asks to be wedged into small pieces, so that it can fly far. K!wēk!waxā′wē^{e} tells it to fly into the lap of the girl K 10. The girl comes back from bathing, and is told to warm herself by the fire [first the back, then the front, of her body, then to sit in front of the fire with legs spread BC]. [He whispers to the wood to fly into her lap K 10; to burn her groin K 11.] The sparks fly into her lap and burn her, so that she is very ill (all versions).

The Bellabella introduction resembles the Bellacoola form. There are seven houses in No′le. In one of them lives Raven, who covets the princess Aa′x·taqs. He tries to help her in her work, but she will not let him touch her. One day there is no fire in the house, and he offers to go for fuel. Then follows the usual story H ap.

The Chilcotin version treats also of Raven and his step-daughter. Raven makes a good fire when it is cold Chil. The Bellabella, Bellacoola, and Chilcotin introductions omit the incident of the bath.

The Nootka introduction is quite different. Raven has two daughters. He covets the prettier one, and pretends to die. He gives the girls advice what to do if they should be sick Nu 5.

[He sends his wife out K 10.] Then he advises the girl who has been burnt to go into the woods and to call for medicine [called Echo Of The Woods Ri 5, K 9, K 10, K 11]. She is told that when she is far it will shout loud, when near by in a low voice. Eam herbam quandam esse dixit quae musco innasceretur, recto culmo, sine foliis. Hanc investigaret; in hac, cum invenisset, considerat, ita ut culmus in vaginam iniret; quo facto; voluus sanatum ivi. Itaque, postquam puella ad herbam illam investigandam abiit, Corvus clam furtim ad muscum cucurrit, sub quo se celavit, ita tamen ut penis tantum exstaret et sic puellam expectavit (all versions).

In BC and BC 5 the girl beats Raven when she discoveres what he has done. In Chil she recognizes his eyes, and thus his plans are frustrated.

The fragmentary versions Sk and M are practically identical with the preceding. In Sk and M the woman is Raven's sister Siwa′s.

The Loucheux tale of Grizzly Bear's daughter, who finds a copper, probably belongs here too, Loucheux 252.

In all the more complete versions this incident is the introduction to the story of how Thunderbird carried away Raven's son, and in the best versions to Raven's war on the Thunderbird.

(*b*) *The Thunderbird Abducts Raven's Son*

(6 versions: Sk 127; H 5.232; H ap 883; Ri 5.211; Ri MS; Ne 5.179. See also K 11.180; Co 5.78)

After the woman has left, Raven scrapes off some of the secretions of her body, and places it in a piece of cedar bark [a splint of wood placed in cedar bark (presumably reference to the secretion omitted) Ne 5; placed in clamshells Ri 5, K 11; he puts small black scales into a clamshell H ap; also referred to in Sk].

A boy develops, who is grown up in four days, and is named K·ī′ôł Ri 5, Ri MS [Xi-u′lx H ap]. [He finds a boy, whom he washes every day in cold water. He grows quickly, and is named Qē′xenił or LaLana′ił. On the fourth day the boy is very strong, able to uproot a tree and to jump very high Ne 5. After four days he finds feet of a child sticking out of the shells, and wraps the child in bark. He puts it back under the stump of a tree. After four days he returns, and the child is so large that he makes a cradle. After four days more it walks, and he makes a bark hut for it. After four days more the child goes home with him. The people make fun of the boy on account

of his origin, and call him K·ē′xenētē (or Result Of Scraping) K 11. He takes the child out of the ground and *puts boards around it, as people are to do in the future.* The boy is called SAqaiyū′ł.[1] Lightning flashes around his knee-joints Sk.]

K!wēk!waxā′wē·ᵉ builds a canoe; and when he launches it, the boy accompanies him. In the middle of the canoe they find a hat. The boy puts it on and is lifted up into the air Ri 5. Ō′ᵉmeāł invites all the animals to show off the strength of his son, who jumps to half the height of a cedar. Thunderbird makes fun of him. The next time he jumps over the cedar, and Thunderbird carries him away Ne 5. The child jumps the first time higher than his father's house, then halfway up the trees, last higher than the tops of the trees. The fourth time the Thunderbird takes him K 11. In Sk*a* it is simply said that he vanishes.

For four days the father cries. Suddenly he hears some one saying, "I am your boy, I have returned." Since the youth has no hair, and his face looks different on account of the strong wind of the sky, his father repudiates him. He returns to the sky, and *therefore the dead do not return* Ri 5. Raven searches for the boy on the island and the mainland. He hears that the supernatural beings have taken the boy because he, Raven, used to fool them. The boy reappears with disheveled hair and without lightning. Therefore Raven spits on his face, repudiates him, and the boy disappears again Sk*a*.

The version Ri MS begins with He′mask·as'o making a canoe. The boy K·ī′ōł plays about, puts on the hat of the Thunderbird, which lies near by, and is taken away by it. He′mask·as'o cries, puts his tears and mucus into a mussel-shell, and it becomes a child. When it grows, he puts it into a clamshell, then into a large mussel-shell, finally into a large clamshell. The child cries while he holds it in his arms, he throws it down, and it is retransformed into mucus.[2] He cries for his son K·ī′ōł, who appears. He′mask·as'o does not recognize him, because his face is changed. K·ī′ōł flies off, and then he recognizes him by the tattooing on his legs, but too late.

Masmasalā′nix, who is a canoe-builder, wants to get Xiu′lx to assist him. When Raven launches his new canoe, the Thunderbird carries the boy to his friend Masmasalā′nix. After three days the boy comes to see his father, who does not recognize him and sends him off. *This is the cause of death in our world* H ap 884.

Another Bellabella version begins with Raven and K·ī′ōł, who has a white complexion and long hair, gathering firewood. The Thunderbird takes the boy while the father is out gathering wood. On his return to the canoe, Raven asks the paddle and the thwarts what has become of the boy. They can not answer. The bow of the canoe tells him what has happened. He cries, and after four days the boy[3] reappears. His father does not recognize him, since he has lost his hair, and his face is changed by the strong wind up above. He recognizes the boy too late, when he flies off. *Since that time the dead do not return* H 5.

The continuation of this story in the versions H ap, Ri 5, Ri MS, Ne 5, K 11, is Raven's war with the Thunderbird (see No. 43, p. 711).

The incident of the boy who is taken away, reappears, but is not recognized by his parents, occurs also in other connections:

A youth is lost while hunting goats. The following winter he is seen on the mountains wearing pieces of quartz on his head. One day a person enters the house of the youth's father, and says that he is the boy returned; but since he has no hair and no nose, and since his eyes are red, his father does not recognize him and drives him away. He recognizes the boy too late by a scar on his thigh K 11.180.

In the Comox tale of Raven and Gull, in which Gull causes Raven to lose his way in a fog (see p. 666), it is said that Raven loses his

[1] In Sk 311 this being is mentioned as protector of a shaman.

[2] This incident evidently corresponds to the first part of the tale as given in all the other versions.

[3] Erroneously stated "the daughter."

son in the fog, and later on does not recognize him because he has short hair. This story may, however, refer to the idea that his son cut his hair because he believed his father to be dead Co 5.78.

(42) RAVEN DESERTS MASTER FISHERMAN ON A LONELY ISLAND

(6 versions: Kai 8.234; M*b* 301; Sk*a* 130; Sk*g* 143 [Masset]; Sk*d* 130; Hai 5.309)

Raven covets the wife of Master Fisherman. He catches a flicker (erroneously called robin) and wears the skin attached to his clothing. Master Fisherman asks Raven where he has obtained the flicker, and Raven tells him that by attaching the feathers to his hook he will be successful in fishing. Raven tells him that there are plenty of flickers on his island. Raven is invited in, and eats all the provisions of Master Fisherman. On the following morning the latter accompanies Raven to the bird island. When they land, Raven goes ashore and transforms some twigs into flickers. These he carries down to the canoe. Master Fisherman goes ashore, and Raven stays in the stern of the canoe. He wishes the wind to blow it away, and the canoe drifts off. He pretends not to hear the calls of the deserted man. When he arrives at the house of the latter, he sits down at the place where Master Fisherman's wife draws water. He has assumed the form of her husband, and tells her that Raven had deserted him. He asks her for halibut and fish oil, which he eats. Master Fisherman calls his magic fish club, which he has left at home. It comes and carries him back. Then he conceals himself near the water; and when his wife comes to draw water, he tells her what has happened. He orders her to close all the chinks and openings of the house. He enters, and kills Raven with his club. Then he throws the body into the latrine under the platform. On the following morning, when his wife goes out, Raven makes fun of her, saying, "Your privates are red." The man clubs him again, throws him into the branches of a tree, and smokes him. Still he remains alive. He clubs him again and throws him on the beach. He drifts away, and is rescued by his relatives Hai 5.

In the Kaigani version it is only said that Raven displeases the people, is killed, and that his body is thrown out into the latrine under the platform. Then he makes fun of the house owner's wife, poking her from underneath. The man cuts him to pieces and throws the pieces into the sea.

In the Masset version the man is called Wood-Shaving Supernatural Being.

Raven visits him, shows him flicker feathers, and tells him that these are found on a small island near by. They go there together, and Raven sends the man to the other side of the island. As soon as he is out of sight, Raven pushes the canoe out, lies down, and pretends to be asleep. Raven pays no attention to his calls. He marries the wife of Wood-Shaving Supernatural Being and makes himself look like her husband.

The end of the story is evidently omitted. It is merely stated that finally he ran away from the woman and "got" her husband.

The first Skidegate version as recorded by Swanton has been told by two different informants.

He finds a flicker feather floating near the shore and transforms it into a flicker. When he reaches Master Fisherman's house, Raven gives him the flicker and tells him that flickers are found on Raven's island. Master Fisherman then baits a halibut

hook, which he lets down into the hole into which they used to vomit sea water. It is not stated that he uses a flicker feather on the hook. He pulls out the halibut, which is cooked and eaten. On the following day he takes Master Fisherman to the flicker island. Raven goes ashore, breaks off cedar limbs, which he pushes into his nose, so that they become bloody. They are transformed into flickers. Then he tells Master Fisherman to go ashore. (Here another informant continues.) Raven lies down in the canoe and drifts away with the wind. He pays no attention to Master Fisherman's calling. He makes himself appear like the latter, lands in front of the village, and tells the woman that there were no flickers on the island. He tells her that he has become different, and that he is very hungry. He fishes as Master Fisherman had done, and eats the halibut. The woman then goes after water, and finds her real husband sitting by the creek. He tells her that he had wished his hair-seal club to carry him ashore, and orders her to close all the holes in the house. Then he knocks Raven down and throws him out into the latrine. When Raven talks from underneath, he pounds him again, puts him down on the beach, and rolls a rock over him Ska, Sk*d*.

Still another Masset series, which was told to me by the chief of the Sta'stas, is as follows:

Master Fisherman is fishing for halibut. Raven visits him, and tells him that he has seen many woodpeckers on an island. One day when it is calm they start with Master Fisherman's wife. He goes ahead, takes some shoots of a plant, and strikes his nose until it bleeds. Then he transforms the twigs into woodpeckers. Master Fisherman, who is in the habit of tying the red feathers of woodpeckers to his hooks in order to secure good luck, goes ashore. Raven pulls his blanket over his head, pretends to sleep, wishes for a wind, and the canoe drifts away. He does not pay attention to Master Fisherman's calling, transforms himself into the shape of the latter, and says to Master Fisherman's wife[1] that Raven has been lying. He is always hungry now and eats a great deal. Master Fisherman calls for his rattle and his bow, and with their help walks back over the sea. He meets his wife outside, and tells her what has happened. He orders her to close up the chinks of the house. Master Fisherman clubs Raven, breaks his bones, and throws them into the latrine, On the following morning Raven insults Master Fisherman's wife by spitting at her from underneath. The man pounds him to pieces and throws him into the sea. There he is found Sk*g*.

(43) WAR WITH THE THUNDERBIRD

This story is widely spread on Vancouver Island, but does not seem to occur in the northern area. Among the various branches of the Kwakiutl it is worked into a coherent tale, together with incidents 41 and 23. Raven seduces a girl; and his son, who originates from a secretion of her body, is carried away by the Thunderbird. After three days he comes back; but since Raven does not recognize him, he disappears for good (No. 41*b*, p. 708). Raven sets out to take revenge. He plans to make an artificial whale of wood, which is to be calked with pitch. In order to obtain pitch he induces the personified Pitch to go fishing with him, and Pitch melts in the warm sun (No. 23, p. 683). Then Raven proceeds to build the whale, and incident 43 follows.

[1] There is an inconsistency between the following and previous part of the tale.

Among the Comox, Nootka, and southern Kwakiutl the incident appears in another connection. Thunderbird and another bird play a game of rolling the hoop, in which Thunderbird loses. He steals the bird's wife, who later on is recovered by the birds. After this the birds send out an artificial whale to take revenge. The first part of this tale has also been recorded in the delta of Fraser River. The incident of the pitch does not occur in these versions.

Twice (Ne 9.241 and Ri 5.214) the tale No. 43 has been recorded without connection with other incidents.

(*a*) *Raven Goes to Take Revenge for the Death of his Son*

(5 versions: H ap 884; Ri 5.211; Ri MS; Ne 5.179; K 11.180)

All these versions take up the tale at the end of incident 41, and in all except the first two the story of Pitch (No. 23, p. 683) follows.

(*b*) *Thunderbird Steals the Wife of Another Bird*

(5 versions: Ne 5.206; K 10.299; Nu 5.103; Co 5.82; Sts 5.34)

Thunderbird and Gull play rolling hoops. Thunderbird's hoop is Fire; Gull's, Fog. Gull wins four times. Thunderbird is ashamed and retires to the woods. He meets a bird whose eyes become red when Thunderbird looks at him Ne 5. [Heavenly birds live at Thunderbird Place (Ku'nwaas); quadrupeds and birds, at Crooked Beach (Qā'logwis). The former play against the latter. Their gambling-stones are Fog, Rainbow, Cloud, Carrier Of The World. The earthly birds hit them and roll them back. The heavenly birds miss them. Then all go into the house K 10. Thunderbird plays against Woodpecker, whose companions are Kwo'tiath, Kingfisher, and Heron. When Thunderbird throws the hoop, Kwo'tiath claps his hands. The hoop increases in size, so that the birds hit it. When Woodpecker throws back, Kwo'tiath claps his hands, and the hoop becomes so small that the other party misses it. Thunderbird loses, and all enter Woodpecker's house Nu 5. Thunderbird's hoop is made of fire. It is hit by Woodpecker. His second hoop is made of fog. Woodpecker hits this also Co 5. The StsEē'lis version does not contain this introduction.]

The southern versions introduce here an incident which explains why the Thunderbird desires to abduct the woman.

After Woodpecker has invited the players, his servants put up a salmonberry bush, and his wife Thrush produces ripe salmonberries by her song. This incident is repeated in the Bungling Host story (No. 32*b*, p. 696). Then Thunderbird covets her. He sends forth lightning and wind, which blow away all the birds, and he carries away the woman K 10.299. [Woodpecker's wife, the Thrush, is ordered to prepare a meal. She walks along the walls of the house to her boxes, and sings, "Berries, berries!" At once the dishes are full. The chiefs are unable to empty them. Therefore they decide to carry away the woman. The Thunderbird arises. There is lightning and darkness, and he carries away the woman Nu 5.]

In the Comox version the order of events has been changed. Thunderbird intends to carry away Thrush Woman. He pays a visit to Woodpecker, and during this visit the game mentioned before is arranged.

Woodpecker's wife is Thrush. Thunderbird wants to abduct her, and visits Woodpecker, accompanied by the Crane and another bird. He sits in the house with

covered head in order to hide his long nose. Thrush asks her husband to get a salmonberry bush. She sings: leaves, flowers, and berries appear on the bush. Thunderbird eats, and after this follows the game.[1] After he has been beaten, he is angry, sits down on Thrush's blanket, and creates a gale, which breaks up the house and blows away all the birds. Then he carries home Thrush Woman Co 5.

The corresponding part of the StsEē'lis version is as follows:

Eagle's son marries Xut (a small bird). His uncle, Woodpecker, covets the woman. When Eagle discovers this, he returns to his father. Woodpecker invites the people, and the bird woman whom he had abducted dances and spits into a basket, which is at once full of berries. Among the guests is Sockeye Salmon and his slave Thunderbird. The latter resolves to abduct Xut. Salmon lies down in the bow of his canoe. Thunderbird stands in the stern. Xut goes into the water to give them traveling-provisions. Thunderbird takes her aboard, and they carry her away Sts 5.

In the Newettee version, as recorded in Ne 5, the story of the hoop game is not connected with the abduction of the woman, and the incident of the production of salmonberries by the woman's song is omitted. Presumably this version is not as well told as the others. It is, however, fuller in regard to the incidents relating to the recovery of the woman.

Thunderbird wants to abduct a woman, the Red-Winged Flicker. He wishes her to cave the house to ease herself, and carries her away. The animals go to recover her. Wren (?) suggests that they take her back when she is picking berries. Mink is sent ahead to advise her. For joy on seeing him, she forgets to fill her basket. On the following day, when she goes berry-picking again, she is carried away. Thunderbird follows her, and wishes her to go out and get water. She goes out, and he carries her away again. Wren (?) advises the animals to go to Thunderbird's house in the form of trout (?). Thunderbird catches Flicker's husband, who has also the form of a trout, and who later on succeeds in carrying back his wife. Thunderbird follows her, and wishes her to come out to pick berries. He carries her off a third time. Then the animals make a whale to kill the Thunderbird Ne 5.

In the Kwakiutl version also a number of incidents are introduced which precede the making of the whale.

Woodpecker calls a council, and the animals resolve to make war on Thunderbird. Wren invites them to borrow the Salmon masks and to enter the salmon weir of Thunderbird. Mink goes to Spring Salmon to borrow the basket containing the Salmon masks; but Mink unties it, and all the salmon jump out.[2] Spring Salmon puts them back; and Mink takes the basket to Woodpecker, who is advised to put on a mask of a little Silver Salmon and is told what to do. The animals all go in the form of salmon, enter Thunderbird's salmon weir, and are caught. Thrush Woman goes down with her husband, who clubs the salmon. Mink groans when being struck. Thrush Woman takes the little Silver Salmon, who makes himself known to her. He asks her to throw the intestines and the blood of the salmon into the sea. Thrush Woman asks the salmon to let her see his true face, that she may believe him, and he lifts his mask. The woman does as she is asked, and takes the bones, intestines, and blood to the water. The salmon return to life and take her along K 10.

In the Nootka version there are also a series of attempts to regain the woman.

Crane suggests that they make a fog, in which the fugitives are to lose their way. They are unsuccessful in doing this. Next Woodpecker and Kwo'tiath are sent out as

[1] For other gambling-matches see p. 812, No. 22.

[2] See p. 715.

scouts. They see that the woman is watched by Thunderbird girls. Kwo'tiath is told to become a salmonberry. He assumes the form of an enormously large berry, and the Thunderbird girls suspect that it is dangerous. Next Woodpecker tells Kwo'tiath to assume the shape of a salmonberry bush. He becomes an enormously big bush, which is again suspected. Next Kwo'tiath transforms himself into a giant salmon, while Woodpecker becomes a small salmon trout. Thunderbird catches them and carries them home. When the woman cuts the salmon trout, the latter tells her to keep all the bones and the skin. When Kwo'tiath is cut and hung up to dry, he breaks the poles. Thunderbird orders his wife to throw the bones into the river. She goes way out into the water and is carried away by the Trout. At the same time Kwo'tiath breaks the drying-frames, revives, and swims away Nu 5.

In the Comox version there are also a number of incidents preceding the making of the whale.

The birds hold a council, and Wren advises them to let Woodpecker assume the form of a trout and to attack Thunderbird. Mink assumes the form of a spring salmon and accompanies him. They go into Thunderbird's fish trap. The fish are carried into the house, and the Trout that is Woodpecker tells her to preserve his bones and to throw them into the water. The other fish are dried. Mink always jumps down from the drying-frame. When she carries the bones into the water, the Trout revives and carries her away Co 5.

Quite similar to this is the StsEē'lis version.

Woodpecker and Mink, who had been a slave of Sockeye Salmon, go to recover the woman. They go into the fish trap which is watched by the Thunderbird. Woodpecker assumes the form of a cohoes salmon; Mink, that of a spring salmon. Mink wishes that the woman should dry him over the fire, and that she should roast the Woodpecker. Mink falls down repeatedly. He wishes that the woman shall throw the bones of the cohoes salmon into the water. Then the bones revive and carry the woman away. The Thunderbird story ends here Sts 5.

(c) *The Animals Make an Artificial Whale and Kill Thunderbird*

(13 versions: H ap 884; Ri 5.211; Ri 5.214; Ri MS; Ne 5.206; Ne 5.179; Ne 9.241; K 9.493; K 10.308; K 11.180; Nu 5.104; Nu Sproat[1] 177; Co 5.83)

As stated before, the versions Ri MS, Ne 5.179, K 9.493, K 11.180, introduce here the incident of the killing of Pitch, which Raven requires in order to calk the whale that the animals intend to make (see p. 683). There is a reference to this incident, although in a different form, in K 10.

The animals have another council and decide to make war on Thunderbird. Owl, Hawk, Bat, and Raven go out to borrow pitch. After some time these animals come back, and the pitch is taken up to the beach. [The Bellabella version is very brief. It is simply stated that Raven lets the people put stones into the whale, and that he gets pitch and alder wood, probably for making the whale. Among the animals that go in is the Mouse H ap.]

One of the Rivers Inlet versions is independent of the preceding story, and tells that the two culture-heroes No'aqawa and Masmasalā'nix decided to make the whale in order to kill Thunderbird, who carries away people.

No'aqawa wishes Masmasalā'nix to make the whale. He does so and covers it with pitch. Then he tells all the people to enter the whale, which Masmasalā'nix closes Ri 5.214.

[1] G. M. Sproat, Scenes and Studies of Savage Life, London, 1868.

In the other version, which is connected with the incident No. 41, K!wēk!waxā′wē$^{\varepsilon}$ goes to Grouse, who always appears as carpenter, and asks him to carve a whale. After it is done, it is covered with pitch and thrown into the water. He himself, the Halibut, Beaver, and Sea Otter go into the whale, which swims to Sā′ludzē, an island north of Malcolm Island, in Queen Charlotte Sound Ri 5.211. [In Ri MS, after Pitch and Frost have been killed (see p. 683), he carves the whale, the people go inside, and they launch it. The whale swims and comes up to blow. It sticks in the mud, and the Beaver is hired to dig it out again. No details are given in the version Ne 5.206. In Ne 5.179 Ō′$^{\varepsilon}$meäl kills the Pitch, calks the whale which he has carved of cedar wood, and asks the animals to go in. The black bear is placed in the head; the grizzly bear, in the back; the wolf, in the tail. The whale does not move quite properly until the animals are instructed by Ō′$^{\varepsilon}$meäl how to handle it.]

Somewhat different are the incidents told in some of the Kwakiutl versions.

Ō′$^{\varepsilon}$meäl makes a whale of poles. He sends Mink to borrow the whale mask of the Whale. He is instructed not to open the bag in which it is kept. Mink disobeys, and finds a small piece of root, which blows on the ground. He returns to Whale, who folds it up and puts it back. Mink delivers it to Ō′$^{\varepsilon}$meäl, and the animals go into the whale. Mink sits in the spout-hole Ne 9.241.

Woodpecker, Woodworm, and Ant are asked to carve a whale out of cedar wood. Mink and Deer are sent to borrow the ballast of Sea Lion for ballasting the whale. When the whale is completed, all the animals go in. Grouse gives his adze to Mink. Squid shuts the door on the back of the artificial whale K 10. In K 9.493 it is stated that the animals gather stones for ballast, and that the whale is calked at Mā′lmä, an island just opposite Crooked Beach. In K 11 K!wēk!waxā′wē$^{\varepsilon}$ sends Raven to kill Pitch. Meanwhile the other people bring wood and make the framework of a whale, which is covered over with melted pitch. After four days the whale is finished. Grizzly Bear, Deer, Mink, and Raccoon are placed in charge of the blow-hole. K!wēk!waxā′wē$^{\varepsilon}$ causes the tide to turn and to carry the Whale to the house of the Thunderbird.

Kwo′tiath advises Woodpecker to borrow the Whale's canoe. All the animals go in and go to the Thunderbird's house in the form of a whale Nu 5.

During the council Wren advises Woodpecker to borrow the Whale's canoe. Mink says he wants to go. Woodpecker agrees, and Mink finds the old Whale lying near the fire. He kicks him and asks for the canoe. The Whale, however, declines, because he says Mink will spoil it. Mink pretends to go out, but hides behind the door. After a little while he returns, and says that the other animals are too lazy to come. Whale gives him the box in which his canoe is kept, and orders him not to open it. Mink disobeys, opens the box, and the Whale jumps out. Mink pretends that the box broke by accident. When he finally returns to Woodpecker, the latter, Bear, Wolf, Panther, and other animals, go aboard. The canoe is ballasted with a heavy stone, and in the bow is Mink, who carries a chisel. The canoe appears like a whale Co 5.

Finally the animals set out in the whale, and arrive in front of the Thunderbird's house. The Thunderbird sends out his children one after another to catch the whale. Generally the children are called in order "The One Who Can Carry One, Two, Three, Four, Whales." They are all killed either by sticking to the pitch-covered whale, which pulls them under water, or by having their feet cut by the animals that are hidden near the blow-hole.

The Thunderbirds stick to the whale, and the Mouse gnaws through their wings H ap. The Thunderbird sends out his four children, and all are drowned by the whale. Finally the Thunderbird himself is killed Ri 5.214.

The version Ri 5.211 is almost identical with the preceding one, except that the youngest son is The One Who Catches One Whale; the oldest, The One Who Catches Four Whales.

The last named is told to catch the whale by the head. The old Thunderbird helps him, but nevertheless both are drowned. The whale dives with such force that it sticks in the mud of the bottom of the sea. Beaver and Sea Otter have to dig it out Ri 5.211. In the version Ri MS every one of the Thunderbird's children raises the whale a little higher. They are all told to take hold of it by the head. Every time the whale dives, it has to be dug out again. In the version Ne 5.206 the animals attack the birds that try to lift the whale. The Mouse gnaws their talons, Raccoon blinds them with his urine, Bear breaks their wings, and the Deer kills them. In Ne 5.179 the Thunderbird, when taking hold of the whale, hurts Mink; and when he cries, the Duck breaks the Thunderbird's wings with a stick, and the Black Bear eats its feet. The youngest one of the Thunderbirds, who is in the cradle, is the only one that is saved. In another Newettee version Mink sits in the spout-hole. The Thunderbirds put on their bird masks and fly down. They grasp Mink, who cries. Then the animals strike the Thunderbird. The Wasp stings his eye, and Grizzly Bear and Wolf kill him. When the next one tries to lift the whale, the Grizzly Bear, Wolves, and the Black Bear strike him, and his face is covered by the Squid. At the end of this story it would appear that Ō′ᵉmeät's folding-canoe had assumed the form of the whale, but this point is not brought out quite clearly Ne 9.241.

The version K 9.493 is identical with K 10.

The wings of the Thunderbirds stick to the pitch. Mink cuts their talons. The whale dives, and they are drowned. When all their children are drowned, Thunderbird and his wife dress. Before flying out, he puts his wrist-bands and anklets on the youngest child, which is still in the cradle, and says that *future generations of men shall do the same to their children when they are ten months old. He also ordains that there shall be thunderstorms only in spring and in autumn.* Thunderbird and his wife are drowned. *On account of this story, children's wrist-bands and foot-bands are used, the hoop game is played, the Ma′malēlequla use the whale mask, and bones and refuse of salmon are thrown into the water.*

When the Whale arrives, the young Thunderbirds put on their feather dresses and try to catch it. The first one grasps it, and his talons pierce the skin. The animals tie them inside and cut them. The Thunderbird gets weak on account of loss of blood. Kwo′tiath beats the ballast, saying, "Get heavy!" Thus the Thunderbirds are drowned. The bird that is first caught has time to warn his brothers, nevertheless they are killed. Only one Thunderbird survives. Kwo′tiath transforms the canoe and the animals in it into stone Nu 5.

This tale is also briefly referred to by Sproat. He simply states that Kwo′tiath enters a whale and drags the Thunderbirds under water. The last one escapes.

The Thunderbird tries to lift the whale. The stone rolls back into the tail. Mink cuts the feet of the Thunderbird with the chisel. All the Thunderbirds are killed excepting the youngest one, who is still in the cradle. His father tells him *to cause thunder only in summer and to stay at home in the winter* Co 5.83.

(44) TXÄ′MSEM AND CHIEF GROUSE (p. 94)

(9 versions: Ts 94; BC*a* 5.245; BC*b* 45; Nu 5.105; Cow 5.46; Chil 33; Nez Percé[1] 23; Ojibwa[2] 49, 215)

Txä′MSEM finds a house inhabited by a woman and two children. He transforms three crows, making one appear as his wife; the other two, as his children.

[1] Herbert J. Spinden, Myths of the Nez Percé Indians (*Journal of American Folk-Lore*, vol. XXI, p. 23).
[2] William Jones, Ojibwa Texts, edited by Truman Michelson (*Publ. Am. Ethnol. Soc.*, vol. VII, part 1).

They are discovered, and led into the house of Chief Grouse. Grouse makes arrows and darts, goes hunting mountain goat, and is successful. Txä′msem follows him, and sees that he shoots at a crack in a cliff. When he shoots, a bright youth appears, upon whose question Chief Grouse says that the arrows are the youth's. Then goats fall down. Txä′msem tries to imitate him. When the youth appears and questions him, he says that the arrows are his own. Then the youth breaks them. Txä′msem cuts his own stomach and carries the fat of his intestines home. When this is scorched, he faints. *For this reason Raven has no intestines* Ts.

Panther goes hunting goats and meets To′älaɫlit, who asks whose bows and arrows he is carrying. Panther replies that they belong to To′älaɫlit, who then exchanges weapons with him and makes Panther a successful hunter. When he reaches home, Panther does not share his food with Raven. Raven goes hunting. The same happens to him, but he claims the arrows as belonging to himself. The end, relating to the intestines of Raven, is the same as in the Tsimshian version BC*a* 5.

Raven and Lynx live together. Raven catches salmon, which he refuses to share with Lynx's children. Lynx goes hunting; and while waiting for goats, he sees a mountain staff coming down. When it approaches, he sees Toä′laɫlit, who wears a large hat. He asks Lynx who made the arrows. Lynx replies, "Toä′laɫlit made them." Toä′laɫlit throws them down the mountain; and when Lynx goes down, he finds that each one had killed a goat. Toä′laɫlit becomes Lynx's protector. When he reaches home, his wife can not lift the quiver in which he carries the mountain-goat fat. He does not give any to Raven and his children. Raven goes out hunting too, meets Toä′laɫlit in the same manner, and says that he himself made his arrows. Then Toä′laɫlit throws them down the mountain and breaks them. Before returning home, Raven cuts his own belly, takes out five pieces of fat, and replaces his intestines. He gives them to his wife; and when they are roasted, he feels sick and puts the fat back BC*b*.

Raven and a small bird live together. Raven catches many herrings, but refuses to share with the bird. When the bird's children look through knot-holes in his house, he pokes them. The bird goes elk hunting. He meets Wolves, who ask him whether he killed the elks. The bird replies that he thinks the Wolves killed them. The Wolves transform the meat, so that it is very easy to carry. He closes the holes in his house and fries the meat. Raven sends him herring, asking in return for some of the meat; but the bird does not open the door. Raven goes himself, but fares no better. He swallows the dish and the herrings, and tells his wife that the bird has accepted them. He goes hunting. When the two Wolves come, he claims to have killed the elks himself, and scolds them. He carries the meat home with difficulty, throws it down in front of the door, and the meat is transformed into rotten wood Nu 5.

Raven is carving a deer. Xäls meets him, and asks him to be careful, so as not to break his (Xäls's) arrow. Raven scolds him. When he carries the deer meat home, Xäls throws rotten wood on his pack, and a stone into the deer's stomach. When Raven throws it down outside, it is transformed into rotten wood and stone. The same happens to Gull, who is courteous, and says that the arrow belongs to Xäls, who, in return, makes the deer very fat and heavy. Raven sends a present of fish to Gull, asking for some of the meat, but it is refused. He is ashamed, and throws away the fish. He goes hunting once more, and the same as before happens to him and to Gull. Xäls transforms both into birds Cow 5.

An Ojibwa tale of Nänabushu treats the same motive. A man whose provisions have been used up by Nänabushu goes to get sweet-brier berries with which to feed his family. He finds an arrow on the ice of a lake, and is asked by a voice whether he thinks it is his own arrow (Ojibwa 51). He says that he only wants to look at it, and is helped. Later on Nänabushu has the same experience, but makes a mistake and claims the arrow as his own (Ojibwa 61).

The versions collected in the interior are not quite so clear, and can be understood only in the light of the Coast versions.

Fox goes hunting, and finds deer pierced by arrows, and a wounded buck comes running towards him. It dies. He takes out the arrows, washes them, and places them in a pile. The Wolves come and ask for their arrows. They take them and leave the meat, which Fox takes home, Nez Percé.

A boy goes hunting, and hears some one driving caribou towards him. He shoots the large animals. Three Wolves come up to him and ask him if he has killed all the animals himself, to which he replies in the affirmative. The Wolves say that they had eaten beavers which the boy had killed before, and for this reason had helped him Chil 33.

(45) RAVEN INVITES THE MONSTERS (p. 100)

(5 versions: Ts 100; Tlc 5.317; M 316; M 364; Ne 5.181. See also Ts 1.189; Ts 5.293; Tl*a* 16; Tl*b* 170; and Ts 639)

Raven gives the first potlatch to all the sea monsters, which become rocks. He himself is transformed into a rock. Only the devilfish escapes by going down into the water. *Therefore the devilfish dies when it hears the raven cry, and people caw like the raven on seeing it*[1] Ts.

Raven invites all the animals to a feast, among them the Killer Whale with many rings on his hat. He shouts, and all become stone, that may be seen on Stikine River Tlc. Practically the same story is told by the Masset. He shouts when day comes, and the animals become stone M 316. In another tale Qīñg^a invites the Ocean People, who become stone M 364.

The same story is told of a human chief in Ts 5.293 and Ts 1.189. In this case all the monsters are enumerated by name. The chief, Y!aga-k!unē'°sk, invites the sea monsters, who appear, using killer whales as their canoes. When they enter the house, a flood of water comes in. The most dangerous ones sit in the rear of the house. He gives them fat, tobacco, red paint, and eagle down. They promise not to kill people. The chief uses the dress of his guests as his crests Ts 5.293.

The people go to Nass River, and Y!aga-k!unē'°sk puts up a stone totem-pole at Little Crabapple Tree. At his feast he divides animals and supernatural beings of the woods and the sea. The monsters come in on waves of foam. When the foam disappears, they are seen wearing their crests. The chief takes his name. It is daylight before the stone totem-pole is erected. The guests disappear, and *therefore the stone remains leaning against the cliff* Ts 1.189.

Quite analogous is the following Newettee tale. Raven builds a feast-house, and orders the Bears, the Wolf, and the Squid to hold it together. Then he invites in all the sea monsters, the birds, and Thunderbird. He feasts them. He alone is able to drink the hot oil that he offers to his guests Ne.

A similar incident is referred to in Tl*a*, where Raven gives a feast because he desires to see Ǫonaqadē'ts's blanket and shirt. He invites other chiefs too. As long as the sea monster Ǫonaqadē't is outside, it is surrounded by a fog; but it appears clearly when it enters the house. The same tale is recorded more fully in Tl*b*. The crew of a canoe is killed by Ǫonaqadē't; and the chief, instead of taking revenge, invites him and the sea monster, and restores the chief's nephews.

(46) WREN KILLS THE BEAR

(13 versions: Tl*a* 17; Sk 362, 363; N 117; BC 5.256; H ap 888; Ri 5.212; Nu ap 891; Chin 119; Quin 126; Ntl Teit 3.331, 342; Lil 312)

The story of Wren, who kills the Bear,[2] appears in a great many different connections. Only among the Tlingit does it appear as part of the Raven tale.

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[1] See also pp. 100, 138.

[2] In Sh 679 Wren kills the Bear with an ax. In other respects the tale is similar to the one discussed here.

Raven assembles all the Birds, in preparation for a feast. He asks the Birds whether one of them can fly into the Bear's anus. Wren does so and pulls out Bear's intestines. Then he drives away the Birds and eats the Bear Tl*a* 17.

Grizzly Bear steals the salmon of Song Sparrow. The Bear swallows the bird, who starts a fire in the Bear's stomach and kills him. Then the Bird asks his grandmother to help him bring in the Bear Sk 362, 363. The continuation of this story is identical with the Ts'ak· story of Nass River (see p. 868).

On Nass River the same tale appears as the introduction to the Ts'ak· tale. Grizzly Bear steals Ts'ak·'s salmon, and is swallowed by him. Grizzly Bear snuffs him in, and Ts'ak· starts a fire in Grizzly Bear's stomach. Finally the Bear dies, and Ts'ak· comes out of his anus N 117.

Quite similar to this is the Bellacoola version. Stsqā'aqa, the son of Pakuā'na, catches salmon, which are stolen by the Grizzly Bear. The Grizzly Bear snuffs him in, but he flies right through his body. Then the Bear snuffs him in again and closes nose and anus with plugs. The bird starts a fire in the stomach of the Bear and flies away. The sparks that fly out of the Bear's mouth become the stars BC 5.256.

The Bellabella version is very brief. It is merely stated that the bird Tsiskin quarrels with the Black Bear, who snuffs him in. The bird starts a fire in the Bear's stomach and kills him H ap. The same story is told by the Rivers Inlet people. Stskin is swallowed by the Grizzly Bear, and flies right through his body. The fourth time the Bear swallows him, he makes a fire-drill out of his bow, uses his cedar-bark cape as tinder, starts a fire, and flies out. The Bear is killed. This story continues in the same way as the Nass River story, telling how the little bird asks his grandmother to help him carry home the Bear Ri 5.212.

The bird Ēntsłx calls for the Elk. Various animals come, until finally a bull Elk appears. The bird flies into its anus and cuts up the stomach. The Elk dies, and the bird flies to his grandmother, whom he asks to help him carry back the Elk, Chin 119. A similar story is told by the Shuswap Sh 679.

Wren goes fishing. Elk takes away his salmon-spear. When this happens again, Wren flies into the nose of Elk, and scratches him until he dies Quin 126. Wren overcomes Elk by flying into his nose Nu ap 891.

Related to this story is also the following: Wren calls out the elks one after another. When a very fat one appears, he jumps into its anus, cuts out its heart, and kills it. Then Wolves appear and steal the elk Ntl Teit 3.342. A variant is told by the Lillooet Lil 312. In another version Grasshopper kills Elk in the same way Ntl Teit 3.331.

This story is obviously related to the tales of animals which swallow other small animals or people. (See pp. 611, 659, 687, 868.[1])

(47) RAVEN PULLS OFF THE ARM OF A CHIEF

(5 versions: Sk*f* 136; Co 5.78: Chil 23; Wasco 281; Loucheux, Fort McPherson [2])

Raven comes to a town where the prince, a very strong man, had his arm pulled out by a supernatural being, the son of Gū'gał. Raven takes the form of an old man in Gū'gał's town, and gambles with the chief's son. He stays over night in the house, and when everybody is asleep he tries to take away the arm. He touches the screens behind which it is kept, and they give forth a loud noise. At once he lies down again. Finally he takes it away. In flying out he touches the screen with his claws, and the screen gives forth a loud noise again. However, he escapes, and returns the arm to the young man Sk 136. The Bear Woman steals fish from a house. When the owner tries to shoot her, the Bear tears out his arm and runs away. Raven goes to the Bear's house, boils red cod, and feeds her until she falls asleep. Then Raven steals the arm and flies away with it. After he reaches his own

[1] The Coos have a distantly related story of an old woman who is swallowed by a bear, whom she kills by cutting his heart, Coos 103. Analogous is also a story of a shadow who is killed by a girl whom he has swallowed, Coos 109; see also Jones, Ojibwa Texts 207.

[2] C. Camsell, Loucheux Myths (*Journal of American Folk-Lore*, XXVIII, 1915, p. 253).

village, he sucks the arm and begins to sing. The arm gradually comes in through the smoke hole, is put in its place, and healed on by the Snail Co 5.78. A man marries a Bear. When he is not true to her, she tears off one of his arms. One time he finds his Bear wife and her two children. The Bear Woman gives him food, which he eats with one hand. At night she places the arm under his pillow, and puts it on again Chil 23.

It is doubtful whether the following story is analogous to the preceding one.

An ogre tries to carry away a crying boy. She puts her arm down through the smoke hole, and the boy tears it off. A dance is held, and the five ogre sisters appear. They dance, and sing, "Give me my arm!" When the people return the arm, the ogre women become excited, dance, and do not notice that the people close the house and set fire to it. Thus they are burned Wasco 281.

Grizzly Bear tears off Fox's arm and hangs it up in his lodge. Crow (Raven?) and Sparrow Hawk go to recover it. Crow begins to tell stories to Grizzly Bear until the latter falls asleep. Then he steals the shoulder and restores it to Fox, Loucheux.

(48) RAVEN IS SET ADRIFT

(3 versions: Tl*a* 12, 17; Tl*b* 121)

Raven steals his companion's grease. When the latter finds out what has happened, he puts Raven into a box. Raven asks him to tie it up with straw, not with a rope. Then Raven's companion kicks the box into the sea, and Raven flies out Tl*a* 12, 17. After Raven has been gathering fish with his companion (see p. 692), he induces the latter to flee, pretending that enemies are coming. His trick is found out. He is put into a box, but he makes a hole in it and escapes Tl*b* 121.

There are a number of other stories referring to a young man who is put into a box and sent adrift. Most of these belong to the story of a youth who visits the Eagle town and marries the Eagle girls (see p. 796).

(186) TXÄ'MSEM PRETENDS TO BUILD A CANOE[1] (p. 84)

Txä'msem marries a widow's daughter, and pretends that he is going to build a canoe for his mother-in-law. His wife gives him food, and the women hear a noise as though he were cutting wood. In the evening he asks his mother-in-law to prepare supper for him. He continues this until the provisions are nearly gone. One day the mother sends her daughter to see whether the canoe is nearly finished. Txä'msem is found beating an old rotten cedar tree with a stone ax. The women move away and leave him alone.

(187, 188) TXÄ'MSEM AND THE WOLVES (pp. 94 and 96)

Txä'msem goes to the house of the Wolves and pretends to be a hunter. The Wolves bring in a great deal of food, and Txä'msem does not know how to get possession of it. (Here follows his adventure with Chief Grouse [see p. 716], in which he cuts out his own intestines.) He meets two Wolves, who take him back. Txä'msem is unable to keep up with them, on account of his wound. He is led to the village by Tomtit, whom he tells that Grouse has been envious of his success in mountain-goat hunting, and has struck him with a club and thrown him down a mountain. The Wolves take the scent of his wound, and he says again that he has been hurt by

[1] The following incidents, which occur in the Tsimshian version of the Raven tale recorded in this volume, belong to the scattering episodes of our list (see pp. 572 *et seq.*).

Chief Grouse. Txä′msem is fed. On the following day the Wolves go hunting. Txä′msem accompanies two young Wolves, who go up a mountain and throw down the goats that they have killed. Txä′msem gathers up the game, covers it with hemlock leaves, leaving out only four or five goats. The young Wolves find the game by the scent and accuse Txä′msem, who says that he had been intending to protect it against robbers. At the feast given by Chief Wolf no one speaks to Txä′msem. He is sent again with the hunters, and the same thing happens as before. He hides the animals on the beach. The Wolves take the game away, and Txä′msem drifts to Cape Fox on a floating log. *For this reason canoes do not upset at Cape Fox.*

(190) TXÄ′MSEM AND THE CRAB (p. 70)

(2 versions: Ts 70; Sk*d* 128)

Although the incident of Raven wishing to play with the Spider Crab and being eventually drowned by him is confined to the Tsimshian and Skidegate, it must be compared with the numerous other incidents where animals whom he treats in a similar manner drown him. Thus we have a tale of the Devilfish holding Raven and drowning him Ne 5.176.

(211) TXÄ′MSEM AND LAGOBOLA′ (p. 68)

(2 versions: Ts 69; N 18. See also Tl 5.318)

The second part of this story, the shooting-match between Txä′msem and Lagobola′, is confined to the Tsimshian. It has been collected only on Nass and Skeena Rivers.

After the fog contest (see p. 666), Txä′msem and Lagobola′ land and have a shooting-match. They shoot at a crack in a mountain and stake Skeena River against Nass River. They sit down on two stones, and Txä′msem sits next to the water. As soon as Lagobola′ shoots, Txä′msem squirts water from his mouth and wishes that the arrow may not hit. Nevertheless Lagobola's arrow hits, while Txä′msem's falls to one side. Txä′msem insists that he has won, and Lagobola′ accepts the situation. *By winning Nass River he brings it about that olachen go up there* Ts.

After the fog contest just mentioned, the two go up Nass River, each in his own canoe. They arrange a shooting-match and sit down on two rocks. They shoot at a crack in a mountain. Txä′msem puts his grandchildren the Crows near by. Lagobola′ places the Canada Jays in the same way. Txä′msem tells the Crows to carry his arrow to the goal. They do so and remove Lagobola′'s. Thus Txä′msem wins the Nass River, and *for this reason the olachen go there twice every year.* Txä′msem ordains at the same time *that the salmon of Skeena River shall be fat* N.

I am not certain that the two versions are quite independent. Mr. Tate's Tsimshian version is so similar to the Nass version, that I am under the impression that the printed form of the latter was known to him.

The Tlingit version here mentioned is not identical with the preceding ones. It is merely an incident in Raven's contest with the One-Eyed Giant. The first part of the contest is a shooting-match, in which they try to hit the summit of a mountain. The Giant's arrows do not reach there; while Raven uses a bird for his arrow, which flies to the top of the mountain Tl 5.318.

(212) TXÄ'MSEM FINDS A BEAUTIFUL BLANKET (p. 72)

(3 versions: Ts 72; N*a* 70; N*b* 38)

This incident is apparently confined to the Tsimshian and Nass.

TXÄ'MSEM steals a chief's dancing-blanket and throws away his raven blanket. After a while he tears the dancing-blanket and has to search for his raven blanket. When traveling about, he sees in the woods what he believes to be a dancing-blanket. He tears up his raven blanket and puts on the dancing-blanket. Soon, however, he finds that he has mistaken lichens for a blanket. He mends his raven blanket and goes on. He sees what he believes to be a marten blanket, but he finds that he has mistaken moss for a blanket. He mends his raven blanket and puts it on Ts.

He kills many ravens and makes a blanket of their skins. He sees hanging in front of him what he believes to be a dancing-blanket, tears up his raven blanket, but after a while he sees that what he believed was a dancing-blanket are withered leaves. He mends his raven blanket and goes on N*a*.

He wears his grandfather's dancing-blanket. After a while he tears it. Then he kills ravens and makes a blanket of their skins. While walking about he sees what he believes is a dancing-blanket. He tears up his raven blanket, but discovers that he has mistaken lichens for a blanket. Then he mends his raven blanket N*b*.

(216) TXÄ'MSEM MAKES A GIRL SICK AND CURES HER (p. 81)

(10 versions: Ts 81; Sts 5.25; Till 141; Wish 11; Sh 741; Ntl Teit 2.28; Ntl Teit 3.298; Ntl Teit 3.361; Ntl Hill-Tout 2.561; K 11.135)

Evidently this incident is very much toned down. It seems to belong to a characteristic series of very coarse stories of the Raven and Coyote cycles.

TXÄ'MSEM wishes to get possession of a princess. When she goes out in a canoe with her friends to pick berries, he assumes the form of a stag, which swims in front of the canoe. They kill it and place it in front of the princess. The stag is not dead, and kicks the princess in the stomach, so that she becomes ill. Ts.—Parallel to this introduction is the Kwakiutl story of the deer that tries to get possession of Sawbill-Duck Woman. When the girls go out in a canoe clam-digging, he puts on his deer mask, swims in front of the canoe, is captured, and then carries away the girl's privates K 11.135.

The Tsimshian version continues telling of the efforts of the shamans to cure the girl. On the fourth day TXÄ'MSEM arrives in the guise of a shaman, accompanied by his grandchildren the Crows, who are his crew. He sings his song calling for hail, and the Crows drop pebbles on the roof of the house, thus making the people believe that he has conjured up the hail. He covers the princess with a mat, crawls under the mat, touches her, and thus cures her. Ts.—As'ai'yahaL wishes to get possession of a girl. He waits for her to get sick, pretends that he is a shaman, and when called sends everybody away except two blind women. He orders the old women to cover the girl and himself with elk skins, and has intercourse with her. The women try to restrain him, but he runs away with the elk skins Till.—Coyote attacks a woman who is swimming in the water. She becomes sick. Raven is unable to cure her, and a number of girls are sent to call Coyote, whom they carry on their backs. He asks that a curtain be put up around the patient, and has intercourse with her Wish.[1]—In Sts 5.25 the same story is told of Mink. The versions Sh and Ntl are very much like the last one. In Ntl Teit 3.361 the same tale is told of Muskrat.

In Ts TXÄ'MSEM asks as his pay that the people move away and leave all their provisions behind. While he takes a walk, his grandchildren eat up everything.

[1] See the original for details.

THE FURTHER HISTORY OF TXÄ'MSEM (p. 100)

This is evidently a recent story, which is composed of elements of a number of folk-tales of the Northwest coast.

A chief builds a beautiful house, the fame of which spreads over the whole country. One night Txä'msem appears in the form of a giant to look at the house. The people watch for him, and one man shoots him with a gun. A number of years later, after canneries had been established on Skeena River, a young man who had lost everything in gambling wanders about in the mountains, finds a narrow trail on a large plain, and discovers a house in a deep valley. There he finds Txä'msem, who shows his wound and sends his pups to hunt mountain sheep. The cubs are monsters, which, when called, become very large. The mountains around the valley are covered with mountain sheep. Txä'msem gives the young man fat, which by squeezing he reduces in size. The young man returns, and Txä'msem smoothes the land for him. Behind him terrible noises are heard, and the mountains resume their form.

The first part of this story is obviously the widely-distributed incident of the giant or monster who visits a house to steal salmon, and who is shot by the owner or his son. This incident occurs with particular frequency in Kwakiutl tales (see p. 820). The deep valley in which the supernatural being resides is a common feature of Tsimshian stories (see p. 456), and the pups which become large hunting-dogs when put down on the ground are also of common occurrence (see p. 465).

2. The Meeting of the Wild Animals (p. 106)

(See p. 728)

3. The Porcupine-Hunter (p. 108)

No parallels of this story have been recorded.

A hunter kills too many porcupines. He is called into the house of the Porcupine chief, who asks the hunter to tell the Porcupine chief's name. He gives several wrong answers, and every time he is struck by the Porcupine. Mouse Woman tells him the right name of the chief, which is Sea Otter On Green Mountain. The face of the hunter is rubbed with the contents of the Porcupine chief's wives' stomachs, and he is well again. *Hence it is known that the contents of the porcupine stomach will draw out quills.* The hunter is told *not to smoke porcupines out of their dens, to eat them before winter sets in, and to throw the bones into the fire.*

4. The Story of Grizzly Bear and Beaver

(2 versions: Ts 111; Kai 238)

Grizzly Bear kills Beavers on the ice and in their houses. One Beaver only escapes. He makes an artificial swamp under a fallen tree that stretches over the water, sits at the end of it, and excites Grizzly Bear by scolding him. Beaver jumps into the water and swims away. Grizzly Bear jumps into the morass and is drowned Ts 111.

In the Tlingit country there is a beaver lake. Grizzly Bears and Wolves kill the Beavers. Only one is left. He makes an island, which serves as his fort. He shouts, as in the preceding version, "I wish the Grizzly Bears would die!" The Grizzly Bears swim out and are drowned in the mud around the island. The Beaver gives a

feast to the animals of the woods with the meat of the Grizzly Bears. He sings, and puts on the bear skin. The animals are scared and run away, last of all the Wolverene. When he runs out, the door hits him on the back, *which produces the black spot, that may be seen up to this time* Kai 238.

5. Story of the Porcupine (p. 112, Ts 1.237)

No other version of this tale has been recorded.

Grizzly Bear gets wet in his den. Porcupine passes. Bear calls him in, ties him up, and scorches him by the fire. Then he throws out the body. Porcupine calls the cold, and the Bear freezes to death.

6. Beaver and Porcupine (p. 113)

(11 versions: Ts 1.227; Ts 5.305; N 73; Tl*a* 43; Tl*b* 220; M 446; Sk 44; Tsts 43; Hare Petitot 7.234; Sh 654; Jicarilla Apache Goddard[1] 231)

The story deals with the trick Beaver played on Porcupine, and Porcupine's revenge, or *vice versâ*. In N, Sk, Beaver tricks Porcupine first, while in Ts 1, Ts 5, Porcupine tricks Beaver first. In some of the versions an effort is made to explain why the two animals, who were originally friends, become enemies. The story centers in the idea that the Beaver, who is an excellent swimmer, can not climb trees: while the Porcupine, who is a good climber, can not swim. The idea that the Porcupine controls the weather, particularly the frost, is essential in the solution of the plot. Beaver carries Porcupine to an island, from which he makes his escape by calling on the Cold. He then returns over the ice. In the Nass River version the story is practically duplicated. We have first the two friends inviting each other. At this feast the later contest is suggested by the kind of food that they give to each other. In some of the versions (Hare) the whole central point of the story has been lost sight of. In the Masset version it is even Beaver who is carried out by Bear to an island in the sea, and who can not return because he is accustomed to fresh water. Following are the details of the story:

Beaver and Porcupine are friends Ts 5, N, Tl*a*, Tl*b* [they travel together; Bear is afraid of Porcupine; he hates Beaver, whose dams he breaks, and whom he eats; sometimes Porcupine stays in Beaver's house; whenever the level of the lake falls, Porcupine goes out first, and the Beaver repairs the dam while Porcupine stands guard Tl*a*] [Porcupine visits Beaver, who does not like to have him in his den because he leaves his quills there Tl*b*].

Beaver invites Porcupine Ts 1, Ts 5, N [asks Porcupine to go with him to the middle of the lake Tl*a*]; Beaver goes ashore and comes up near the place where Porcupine sits N; Porcupine says he can not swim Ts 5; Beaver then carries him on his back Ts 1, Ts 5, N, Tl*a*, Tl*b*; he tells him to scratch his back when out of breath, and to put his nose close to the nape of his neck Ts 1, Ts 5, N; when diving, Beaver strikes the water with his tail Ts 1, N, Tl*a*; he dives a long time Ts 5; Porcupine scratches him, but he pays no attention Ts 1; when he dives, Porcupine is afraid and breaks wind N [in N, Beaver takes him out to his house, dives twice, and gives him sticks to eat; later on he takes Porcupine out to play and dives four times; then he strikes the

[1] See footnote, p. 694.

water with his tail and dives, when the water splashes into the face of Porcupine, who gasps]. He puts Porcupine on an island in the middle of the lake and returns Ts 1, Tl*a* [on the stump of a tree in the middle of a lake Ts 5, Tl*b*]. Porcupine is almost dead. When the sun strikes him, he revives Ts 1. He prays to Nass and Skeena Rivers for cold Ts 5. He cries and sings, "The sky is burning, and burning are my children!" Then lightning comes from the north, the north wind blows, and the lake freezes over Ts 1. He wanders about on the island, climbs one tree after another, then calls for Wolverene and other animals, because he wants the north wind to blow. Wolverene hears him; and Porcupine sings about himself, saying that he wants to go home Tl*a*. He sings, "Let it freeze, so that I can cross over Wolverene's place!" Tl*b*. The lake freezes, and he goes home Ts 5, Tl*a*, Tl*b* [instead of the prayer and the appearance of cold, Beaver takes him back N].

The story Tl*a* continues here in a different manner. He makes friends with Ground Hog; he makes a song about the Ground Hog; then a man who catches the Ground Hog and cooks his meat is killed by a bear trap.

The Skidegate version brings in the whole incident in a quite different manner. Beaver has plenty of food, which Porcupine steals. He waits for Beaver's return, and says, "How can the food of supernatural people be taken?" When Beaver sees that Porcupine has stolen the food, they fight. When Beaver is about to seize him with his teeth, Porcupine strikes him with his spines. Beaver goes home; his father calls his people. They push down their house over Porcupine and carry him to an island. In vain he calls his clan-fellows and his father. Something tells him to call North Wind. He sings the North Wind song, and a strong north wind blows. Then he sings for smooth water, and the water freezes. His friends come and get him Sk 44.

In the following I give a summary of the trick played by Porcupine on Beaver, which sometimes precedes, sometimes follows, the incident discussed before.

Beaver swims about, striking the water with his tail. Porcupine calls him Ts 1. After Porcupine has been tricked by Beaver, the former calls his tribe, who ask him to invite Beaver and to retaliate. Beaver goes to Porcupine's valley, and in the house Porcupine strikes the fire with his tail. The tail burns, and Beaver sings, "Little Porcupine's tail burns in the middle!" Porcupine runs about in front of the Beaver and gives him bark of trees and spruce needles to eat. Beaver is afraid to eat. Then Porcupine invites him to play with him, and sings, "When I walk along the edge, my shooting-star drops out!" This song brings cold weather and a clear sky N.

This introduction of frost and ice here and in the following part of the tale would seem to be misplaced. In all the other tales where the song occurs, Porcupine asks for the ice in order to be enabled to escape from the island, while here there does not seem to be any particular reason for its introduction.

This incident corresponds to the invitation of Porcupine by Beaver, and precedes the actual trick. Porcupine takes Beaver to his playground, a spruce tree Ts 1 [a tree on a grassy slope N]. Water runs across the ground on the way to the tree. It is frozen. Beaver can not cross it, but Porcupine leads him across N. [In Tl*a* the second incident is introduced by the remark that Porcupine is hungry and wants to go home to get bark and sap; in Tl*b* it is introduced again by saying that the two go playing again.] Porcupine invites Beaver to climb the tree Ts 1, Ts 5 [saying it is better than playing in water Ts 1]. Beaver says he can not climb Ts 5. Porcupine shows him how to do it Ts 1, Ts 5, N, Tl*a*. Then he throws himself down along the tips of the branches, shouting, "Vessel of moss!" Ts 1, N [he jumps down Ts 5, slides down Tl*a*]. [The Beaver stays below, but the Bear comes along, and he asks him what to do Tl*a*.] Porcupine tells Beaver to do the same Ts 5. Beaver can not do so, and Porcupine

carries him up Ts 1, N, Tl*a*, Tl*b*. He is told to hold on to the neck of Porcupine Ts 1 [to put his nose close to Porcupine's back; this remark probably belongs rather to Beaver carrying Porcupine through the water; he is told to do so in order to prevent the water entering his nose Tl*a*; Beaver climbs the tree Ts 5, N]. Porcupine puts him on the tree and leaves him Ts 1, Ts 5, N. When below, he looks at him from a distance, and tells him to jump down and to shout, "On a stone!" Ts 1 [Beaver does not know how to get down Tl*a*]. Finally the Beaver jumps down, shouting, "On a stone!" Ts 1, N [he falls down and hurts himself Ts 5; he strikes the ground, and his belly bursts Ts 1, N]. Porcupine laughs at him Ts 5 [a Squirrel helps him down while the Porcupine is in his hole with other Porcupines Tl*a*; he climbs down, *therefore the bark of trees looks broken* Tl*b*]. *Because these two fall out, friends now fall out* Tl*a*. Beaver revives, but is sick for some time Ts 1.

The Skidegate version is so different that it can not very well be fitted into the preceding series.

After the quarrel between Porcupine and Beaver mentioned before, the father of Porcupine invites all the forest people, gives them food, and asks them what to do. He says that Beaver attacked Porcupine because he had eaten Beaver's food. They decide to make war, but can not overcome Beaver. One day while they are gathering food, they seize Beaver, put him on a tree; he succeeds in getting down again by eating the tree from the top Sk.

The Ts!ets!ā'ut story is related to the one here discussed, but is quite different.

Porcupine is on a small island. It rains, the waters rise, then he sings for cold; and after the water freezes, he goes back over the ice. The Beaver then says, "*You must stay at home while the branches of trees are covered with frost.*" The Porcupine replies, "*Henceforth you shall live in rivers and lakes*" Tsts.

The Hare Indians (7) have a story which is only distantly related to this one.

Beaver and Porcupine are sisters who live on the Mackenzie River. Beaver swims to the western bank, and stays there. Porcupine does not know how to swim, and becomes angry. She asks her sister to carry her over the waters. A river or lake is formed between the two. Therefore the Porcupine lives in the west; the Beaver, in the east 7.234.

In Masset the story is told of Deer and Beaver, and placed at T!a'qo.

Deer has a skunk-cabbage patch, and Beaver throws trees over the plants. Then Deer digs a trench with his antlers, draining the lake. Deer calls Beaver, and offers to carry him on his back to an island in the sea. Beaver says he has never been in the sea, but Deer says there is much food. Deer puts him on the island and swims back. Beaver asks the Black Bear, Wolf, and Grizzly Bear and small animals to save him. For ten nights he is on the island. Then he calls the North Wind every day. For ten days a black wind comes. The sea is frozen. He goes back, stops up the trench, and continues to live in the lake M.

The version Ts 1 ends with the statement that Beaver is swimming about, and Porcupine calls him again, but he refuses to come.

To this group belongs also a Jicarilla Apache tale (Goddard, p. 231).

Beaver carries the sleeping Coyote to the center of a lake, and Coyote can not swim back. Beaver forces him to swim, and he reaches the shore half dead. Another time Coyote carries the sleeping Beaver away from the water, and he crawls back with difficulty. The skin is worn off from his hands.

A Shuswap version contains only a quarrel between Beaver and Porcupine.

Both animals live together, and Porcupine eats Beaver's food. Therefore the latter takes him up the mountains and ordains *that he shall be a porcupine and live on mountains. He himself takes up his abode in lakes* Sh.

The StsEē'lis tell a story of Skunk and Coyote that recalls some features of the present tale, but I doubt if it belongs here Sts 5.44.

7. The Deluge (p. 113)

(2 versions: Ts 1.243; Ts 5.278)

The people of T!emlax'ā'm are bad. They maltreat a trout, and then the Deluge sets in. For twenty days the waters rise. They cover their canoes with elk skin. The anchor-lines of many canoes break, and they drift away. Some people climb the mountains and are drowned. For twenty days the earth is submerged. Then the waters sink again, and the people settle in the places where they happen to be. In this manner the crests are scattered over the whole coast Ts 1. During the Deluge, mountains originate Ts 5. After the Flood, there is only clay, no trees, and the people live in tents Ts 1.

8. Sun and Moon

(*a*) *Origin of the Sun*

(11 versions: Ts 113; U 226; Sh*a* Dawson 35; Sh*b* 738; Sh 5.5; Okanagon Hill-Tout 145; Kutenai;[1] Wish 47; Wasco 308)

The chief in heaven has two sons and one daughter. The younger one ponders about the continued darkness that existed in the beginning of the world. He goes with his sister to gather pitch wood. They make a ring of the size of a face, to which they tie pitch wood. He goes to the place of sunrise and walks up. He runs quickly, because he is afraid that the pitch wood will not last until the evening. The people request him to walk more slowly, and the sister offers to hold him. She catches up with him at the middle of the sky and holds him. *For this reason the sun stops a little while in the middle of the sky.* The people are grateful. The chief scolds his elder son, who lies down crying. He blackens one side of his face with charcoal, and rises in the east. Before going he tells his slave to announce that he has risen. Meanwhile the sun shines out of the smoke hole, *sparks* fly out of the mouth, shoot out of the smoke hole, and *become stars*. They agree that the Sun shall walk about in the daytime and the Moon at night. The Sun paints his face with his sister's red ocher, *which indicates fair weather*. The girl goes westward, wrings out her garments, and strikes the water with them. After returning home, she shakes the water out of her garments over her father's fire, *which produces fog*. The fog refreshes the people after the heat of the day Ts.

The essential element of the story is the transformation of two persons into Sun and Moon—an idea that seems to be foreign to other parts of the North Pacific coast. It appears, however, as a prominent part of the Coyote tales of southeastern British Columbia.

The people want to make a new Sun, and try Coyote, who tells about everything he sees, and comes so near the earth that he is almost burned. Then the Red-Shafted Flicker is put in his place, who lays an egg, which is transformed into the present-day sun Sh*b*. In Sh 5.5 Coyote's tail is so long that it is still below the horizon when

[1] Verhandlungen der Gesellschaft für Anthropologie, Ethnologie und Urgeschichte, vol. XXIII (Berlin, 1891), p. 164: Franz Boas, Kutenai Tales (*Bulletin 59, Bureau of American Ethnology*), pp. 49, 67.

he himself is way up in the sky. He talks too much. Finally the bird Tsxtskna'sp (a flicker) becomes the sun. By far the fullest version has been recorded from the Kutenai. In this tale the Transformer, Coyote, Chicken Hawk, and others try to be the Sun. The Transformer proves to be too red, because he is painted with ocher. Coyote talks too much. The Chicken Hawk is too yellow. Finally the two sons of Lynx prove satisfactory. One of them becomes the Sun; the other, the Moon. In an Utā'mqt version Coyote is asked to be the Moon, but is too talkative. Then Child Of Hog Fennel becomes the Moon U 226.

The Red-Headed Woodpecker is tried. He is too hot. Crane goes too slowly. Coyote gossips too much. Finally Coyote's son is selected and becomes the Sun, Okanagon Hill-Tout.

In the Wishram tale Coyote becomes Sun's slave, but is deposed because he betrays everything he sees Wish 47.

Distantly related to this group of tales is the Wasco myth, which tells of two brothers who went east, killed Sun and Moon, and became themselves the heavenly bodies Wasco 308. I doubt if the Comox tale of the sons of Pitch, who become Sun and Moon, belongs here (see p. 683) Co 5.65.

(*b*) *Origin of the Seasons* (p. 114)

(11 versions: Ts 114; Sh*a* 626; Sh*b* 738; Tl*a* 20; Tl*b* 107; Sk 118; Shoshoni 274; Hare Petitot 7.299; Assiniboin 101; Fox;[1] Ojibwa.[1] See also Ts 106)

The animals hold a council, and the Dogs advise that each moon shall last forty days. The Porcupine strikes his thumb while he is holding up his hands counting, and says, "There shall be only thirty days." *For this reason the dog's thumb stands opposite his other fingers, and for this reason there are twelve months.*

Evidently this part of the story belongs with the meeting of the wild animals (Ts 106). The Grizzly Bear calls a council, intending to protect the animals against the hunters, and asks that the winter shall be cold and long. The large animals agree. Porcupine objects, because the cold will freeze the small animals. When Grizzly Bear overrules him, Porcupine says that the large animals will not be able to live, because all plants will die in the long and cold winter, while the small animals will be able to live on bark. Porcupine bites off his thumb in order to emphasize his speech. Then the animals agree that there shall be ice and snow in winter, rain in spring, warm weather in summer, when the fishes go up the river, and that the leaves shall fall off in the autumn. It is ordained *that the animals are to be in their dens for six months.* During the council Porcupine strikes the animals with his tail, *therefore all animals are afraid of porcupine.*

In the Shuswap version Grizzly Bear and Coyote quarrel first on account of the length of night and day. After this has been settled, they discuss the length of the season. Grizzly Bear wants the winter (or the year) to have as many months as there are feathers in the tail of the blue grouse (ruffed grouse Sh*b*). Coyote finds that there are twenty-two of these, and wants only one-half that number. Grizzly Bear objects. Then Coyote says that the year shall have as many months as there are feathers in the tail of the flicker. To this Grizzly Bear assents, and finds that there are twelve. *Therefore there are six months winter, and six months summer* Sh*a*. In another version Grizzly Bear accepts half the number at first suggested by Coyote Sh*b*.[1]

The Shoshoni tell that Wolf asks the animals to meet in council. Coyote demands that spring shall last ten months. The small bird Tō'tsêgwe wants *spring to last three months.* Coyote is enraged and tries to kill it, but is pursued by the bird and his friend Rattlesnake.

The Assiniboin tell that after the Flood I^{n}kto^{n}'m^{1} ordained that there should be as many months summer as there are hairs on a wolf skin. Frog says *seven months*

[1] According to a communication from Dr. Truman Michelson, a manitou wants summer and winter each to have the same number of months as there are feathers in the tail of a turkey. The culture-hero decides that the number of months is to be the same as that of the stripes on the back of a chipmunk, Fox. The same story occurs in Jones's Ojibwa tales.

winter will be enough, because else the animals will die. I^{a}kto^{n}'m^{i} (Spider) gets angry and kills Frog, who stretches out seven of his toes. They finally agree, Assiniboin. In another version, after the summer has been stolen from the beings who own it, I^{a}kto^{n}'m^{i} and the animals meet in council. Frog holds a pipe, and says, "There shall be six months of winter and six months of summer." I^{a}kto^{n}'m^{i} clubs him, saying, "That is too short a time." Frog stretches out his hands, and I^{a}kto^{n}'m^{i} takes pity on him. Then he sends Frost far north, and tells him *that it may be cold weather for a few days, but not too cold.* He tells the animals to dive into a hole containing fat and to keep warm in winter, Assiniboin.

There are also two Tlingit passages and one Skidegate incident of the Raven legend which are related to our tale (No. 17, p. 568). The Skidegate incident has evidently a very close connection with the Tsimshian tale.

Raven calls the Dog, and says, "Shall I make (or ordain) four moons?" The Dog wants six. Raven asks, "What will you do when it is spring?" Dog replies, "When I am hungry, I move my feet in front of my face." *Then Raven makes each season last six months* Sk.

Raven makes the Dog, who is first a human being, and does everything Raven wants done, but he is too quick. Therefore Raven pushes him down, saying, "You are nothing but a dog. You shall have four legs." It is rather doubtful whether this tale belongs to our group Tl*a*.

Raven goes to Ground Hog's house for the winter. He stays with them, and finally becomes tired. Raven shouts, "Winter is coming!" thinking that the Ground Hog has power to make the winter pass rapidly. The ground hog had to stay in the hole for six months, and had six toes. Raven pulls out one, *therefore the ground hog has only five toes nowadays* Tl*b*. In another Tlingit tale Raven causes the ground hogs to throw out their provisions by making them believe that spring has come Tl 15.

Here belongs also the Hare Indian story, according to which the Frog ordains that there shall be three months warm weather and three months cold weather 7.299.

9. Am'ala' (p. 116)

(*a*) *Am'ala' Acquires Supernatural Strength*

(8 versions: Ts 116; N 116; Sk 190; [Sk 8.12]; M 365; Kai 250; Tl*a* 145; Tl*b* 289; Tl 194)

This tale appears in a great many different combinations.

A chief sends his four nephews to get fuel. In winter, when it is cold, he orders them to bathe in order to prepare against the chiefs and warriors of other tribes. He whips them with bundles of twigs. The youngest one does not go, but lies in the corner of the house. They believe that he never bathes. He rises late in the morning, and it is seen that steam arises from the ground where he lies. The chief tells the young men to try to pull out the branch of a tree. Although they are strong, they are unable to do so. The youngest lies down in the ashes during the day, but at night he always stays in the cold water. When the brothers are unable to twist out the branch, he says that he will do it. He is laughed at by his brothers, goes to a brook, and meets a shining youth, who tells him to gather the leaves of a supernatural tree. When the boy can not find it, the youth himself goes. He washes the boy in a pond four times and makes him very clean and strong. Then he tells him to dive, and now the boy is able to pull out a young spruce tree with its roots. This is repeated four times, until the boy is able to pull out a large spruce tree. Before re-entering the house the boy tears out the branch. When the chief thinks his nephews are strong enough, he invites the chiefs of the other tribes. He sends his nephews for firewood. The three elder ones bring young rotten cedar trees, while the youngest brings a whole spruce tree with its roots. The warriors fight against the brothers and vanquish them. When the turn of the youngest comes, he breaks the heads of his rivals like eggshells. His uncle has to pay dearly for the losses of the other tribes, and the young man is left alone Ts 116.

The Nass version is very fragmentary. It is merely stated that a youth sleeps outside the house at the edge of the smoke hole, and is able to pull out whole trees for firewood N 116.

There are nine brothers at Sea-Lion Town. The eldest one is unable to obtain strong supernatural power. His younger brothers disappear, and the mother complains that her eldest son has no power. He orders his sister to pour salt water into his mother's stone box. The eldest brother crawls into it. His sister presses him down with a poker. He breaks the side of the box by stretching himself. This is repeated several times. He goes into the sea. Something touches him. He seizes it, and finds in his hands the tail of a flounder. He gives it to his sister to roast and eat. Next he takes one-half of a halibut, a porpoise tail, a white porpoise tail, finally a whale's tail. Finally he is touched by something which at first he can not grasp. When he seizes it with both hands, it pulls him out of the inlet. Something cracks at the bottom of the island, and he obtains the transparent hair of He Who Tries The Supernatural Powers Of Men. Then he obtains strength by the help of a supernatural being with whom he has a contest Sk 190.

In the Masset version it is said that a supernatural being destroyed the uncles of Ashes Eater, who makes himself strong by bathing. All the men of the village are killed. He goes to a point of land, where he sees eagles flying inland from the ocean. They drop a small flat fish, which strikes the earth with great noise. When he tries to cut it, he is told not to do so, but pulls the meat out at the tail. He puts on the skin and goes out in the form of the fish. The rest of the story does not belong here M 365.

More closely related to the beginning of our story are the following Tlingit and Kaigani tales.

A chief bathes in the sea for strength, and the people bathe with him. Whenever he comes out of the water, he runs to a good-sized tree, tries to pull out a limb, and tries to twist trees from top to bottom. The chief's nephew does not go into the water, and the people tease him by pushing him over. In reality the boy lies in bed when the others bathe, but spends the nights in the water. He throws water on the ashes of the fire to make it steam, and puts his mat on top of the ashes. When he is sent after firewood, he pretends to be weak. One night when he is bathing, he hears a sound like that of a loon. He goes towards it, and sees standing on the beach a short stout man clothed in bear skin, who announces himself as the spirit of strength, and wrestles with him. This is repeated, and he is able to pull out the limb of a tree and to twist another tree down to the roots. He does not pay any attention when the people make fun of him. The next day the chief pulls out the limb easily, because the boy had pulled it out before him. (The story here continues, telling how Black Skin proves to be an excellent sea-lion hunter [see p. 818]) Tl*a* 145, Tl*b* 289.

At Sî'nagułqa, near Klawak, two men bathe for strength. One of them bathes publicly; the other, secretly at night. Da'gu tlaoL, who bathes at night, sees Master Of Strength swimming towards him. He wrestles with him. This is repeated at intervals until the youth is able to overcome the spirit. He pulls out the excrescence from a tree and puts it back. On the following day the other man, who bathes during the daytime, pulls it out, and believes he has done it by his own power. Here follows the sea-lion hunting adventure Kai 250.

The same manner of obtaining strength is inserted as an incident in the story of the mucus child (Tl 194).

The people of a certain village disappear, except a woman and her daughter. From the tears and the mucus of the latter a child originates. The mother makes bow

and arrow for him. The child goes into the woods and goes to a creek of black ice-cold water. He meets the spirit of strength, who orders him to bathe. He sits in the water until it begins to shake. The spirit orders him to come out, and tells him to try to pull up a tree. He does so easily. He tells him to strike a white rock, and the boy breaks it. This is repeated four times with larger trees of tougher wood and with harder stones. Then the spirit gives the boy his embroidered leggings, shirt, and moccasins. Next follows the story of how the boy took revenge on the Wolves who had destroyed the people.

He goes inland, finds a shrew trying vainly to cross a log. He helps it cross, sees it enter a bunch of ferns, which he pulls out, and finds a painted house. The Mouse Woman gives him a present and tells him to go up to a lake and to shoot a mallard-duck, to blow up its stomach, and put its grease into it. He does so, steams the duck, and puts the grease into a clamshell. He puts a hot stone into the duck grease, which boils over, and the animals tell him to be careful. This makes him ashamed. He does not eat the duck meat; and when the grease is done, he puts it into the entrails of the duck. For this reason, "*when the earth quakes, the Raven people ask him to be careful of the duck grease*" Sk 191.

Here follows the story of the capture of the monster Wā'sgo in a trap by means of the sinews of the wren (see p. 656). This monster had eaten his brothers, whom he recovers.

(*b*) *Am'ala' Becomes the Supporter of the World*

(2 versions: Ts 121; Sk 191. See also Tl 5.319; Tl Swanton 4.452; Tl 4.268; Tl*a* 20; Hare Petitot 7.256)

In the Tsimshian story the slave of the deserted youth shoots wild ducks, whose oil is gathered in a root basket.

Then all the animals and monsters, and finally a large mountain, appear to fight with him. The mountain tells him that if the youth should overcome him, he would live as long as the world stands. When they wrestle, the slave rubs the back of the youth with duck oil, and thus strengthens him. He finally throws the mountain, which becomes a sandbar Ts.

One day he is called by two men to visit their sick chief. They cross the sea. He is taken to the chief, who lies in the rear of the house. The pole supporting our world stands on his chest. The youth is asked to take the chief's place because he has double strength—that of the supernatural being and that of the mountain. The slave stays with him and rubs his back with the duck oil in order to strengthen him Ts.

This same incident is elaborated more fully in the Skidegate version.

The youth's brothers disappear a second time. He goes to an inlet, hears conversation on the other side, and walks across on his hair-ribbon. He enters the house, and sees the people testing their ability to lie under a fire. They call out a number of supernatural beings, who, however, are not able to endure the test. He walks back over the hair-ribbon, when he learns that the people are going to send for him. When sent for, he goes with his mother by canoe. He is dressed in his Wā'sgo skin. He lies down under the fire, and his sister oils him with the duck grease. His mother puts feathers on him. Thus he becomes the supporter of the world, and the supernatural beings settle at their proper places Sk.

The idea of the support of the world occurs also among the Tlingit and some of the Athapascan tribes.

The earth is narrow and sharp, like a knife. In the beginning the world stood upright and moved up and down in space. If its motion had not been stopped, all life would have been destroyed. The animals tried to fasten the world, but in vain. Last of all, the ermine tried to do so. Its tail touched the formless substratum above which the world was moving up and down, and to which it tried to attach it. Therefore the point of the ermine's tail is black. When all the animals had tried in vain, a female spirit made the attempt. She took some duck grease and anointed her stomach with it. Then she crawled under the earth. When it moved down, her stomach touched the substratum and became attached to it. Thus the earth is held in place. She is called "The Old Woman Underneath Us" (Hāγicanak!o). Sometimes Raven visits her and pulls her. Then there is an earthquake Tl 5.319.

In the Raven tale recorded by Swanton (Tl*a* 20) it is told that Raven killed a beaver near Kōks!ē′L!. He had tried to make a post under the earth of various kinds of material, and finally used the foreleg of this beaver, on which the world is now standing. The Old Woman Underneath (Hayicā′nak!^{u}) attends to this post. When she is hungry, the earth shakes. Then the people put grease into the fire, and it goes to her.

According to Swanton 4.452, the Tlingit believe that under everything lay The Old Woman Underneath (Hayicā′nak!^{u}), who had charge of a post made from a beaver's foreleg, on which the world rested. When Raven tried to drive her away from this post, the earth quaked. According to another story, she was attending to a big pot over a fire; and when she was annoyed, the cover of the pot shook and the earth moved; or, again, the earth shook when she was hungry, and stopped when people put grease into the fire, which immediately went to her. She is also mentioned by Krause Tl 4.268.

The central support on which the earth rests is mentioned also by Petitot (7.256) as an incident in one of the Hare Indian tales.

10. The Four Great Chiefs of the Winds

(8 versions: Ts 121; Tl 219; M 396; Sk 258; Ntl Teit 2.55; Sh 624; Lil 310; Lil Hill-Tout 6.204)

The four Winds live in the corners of the world. North Wind is disliked by the others because he makes the world pale. They make war against him, vanquish him, and he promises that the world shall be green for six months. This is accepted, notwithstanding South-Wind's objection. It is agreed that South Wind shall sometimes blow in winter, that the three winds shall blow in spring, and West Wind blow in summer, while winter is reserved for North Wind. South Wind has four sons and one daughter; West Wind and East Wind have each two sons; and North Wind has twins. The son of North Wind marries South Wind's daughter. At the marriage festival the daughter comes in with strong winds and heavy rains. She goes with her husband, and feels very cold in his frozen house. She carves a duck of yellow cedar (see p. 824) and sends it to her father, who learns that his daughter has been cast out by her husband. South Wind sends his four sons to rescue her. They go in the form of clouds, which are driven away. The youngest finally assumes the form of a cloud sharp at both ends. He succeeds in reaching and rescuing her. North Wind ceases to blow, and his house is full of water. The sister takes along her sister-in-law, a floating piece of ice. After North Wind has been vanquished, the four brothers take away two months from him. *Therefore the winter lasts four months.* When they return, the other Winds hold a council, and they agree that each shall have three months Ts. The wooden duck is mentioned again on p. 830.

Swanton records a short Tlingit analogue (Tl 219).

A man marries the daughter of East Wind; later on, the daughter of North Wind. The clothing of the latter is set with beautiful ornaments. The daughter of East Wind makes clouds and warm weather; and the ornaments prove to be icicles, which melt Tl 219. These ornaments are also referred to in Tl 19.

There are also parallel Skidegate and Masset versions. An abstract of the former is as follows:

The North Wind marries a girl. He always turns one side of his body only to the fire. One of the brothers-in-law is mischievous, and throws shavings into the fire, which blazes up and makes North Wind sick. He goes off to the head of Stikine River. Black clouds rise, and snow falls. The brothers-in-law go there and are lost. The youngest one, who holds medicine in his mouth, spits upon his own body, and the ice that is forming on his body falls off. He shoots the ice which is hanging out of North Wind's backside, and revives his brothers by spitting on them Sk 258.

In the Masset version (M 396) the son of North marries the daughter of Southeast.

North's father does not want to let his son marry Southeast's daughter. Finally he agrees, tells him not to go near Southeast unless his face looks kindly. Southeast lives in a large cloud on the ocean. North sits down by Southeast's daughter in front of the house, and they are called in. The young man takes his wife home. She is given limpets to eat. The floor of the house is ice. When going out, the woman pulls an icicle off the house. These were North's fingers. The father-in-law is angry. The north wind blows and it becomes cold. She cries for help. Then the southeast wind begins to blow. The southeast wind melts the icicles (that is, the fingers of North Wind) and breaks the floor of his house. *The woman becomes the oyster-catcher. Its bill is red on account of the cold, and its legs are white because they were frozen.*

The following Lillooet story belongs here:

Glacier, who lives in the north, marries the daughter of Chinook Wind. When she starts a fire in Glacier's cold house, he melts and gives her wet wood to burn. Her relatives come in the form of snowflakes to rescue her. After a contest they win and take her back. Her child is a lump of ice which her brothers throw into the fire, where it melts. It is ordained that winter and warm weather shall alternate Lil 310. Hill-Tout records the same tale. He calls the husband North Wind. The three brothers of South Wind go to the rescue of the woman. She does not allow them to kill her husband. Her child is thrown into the water Lil Hill-Tout 6.204.

The following tale of the Thompson Indians is related to the tale here discussed.

People in the north make the cold winds when walking about. People in the south make the south winds in the same way. Owing to the disagreements between these people, the country is troubled by hot and cold winds. The Indians make peace between the Winds, and the daughter of South Wind marries the son of the North Wind. The woman visits her own relatives in the south. On her return north she is accompanied by her elder brother. When nearing the north country, it grows cold. He throws his sister's child into the water, and it is transformed into a floating piece of ice. *For this reason ice floats on rivers and lakes after cold winds* Ntl Teit 255.

The Shuswap also entertain the idea that the north people and the south people contend against each other by sending cold and warm winds. They produce the wind by opening a bag. *By squeezing the bag, gales are produced* Sh 624.

11. The Story of Nāłq

(a) *How a Feather Carried the People of a Village up into the Sky*

(6 versions: Ts 125; N 94;[1] Sk 330; M 640; Tl*a* 41; Tl*b* 192. See also Sk 271, 273; M 513; Hai 6.35; Tl*b* 203)

At T!em-lax-ā'm Ts [on a large prairie near a town N; at the Nass town Gu'nwa Sk; at K!ungiê'lañ M] children play [with a wooden ball Sk, M] on the beach [at low tide M] [they shout, "Haskwā'!" Sk] and annoy the sky Ts, N [many people die of sickness; those who are young play shinny on the beach Tl*a*]. A [beautiful Ts, red Sk, a ribbon with feather at the end M, something Tl*a*] plume or feather comes down from the sky. A youth puts it on his head and is wafted up. His companions, then the older men, last the women, take hold of his feet as he passes out of reach. They cannot detach their hands, and all are taken up [ten are taken up one day, the same happens the next day, until all are gone except two women Tl*a*]. [A boy walks on the street. A quill falls in front of him. He picks it up; and while he is running with it, he is wafted up. The same happens to others. The people watch, and are taken up in the way described before Tl*b*.] Only dogs are left N. The bodies drop down in a pile Ts [the bodies lie piled up Sk; only one woman, who has given birth to a child, is left Ts] [an adolescent girl and her grandmother are the only ones left; the adolescent niece of the town chief is the only one left Sk; a girl M, two women Tl*a*, a woman and her daughter Tl*b*, are the only ones left].

In M a distinct incident is inserted. While the boys are playing, an ocean-being, the spirit of a rock, appears suddenly. Its dorsal column is like that of a chiton. It does not let the ball fall to the ground. The players strike the being, which does not feel the blows until they hit it on the head. It then jumps into the water and appears on a rock, half its body being under water, and finally goes down. Apparently the same being appears in M 408.

An analogous Haida tale (Sk 271, 273; M 513) is a composite of the story of the jealous uncle who sets adrift his nephew (see pp. 792, 796) and of the story of the feather. The corresponding Tlingit tale (Tl*b* 203) is located in the Haida country. The nephew marries an Eagle or a Thunderbird woman, and then carries away the people in the same way as is done by the feather. In the Haida stories an incident parallel to that of the lifting feather is added, the eagles being pulled under water by the clam [whale M] in the same way as the people were lifted up to the sky. A garbled Haida version of this story is told by Deans 6.35. It agrees in the main points with the version Sk 271.

(b) *The Magical Origin of Children of the Survivor*

(6 versions: Ts 125; N 96 [234]; Sk 330; M 642; Tl*a* 42; Tl*b* 192. See also Kai 261; BC 84; K Boas 5.372;[2] Nu 5.116; Nu ap 904; Co 5.84; Lku'ñgen Hill-Tout 7.335;—Tl 177; K 5.160; Ne 5.189; K 9.39.—M 405; Sk 348.—Sk 127; Sk 227.—H ap 883; Ri 5.211; Ri MS; Ne 5.179; K 11.177.—Sts 5.28; Chin 194; Till 134; Coos 109; Lil Hill-Tout 6.188)

This theme is very widely spread all over the world. The characteristic feature of our tale is that a child originates from the tears and the mucus of the nose of the woman who has been spared. In Tsimshian the child originates in this way. In Skidegate it originates from the tears which she wipes on the shoulders of her garment. In N she finds some mucus, which becomes a child. No mention of her tears is found in Tl*a*, *b*. Although the Masset version does not speak of the origin of the child from tears, the weeping of the

[1] Continued N 234.

[2] Social organization, etc., of the Kwakiutl Indians.

woman is referred to. The same idea of children originating from mucus and tears occurs in Kai 261, BC 84, K Boas 5.372, Nu 5.116, Nu ap 904, Co 5.84, Lku'ñgɛn Hill-Tout 7.335; Sh 708. A child originating from a boil is found in Tl 177, and in a Kwakiutl tale 5.160, Ne 5.189, 9.39; from a sore Sk 227; from the thigh Sk 348, M 405. Only distantly related to this theme is the origin of a child from some secretion of the body, which forms part of the Raven legend (see No. 41, p. 708). Still more distantly related is a tale from the Fraser River Delta (5.28), which tells how a child originated from fish roe. A group of similar stories is found among the Coast tribes of the State of Washington, in which children originate from fish roe, branches Chin 194; arrow-heads Till 134; a hammer, Coos 109; bedding of a cradle Lil Hill-Tout 6.188. All these tales have in common that the children so born come to assist their lonely mothers or fathers, and help them to take revenge on the people or beings who caused their misfortune.

In the Tsimshian story here discussed the mucus becomes a child. Next the young woman puts into her bosom a grindstone, a branch of a crabapple tree, a feather, and a shell. They become children, and are named Mucus, Little Grindstone, Little Crabapple Tree, Little Feather, Knife Hand. [She finds old wedges, one of crabapple wood, one of sloe wood, one of spruce wood, a grindstone, knife, and mucus. She lies down for four days and four nights. Children are born who are called Little Crabapple Tree, Little Sloe Bush, Little Spruce Tree, Little Mountain, Little Knife, Mucus N.] [She weeps, puts on her belt. She puts under her blanket shavings with which her brothers had played, the feather, crabapple wood, cedar-bark strips which were used in making a mat, and mud of her brother's footprints. She has ten children—nine boys and one girl. The youngest one has a blue hole in his cheek Sk 330.]

The Tlingit and Masset versions tell of one child only.

A girl weeps, starts fires in the houses. She walks about making footprints like those of her uncles. Then she sits on a high platform in front of her uncle's house. She cooks roots, which she prepares with her mother's scraper. She eats them. She becomes pregnant, and gives birth to a child M. One of the women swallowed root-sap, which made her pregnant Tl*a*. The daughter chewed the ends of the roots that her mother gathered for making baskets Tl*b* 193.

(*c*) *The Children Obtain Possession of the Plume* [1]

When the children grow up, they learn from their mother what has happened, and begin to play, as their elders have done. The plume comes down again. Little Feather takes the plume and is wafted up. Mucus holds on to him and sticks to the ground in his natural form. Little Grindstone becomes a mountain. Little Crabapple Tree sends out roots. Knife Hand climbs up and cuts the feather above her brother's head Ts. [Crabapple Tree, Sloe Bush, Spruce Tree, Grindstone, Mucus, are taken up in this order. The sister climbs up and cuts off the feather N.] [The eldest brother takes the feather and becomes mucus; the second one becomes a shaving; the third, a feather; the fourth, cedar bark; the fifth, mud. In each case the feather pulls five times, then they give way. The next is the Crabapple Tree, who sends out his roots. The sister goes around the tree, saying, "Make yourself strong!" When only one root is left, she climbs up and cuts off the feather Sk 330.] [The plume appears above the boy, who does not take it. His mother warns him. On the following day he plays with it. It cannot lift him, and he becomes roots, which spread all over

[1] Versions as under (*a*).

Queen Charlotte Islands. When the plume succeeds in pulling his neck out of the ground, the ribbon breaks. He is a tree spirit M 642. A Masset variant is here recorded in which it is said that his feet take root, and when the ribbon breaks, the bones of his uncles fall to the ground and are restored M 644. The Masset story ends here.] [The boy gains strength from a tree by seizing a tree and stretching himself. The thing comes down to lift him up, roots grow out of him, and he breaks it to pieces Tl*a*.]

The girl swings the plume over her brothers, and they revive. They arrange the bones of their ancestors, the girl swings the plume over them, and they revive. Since women's heads had been put on men's bodies, and short and long legs had been combined in the same skeleton, *some women nowadays have beards, and some people limp* Ts. [She spits medicine on her brothers and revives them Sk 330.] [They are not taken up to the sky, and the plume stays on the brother's head. He is called Rotten Feathers N.] In another Nass version (N 234) it is said that when the feather is cut, bones fall down; and when the plume is swung over them, the people revive.

The second Tlingit version has developed this incident in a quite different manner.

The quill reappears, but the boy does not play with it. He takes hold of it and breaks it off. After a while a boy appears and asks for his quill. The youth tells him that he will return it provided the people of the village come back. After a while he hears noise of people approaching, and returns the quill. On the following morning the people are seen in the village. They complain that they had been in the hands of a bad master Tl*b*.

(*d*) *Further Adventures*

The mother scolds the boys for having taken the plume. Therefore they decide to leave. Their sister stays at home Ts.

1. They meet a blind cannibal who is fishing people with a bag net. The brothers succeed in eluding him Ts 127.

2. The Raccoon.

   They meet a raccoon holding wood in its mouth. Little Feather kills it. They reach the house of an old woman, who feeds them. She asks for her granddaughter, who has gone to get chips for the fire. The brothers tell that they killed a raccoon. The old woman says that is her granddaughter, and tells the door and smoke hole of the house to close. She intends to kill them by heat. Little Feather flies out as bird down, swings the plume over Young Raccoon, helps her gather wood, and they return. Then the old woman opens the house and lets them go Ts 127. [Little Feather sees a raccoon, tears it, and throws it away. They reach the house of an old woman, who asks, "Did you see my child?" They say they saw only a raccoon. The woman says that is her child, and tells the house to close. One of the brothers who has medicine flies away as a cinder, puts the raccoon together, spits medicine on it, and revives it. They return together, and the old woman lets them go. Her name is Cliff House Sk 331.]

3. The Witch.

   They reach a lake with grass around it, find a hut, an old woman feeds them. There are four poles with cedar bark. Sparks come out of the old woman's mouth. When she believes the brothers to be asleep, she catches their breath in the cedar bark. Then she goes to sleep, and few sparks come out of her mouth. Nāłq catches her breath in cedar bark and takes away their own. The woman rises early, calls a frog, which comes out of the lake, and puts

the bark into its mouth. After a while she dies. The brothers see dead bodies in another house, and revive the people who had been killed by the old woman and the frog Ts 128. [They reach a house in which a woman and her daughter live. The young man goes to the daughter behind the screen. He puts on her belt. When the old woman believes them to be asleep, she goes to swallow his heart, but mistakes her daughter for him and kills her Sk 332.] [Rotten Feathers meets Great Goose on one side of a canyon. She warns him, telling him that the bridge across the canyon will break under him, and that the chieftainess on the other side will kill him. He crosses by means of his feather. He goes in to the daughter of the chieftainess, and when she is asleep arranges her hair like his, and his own hair like hers. At night the chieftainess (Knife Hand) cuts off her daughter's head. The young man takes her labret and receives the name Labret N 234.

The same incident occurs in a different connection among the Tlingit and the Skidegate.

An analogous Tlingit tale belongs to the Raven cycle. The witch wipes perspiration off Raven's body, places it in a barnacle shell, intending to deposit it on the beach. Raven exchanges it for some of her own perspiration. When the tide covers it, the witch dies Tl 5.318. A number of brothers arrive at the house of a certain person. They go to sleep. The owner of the house pretends to be asleep in a corner. When he thinks the brothers are asleep, he ties fine cedar bark to the end of a stick and lets the brothers breathe on it. He goes to a cedar which is full of holes, pulls out a plug, and pushes the cedar bark into it. One of the brothers watches him, but runs back and pretends to be asleep before the host enters the house. When the host is asleep, the same brother in turn lets him breathe on cedar bark, pulls out their own bark, and puts the other into the cedar instead. The following morning the host dies Sk 258.

4. The Cave (see also p. 798).

At the end of a narrow canyon they reach a cave which opens and closes. They try to pass through it, but they are all crushed. Little Feather is the last to try. He flies through, rescues his brother's bones, and revives them by swinging the plume over them Ts 130. [They reach the edge of the sky. Two of the brothers are killed. Two escape and see Bill Of Heaven Sk 332.]

5. Marriage with the Winds.

The Tsimshian version ends with the marriage of Mucus to the daughter of North Wind, of Grindstone to the daughter of South Wind, of Crabapple to the daughter of East Wind, and of Little Feather to the daughter of West Wind. Each of the brothers travels with his wife. The mucus of Mucus becomes ice on account of the cold wind: *therefore north wind is accompanied by ice.* Grindstone lets water collect in his mouth, and sprays it out: *hence rain accompanies south wind.* Crabapple Tree does not want to accompany his wife, and can not be uprooted until a whirlwind blows: *hence whirlwinds accompany east winds.* Little Feather moves along quickly: *therefore the west wind blows gently* Ts 131.

6. In the version N 234 the second incident of the adventures tells that Grindstone eats berries and is transformed into a mountain.

7. They meet a mountain that obstructs their way, but melts down when the plume is waved against it. The molten rock may still be seen. After this follows incident 3, p. 736, N 234.

8. In the Skidegate version incident 4 is preceded by two others. They reach a big thing which falls on them and kills two Sk 332.
9. They meet a small dog, which kills three when they try to jump over it Sk 332 (then follows incident 4).
10. The first incident of the Skidegate version is that of the local snowfall, which will be found discussed on p. 829.
11. The concluding incident of the Nass version is the encounter with the spirit of sleep (see p. 871).

The Tlingit versions have no account of migrations, and end with tests of the youth.

He meets a supernatural canoe-maker, who kills people by making them go into his canoe and knocking out the thwart, so that the canoe closes on them (see p. 801). The youth kills him. When hunting, he crosses canyons by striking his roots into the ground on one side. On account of this story, *girls are forbidden to swallow the sap of roots* Tl*a* 42.

The version Tl*b* 193 ends with the contest with a rock, which the youth pulls over by means of his roots.

The combination of the story with the raccoon incident, the woman who kills her visitors by witchcraft, and the visit to the edge of the world, is characteristic of the Tsimshian and Skidegate versions; while the Nass River version contains also the element of the witch woman, but lacks, in the form in which it has been recorded, the raccoon story. Evidently these three stories are identical.

12. The Feast of the Mountain Goats

(3 versions: Ts 131; Ts 1.91; K 10.11. See also Tl 58; K 5.169; K 9.9; K 10.17; Lil Hill-Tout 6.191; U 258; U 261; Sh 5.12)

While no other version of the entire story has been recorded, analogous stories of the feasts of the mountain goats are known in other combinations and from other tribes. The feast of the mountain goats forms an incident of the story of Asdi-wā'l (see p. 817). Another one has been recorded from the Kwakiutl (see K 10.11). The one-horned mountain goat plays an important part in Kwakiutl mythology (see K 9.9; K 10.17).

Following is an abstract of our story:

A number of hunters leave the meat and bones of mountain goats on the ground. Their children play with a kid and maltreat it. A young man rescues it and takes it back to the mountains. Early in the fall, messengers invite all the people. They go to the village of the strangers and are kindly received. The youth who had saved the mountain goat is asked by a young man to sit behind a post. They perform a dance, in which a beautiful mountain appears in the middle of the house. A one-horned goat appears on the mountain, jumps down, and kicks the front of the house, which breaks down. The house proves to be a mountain, and the people have been killed by a rock-slide. The youth who had protected the kid finds himself on a steep rock behind a spruce tree. His friend explains that the mountain goats have

taken revenge. He gives him his blanket and tells him to jump down, saying, "On the thumb!" and before landing, "On the sand!" Thus the man saves himself, and, according to instructions, he burns the bones of the goats. *Since that time people know that animals must not be maltreated, and that the meat and bones must be burned* Ts 131.

Asdi-wā'l has been sent by his father-in-law to hunt mountain goats. He crosses a range and sees a large house on a plain. The goats are inside, and a shaman goat dances around in a circle to see the future. One goat beats the drum in the corner of the house. The shaman goat jumps over the fire, followed by a female lamb. Asdi-wā'l stands outside. He hears him singing, "People vanish!" The song also mentions the smell of Asdi-wā'l. Then the latter enters, and kills all the goats Ts 1.91.

The parallel part of the Kwakiutl story is as follows:

A mountain-goat hunter follows four mountain goats through a long cave. He hides near the corner of the house and hears singing. The ceremony is disturbed because he is looking on. The Mouse is sent out to see whether any one is near by. She gives him advice; and when he jumps in, he sees the mountain goats dancing with a feather. The principal mountain goat has one horn. The rest of the story deals with the ceremonial K 10.11. A briefer version of this story has been recorded in 5.169.

The house of the Mountain Goats appears also in a Lillooet tale recorded by Hill-Tout 6.191, which differs, however, still more from the preceding stories. It deals with the fate of a hunter who was taken to the house of the Goats in order to be instructed in the taboos. In this respect it resembles the Tsimshian story. The same topic is treated in Tl 58, in which story it is told that a hunter is taken into his house in the mountain by the Mountain Sheep, who appears as a man with white beard.

Similar concepts are touched upon in K 9.9, K 10.17, where the one-horned Mountain Goat appears, who is a chief or chief's messenger among the Goats. Marriages among the Goats are the subject of the tales U 258, U 261, Sh 5.12.

13. The Giant Devilfish (p. 135)

Hunters see from the shore how the chief's son of the Eagle Clan of the Killer Whales is killed by a Giant Devilfish. The chief Killer Whale sends messengers to make war on the monster. The hunters see them coming. The battle between the warriors of the Killer Whales and the Giant Devilfish is described in detail. The Raven and Wolf Clans and the G'ispawadwɛ'da obtain five of the monster's arms. Finally a warrior of the Raven Clan kills the monster. After many years the sons of the Eagle chief are killed by a descendant of the Giant Devilfish. The birds make war on it, and the Raven succeeds in killing it. For this reason the devilfish is afraid of the raven (see p. 100).—An analogous tale is found in M 392, where it is told that different kinds of killer whales or fish make war on the Giant Devilfish.

14. The Hunter's Wife who Became a Beaver (p. 138)

A raccoon hunter is very successful. While he is skinning the animals, his wife asks him to look at her. He becomes impatient and scolds her. This makes her ashamed. She goes into the woods, dams up a river, and swims about in the water. The man calls her back, but she refuses to come. He requests his wife's brothers to induce her to come back, but they also are unsuccessful. She stays in the water, and finally becomes a beaver. The woman had red hair, therefore *all beavers have red hair.*

15. The Winter Hunters and the Mosquito

(3 versions: Ts 141; BC 5.252; Kai 265)

Ten brothers go hunting, and from the top of a mountain see a deep valley in which a village is located. They slide down on their snowshoes, and are each called into one house. The chief invites the youngest one, who is accompanied by his wife and child. A middle-aged woman takes charge of the child while father and mother are eating, and sucks the blood of the child out through the ear. The woman tells her husband, who warns his brothers. During the night they do not dare to sleep, and notice that the people try to approach them; but every time this happens they cough, in order to indicate that they are awake. Early in the morning, when all the people are sound asleep, they escape. Before they reach the top of the mountains, the people begin to pursue them. They throw an avalanche of snow down upon the pursuers. More people pursue them, and the same happens as before. Finally the chief pursues them alone. He is a short, stout man. He overtakes the brothers, and kills one after another with his crystal proboscis. The young mother runs ahead, and reaches a tree which slants over the water of a lake. She climbs to the top. The chief follows the scent of her tracks. He sees her image in the water, jumps in, and tries to kill her. When he does not find her in the water, he waits until the mud settles, and dives again. The woman laughs at him. After sunset the water is clear again, and he sees the young woman laughing at him. He ties his hair on the top of his head and jumps in again. When he comes out, the moon is shining, the north wind blowing, and he is frozen to death. His wings freeze to the ground. The woman throws him with a stick to make sure that he is dead, cuts him open with her fish-knife, takes out the heart, which has two eyes and a mouth and is still palpitating. She swings it four times over her companions, and they all revive. The village is the village of the Mosquitoes. On the following day they burn the chief's body, throw out the ashes, which are transformed into small mosquitoes Ts 141.

Five brothers go seal hunting every day. The youngest one stays at home. One morning he hears a woman shouting on the other side of the river. He takes her over in his canoe. When the people are asleep, her mouth grows to an enormous length, and she sucks out the brains of the sleepers through their ears. She kills the people in all the houses. In the morning the boy notices that the people do not get up, and finds that they are dead. The following day the four hunters return. During the night the eldest pretends to be asleep. He sees the old woman extending her mouth, and calls his brothers. They cut her up with a hatchet, burn up the house, and escape. The old woman revives, and pursues them. They kill her again, cut up the body, and throw the pieces into the fire. They meet a Duck, and ask her for the trail to the house of Ałk!undā´m. They reach a river, and climb a tree that grows near the bank. The old woman overtakes them, sees their reflection in the water, and jumps in. When she gets out again, one of the young men laughs and moves. She jumps back into the water. When this happens a third time, the eldest one swings his blanket, and the water freezes at once. Only the face of the old woman is free. He reaches the house of Ałk!undā´m, the door of which is formed by an eagle. Following Ałk!undā´m's advice, they jump through the door when the eagle opens its mouth. After they have told their story to Ałk!undā´m, he tells them that the old woman is his mother, who arrives. He kills her, throws her into the fire, and transforms the ashes into mosquitoes. (Here the story continues, telling how the brothers gamble with Ałk!undā´m, obtain the salmon from him, and how they are enabled to revive their friends who were killed by the old woman.) BC 5.252.

An unknown man comes to the house of five brothers. The child of the eldest brother cries, and is given to the visitor to quiet it. He sucks out the child's brains from one side of the head. The brothers try to strike him, but are killed, except the

youngest, whom the visitor chases about in the house. In the morning the boy succeeds in making his escape, crosses a mountain, and comes to a lake. Two trees forming a fork extend over the water. He hides in the crotch. The pursuer sees his reflection in the lake, jumps in, and the man sings a north song, making the water freeze. He builds a fire over the monster's head. The ashes flying up from it turn into mosquitoes Kai 265.

Further references to tales accounting for the origin of mosquitoes, flies, or vermin, from the ashes of an ogre, will be found in Oskar Dähnhardt, "Natursagen," Vol. III, pp. 151 *et seq.* See, in addition to these, Tl 214.

A doubtful Kwakiutl story (5.168) belongs here. The Deer marries the Bear Woman. They have a son and several daughters. The Deer and his son go sealing, and boil the seal blood in a wooden kettle. The Deer gives it to his daughters, who are killed by it. The Deer and his son are pursued by the Bear, who destroys the whole village. They ask the trees whether their roots reach way down into the ground. They are sent to the yew tree, and climb up. The Bear asks the trees where the fugitives have gone; and when they laugh at her, she upturns them. She is unable to upset the yew tree, and digs a hole, which fills with water. There she sees the reflection of Deer and his son, and jumps in. Deer calls the cold wind; the water freezes and holds the Bear. They start a fire over her and kill her.

I have always been under the impression that this story was made up by the narrator, of other elements with which he was familiar.

I do not discuss the various incidents of this story, which are rather widely distributed. The visit of the monster occurs in the Chinook tale Chin 31. The sucking-out of the brains through the ear is a prominent feature in the Kwakiutl tale 10.45; and the incident of the pursuer seeing the reflection of the fugitives in the water and jumping in is of very wide distribution.[1] All these stories, however, are quite different from the one discussed here.

16. The Hunters

(*a*) *Tsimshian Version* (p. 145)

This rather important story contains the most prominent incident of the well-known Tlingit story of Kāts! The particular development of the plot, however, has not been recorded from any other region.

Ten men and their wives go out hunting. One after another goes out. He first meets a large porcupine, which he kills and hangs on a tree. Then he kills a white she-bear. He sees a village in a valley, to which he slides down on his snowshoes. Through a knot-hole he sees a young woman, who calls him in. Then the chief sends for him. The people take the weapons of their guest. They give him to eat, and on the following morning grizzly bears appear. He is sent out to kill them, but the people have exchanged his good weapons for poor ones, and he is killed Ts 149. The body is cut in two and hung up in the corner of the house.[2] Finally the youngest brother goes out. He does not touch the porcupine. He shoots the she-bear and touches the white fur on her belly. The bear is transformed into a woman, who warns him. She gives him the two dogs Red and Spots, who become large when thrown down on the

[1] See, for instance, Sk 329; BC 84; BC 5.253; K 5.168; K Boas 5.373; Nu 5.114, Co 5.66, 80; Sh 753; also Jones, Ojibwa Texts, 117.

[2] This introduction is similar to Chin 17, the tale of brothers who make a mistake by killing pheasants.

ground. After this the same happens as before; but the young man does not allow the people to take his weapons, and eats sparingly. With the help of his dogs he kills the chief, who is the Grizzly Bear. He swings the heart of the chief over the bodies of his brothers, and they revive. The brothers go home and tell of their adventures. The youngest brother marries the White-Bear Woman. The young hunter hears of a shaman woman who kills hunters. His dogs devour her, but the man and the dogs die. The Bear Woman goes back home.

The tiny, but powerful hunting-dogs occur in other connections:

In our series they are called Red and Spots Ts 150, N 226, Ts 244. Txä'msem's pups (Ts 102) have the same character. A small dog of great power is mentioned in Chil 34 and K 10.39.

The exchange of a hunter's good weapon for others with weak points occurs in other connections.

A giant tries to exchange a deadly arrow for one with points made of pods of fire weed Tl 95.

The Sun gives his son-in-law arrows with points made of coal BC 80 [of soft bark Chil 25]. Coyote's son marries a Grizzly Bear girl. Her mother breaks off the points of the arrows of the young man. He is sent to attack the grizzly bear. The arrows are ineffective, and the youth is killed, Okanagon Hill-Tout 150. In U 223 points of pine needles are substituted for stone points. In Sh 686 it is not stated how the arrows are spoiled.

A similar incident occurs in a Wasco tale. A number of brothers are given leaves in place of arrow-points when ordered by the Grizzly Bear chief to attack a bear. The brothers are killed, Wasco 299.

(*b*) *The Man who Married the Bear*

(7 versions: Tl*a* 49; Tl*b* 228; Tl 5.328; Sk*a* 184; Sk*b* 186;[1] N 200; Sh 720)

The Tlingit, Skidegate, and Nass stories, which are analogous to this one, tell of a hunter who falls into a bear's den. The female Bear conceals him and marries him. In the course of time he returns home with his children. In the Nass version the particular incident of the man touching the Bear's belly is also mentioned.

The people of a village are starving. The chief has four sons. The oldest one goes hunting with his two dogs. After crossing a glacier, his dogs bark at the den of a she grizzly bear which has two cubs. The bear pulls the man in and kills him. The next two brothers are killed in the same way. The youngest one is awkward. When the Grizzly Bear pulls him in, he strikes her vulva. She does not kill him, but marries him. She tells her children to make a fire for their father. After several years he longs for his relatives. The Grizzly Bear promises to accompany him. They reach the village, and the man's sister is sent out to call his wife. She is afraid when she sees the Grizzly Bear. Finally her husband leads her into the house N.

In all the Tlingit versions the man is called Kāts!. He goes hunting with his dogs, which find a bear's den. The male Bear throws him in, and the She-Bear hides him. When the male Bear looks for him, she says that he has thrown in only the man's mittens. Although the Bear thinks that he can smell him, he does not find him. On the following day the Bear is out hunting, and the She-Bear breaks the rays of the sun that strike the den, and in this way kills the Bear. She marries the man, and they have three children. For some time he wishes to return home, and the Bear lets him go Tl 5.

Kāts!, a man of the Kā'gwantān, lives at Sitka. His dogs pursue a male bear. The She-Bear pulls him into her den, conceals him, and marries him. They have

[1] A Masset version.

several children. Indoors the Bears take off their skins and are people. After some time he wishes to go home, and the Bear Woman allows him to go Tl*a*.

The same story is told to account for the origin of the grizzly-bear crest of the Te'qoadî.

A man of this family reaches a bear's den and is thrown in by the male. The She-Bear digs a hole in the ground and conceals him. When the Bear inquires for him, the She-Bear says that he has not thrown anything in. The male becomes angry and leaves her. The She-Bear marries the man, and they have children. The man's brothers search for him, and keep taboos in order to be successful. The She-Bear feels their approach and makes them pass by. She is unable to turn aside the youngest one, whose dogs find the den. The man goes out, calls his dog, and tells his brother not to do any harm to the Bear. In May, when the bears leave their dens, the She-Bear allows him to go home Tl*b*.

The version Sk*b* belongs to Masset.

A hunter of the Eagle Clan named Gāts is unsuccessful. He has two dogs. One day he sees a bear, which carries him to his den. The She-Bear hides him between her legs. The Bear goes hunting, and on his return asks his wife what became of the man. She says that he only brought his belt. She marries the man. The dogs return to the village. The people follow them, discover the He-Bear, and kill him. The man and the She-Bear have a child. Finally he is homesick, and his wife allows him to return Sk*b*.

In the Skidegate version it is told that a man goes out hunting with dogs. The dogs find a grizzly bear, which throws him into its den. He is thrown against the She-Bear's breast. She puts him into a hole, leaving only his cape outside. When the male Bear comes in, she says that he has thrown in only the cape, which she has torn to pieces. The male Bear goes hunting, carrying a large basket. His wife lets out his thread of life, which runs out irregularly. When the thread jerks, she pulls up a plank and hides the man under it. The Bear returns, carrying a few crabs in his basket. He does not know why he has not been more successful. On the following day the same happens, and the woman cuts the thread of life. She marries the man, and explains to him how the He-Bear used to hunt. The following day the man goes out with the basket, reaches a lake, swims to a shoal in the middle, and fills his basket with crabs. They have two sons. The man then hunts hair-seals. Later on the man prepares to go away, and she gives him instructions Sk*a*.

The following part deals with the events after the man's return home. I begin again with the Nass version.

The She-Bear tends the man's human child and makes friends with his first wife. The children of the She-Bear were left in the mountains. In spring women go gathering berries. While the human women pick them in bags, Grizzly Bear eats them. When at home, she vomits them into dishes. The people are afraid to eat them. A man makes a salmon weir. Grizzly Bear carries the fish from the weir to her father-in-law. One morning a youth finds the weir empty because the Grizzly Bear has emptied it. He scolds her, calling her "Drop-Jaw," and saying that she feeds people with dung. The She-Bear becomes enraged and kills him. Then she remembers her two children and returns to the mountains. She forbids her husband to follow her. He disobeys, and she kills him N 200.

In all the other versions the reason of the Bear's leaving is the infidelity of her husband. The closing incident in the Nass version, as well as in the others, is evidently related to the discovery of the infidelity, which will be found treated on p. 780.

Before Kāts!'s return the She-Bear forbade him to talk to his former wife, saying that if he should smile at her his bear children would become sick. She asks him

to meet her on the beach and to bring her sea animals. Kāts! returns. He finds that his wife has married again. His steersman is afraid of the Bears. He builds a house with the bear crest, and is a successful sea hunter. He delivers the animals to the old She-Bear and her four cubs. One day he meets his former wife when drawing water. She smiles at him and scolds the Bear, and he smiles at her. On the following day, when he goes to take food to the Bears, they attack him and kill him. They go back into the woods, singing mourning-songs Tl 5.

The She-Bear tells him not to smile or touch his Indian wife or to take up either of his children. He carries sea animals to the Bears, and the cubs take them out of the canoe and throw them to their mother. His steersman is afraid of the Bears. One day Kāts! pities one of his children and takes it up. On the following day the Bear cubs seize him, throw him up to their mother, and kill him. Then they scatter and are killed in various places. The last one meets people in camp. A girl scolds him, which makes him angry, so that he kills most of the people and carries the girl away. Finally the people kill him Tl*a*.

The She-Bear forbids him to look at his former wife. When he reaches his village, he asks his brothers to tell his wife not to come near him. He is a successful sea hunter. One day the Bear cubs come down to the beach. He recognizes them and feeds them. Afterward this is repeated every day. His brothers are afraid of them, but he encourages them. Finally his former wife reproaches him because she and her children are hungry. He pities them and gives them to eat. The next time he takes food to the Bear children, he finds them lying on the ground with ears erect. When he lands, they kill him Tl*b*.

The Masset version continues as follows:

The Bear forbids him to look at his former wife. One day he goes hunting with his two human sons. He meets the Bear and gives her food. His companions are afraid. One day when he is drawing water, he meets his former wife and smiles at her. Next time when he takes seals to his Bear wife, her ears are turned forward. She jumps into the water, attacks him, and kills him and his two sons Sk*b*.

The Skidegate version is very much like the others:

Before he returns, the She-Bear says she will wait for him at the upper end of the inlet, and forbids him to talk to other women. She gives him a basket in which a hawk feather floats (see p. 780). He sits down at the place where people draw water, is found, and led back into his father's house. They try to give him to eat, but he refuses. He goes sea hunting; and when his canoe is full, he goes up the inlet. There he sees the She-Bear. His companions turn their backs to the Bear. The Bear and the two cubs lick him, and he feeds them. This is repeated regularly. One time he goes to draw water and meets a girl there. The next time he goes to feed the Grizzly Bears, the hair on the back of the neck stands straight up. The companions are afraid. Nevertheless he lands. The Bear cubs are kind to him, but the She-Bear tears him. Thereupon the cubs tear their mother. The cubs travel about killing people. Once they come behind some people in camp, and a woman's child cries. She says, "Don't cry! Your uncle's children might come and destroy us." Then they go away Sk*a*.

A variant of this tale is also told by the Shuswap Sh 720.

17. The Hunter and his Wooden Wife

(8 versions: Ts 152; Tl 181; BC 5.256; K 10.122; Ne 10.361; K 11.53; Nu 5.112; Cow 5.49)

A man goes hunting mountain goats in winter. His wife prepares the wool and weaves blankets. She dies, and the man keeps her body many days. Finally he buries it, and carves an image of his wife out of red cedar. He places the image in front of the unfinished blanket, and makes its fingers move. He also makes it turn

its head when he enters the door. Whenever he comes back from hunting, he speaks to the image and answers himself, saying that the woman can not come out because the yarn is twisted around her fingers. The hunters pass the hunting-hut and discover what has happened. Two sisters who are scolded by their mother run away, reach the hut, and through a knot-hole see the woman seated inside. They go in, and discover that it is not a woman, but a wood-carving, that is sitting there. When the hunter comes back, they laugh. He discovers them and gives them to eat. The elder sister eats too much, while the younger one eats sparingly. He marries the younger one, who makes him promise to destroy the wooden figure Ts 152.

The Bellacoola version is as follows:

A man named Qasā'na, who consists of one-half of a body having only one leg, one arm, half a head, and so on, lives in Kiltē'ił. He carves a woman of wood, gives her a hat, and calls her Qulɛ'ms. She is placed in front of a loom. A chief near Bellabella sends his two daughters to marry Qasā'na. They look through a knot-hole and see the figure in front of the loom. They discover that the figure is made of wood, take off the hat, and upset the figure. When Qasā'na comes home, he scolds the woman. The girls laugh and are discovered. He marries them, and later on all return to Bellabella BC 5.256.

Among the Kwakiutl and Nootka the story of the alder woman serves as the introduction to stories that have no inner connection with this incident.

A man called K!wadzâ'ᶜe (Sitting On Earth) carves a woman of alder wood and takes her for his wife. He hangs bark of yellow cedar over her hands, making it appear that she is weaving. The Bear appears, and takes the man over ten mountains to visit his own village. They pass the house of Mouse, are invited in, and among other things the man is given mountain-goat wool. *Thus it is known that blankets may be woven of wool.* They pass Bluejay's house, are invited in, and are given berries. *For this reason berries are eaten.* Finally they reach the house of the Wolves. An old woman advises him not to enter the chief's house. He disobeys, is eaten by the Wolves, who, however, restore him to life Ne 10.361.

A better version of this story is given in K 11.

K!wadzâ'ᶜe goes out to get cedar bark. While he is peeling off the bark, a voice calls him and invites him to go to his house, and asks him where his wife is. He replies, "My wife can not speak, for she is carved out of alder wood and she has hair of yellow cedar bark." The rest of the story refers to the visit to the house of the supernatural being K 11.53.

Another Kwakiutl story is more closely related to the Tsimshian story here discussed.

A chief has two girl slaves who are sent to bathe. When they come back, one of them falls into the fire and dies. The other one tries to commit suicide in the woods. After going up a river for four days, she finds a house and sees two images of women in front of piles of mountain-goat wool and spindles. A hunter enters, who asks the figures to speak to him. He divides meat and places it in front of the figures. When he goes out hunting, the woman roasts the meat. When he returns, he thinks the figures are coming to life. He brings salmon, and the woman splits the salmon. He believes the figures are beginning to work. On the following day she throws them into the fire, and the man believes that they had killed each other out of jealousy. Then the woman appears, and claims that she was personified in the images K 10.122.

A woman scolds her two daughters, who run away, and reach two houses built close together. The elder sister enters one of the houses. The younger one looks through

a chink and sees the figure of a woman carved of rotten wood. After a while the owner comes home, finds her; she tells him who she is, and he marries her. When she says that her elder sister has gone into another house, the man informs her that Panther lives there, who kills everybody. The elder sister escapes, and the man marries both of them and burns his wooden wife. Then follows a story that relates how Panther kills the sisters and how they are revived Nu 5.112.

Siā'latsa has a wooden figure of a woman, which is carved so that it holds a spindle. Two girls come to the house, look through a chink, and see the figure. They eat the food placed in front of it. When the house owner returns, he thinks that the figure has come to life. On the following day the girls burn the figure. One of the girls, a chief's daughter, puts on her clothing. In the evening, when the man finds her and sees that the figure has been burned, he is first angry, but then he marries the girl. The other girl, who is a slave, is given to one of Siā'latsa's men Cow 5.49.

The Tlingit have a story of a wooden wife, which, however, is somewhat different in type.

A Haida chief's wife dies. A wood-carver makes a figure of his deceased wife and dresses it. The widower pays him for it. One day he feels the image move. After some time it gives forth a sound like the crackling of wood. Then the man knows that the figure is ill. When it is removed, a small red-cedar tree is found growing on the floor. It becomes very large, and *for this reason the cedars on Queen Charlotte Islands are good*. The figure begins to move about, but never learns to talk. Through his dreams the man knows what the figure wants to tell him Tl 181.

In all probability these stories of the wooden wife are related to the stories of Coyote's wooden wives, which will be found discussed on p. 609.

18. Plucking Out Eyes (p. 154)

(3 versions: Ts 154; Tl 173; Tl 292. See also Tl 368; Sk 111; Skg 143)

The Tsimshian and Tlingit stories are practically identical.

A youth does not want to marry, because he is in love with a lake woman. The lake woman appears whenever he shouts four times. He spends the nights in the lake with her. They have a child. A friend of the youth observes secretly what he is doing. One night while the youth is asleep, his friend goes to the lake, shouts, visits the lake woman, and carries away the child, which gouges out the eyes of all the people and thus kills them. Only the youth and his sister, who has given birth to a child, survive. The lake child drags along a string of eyes. The youth takes it back to the lake and throws it to the lake woman. The youth receives from her gambling-sticks which are to make him wealthy. He travels south, The sister, who carries her child on her back, is given "a garment of wealth," and it is ordained that whoever hears her child cry shall become rich. The lake woman goes into the ocean and becomes Hak!ulâ'q Ts 154.

A youth discovers the lake woman, who has two children. He takes one of them and carries it to his village. The child gouges out the eyes of the people. There is a woman who has given birth to a child. The child enters her hut and roasts the eyes. It tries to attack the woman too. She, however, drives it away with a cane. She finds all the people dead, takes a copperplate on each side, puts the child on her back, and becomes the spirit of wealth, the L!ênaxxi'daq. If any one sees her, he becomes rich. The story ends with an account of a man who sees her, takes her child, is scratched by her, and is given wealth. When he gives a scab from the wound to any one, that person becomes rich Tl 173. In the version Tl 292 the woman kills the child with her cane. Another encounter with her is told in the story Tl 368.

The incident of the child that gouges out eyes occurs as part of the Raven legend of the Haida.

Raven enters the skin of the new-born child of the daughter of the heavenly chief. When everybody is asleep, he gouges out one eye of each person, bakes the eyes in ashes, and eats them. An old woman observes what he is doing. The people sing for him; and while they pass him along, one of them lets him fall. He drops into the ocean Ska 111.

In a Masset version the child is born by the heavenly chief's daughter after she had swallowed a hemlock leaf. When the people are asleep, the child gouges out their eyes. An old man observes what he is doing. The child roasts and eats the eyes. After this has been repeated several nights, the chief breaks the stone floor of his house and throws him down into the ocean Skg 143 (see also p. 629).

Stories of Animals or Supernatural Beings who Marry Girls

(Nos. 19, 20, 21, 22, 23, 26, 33, 35, 43, 45)

One of the most characteristic types of Tsimshian stories are tales of animals or other beings who assume the shape of young men and marry girls. They take them to their homes, and later on send them back with their children. To this group belong the stories—

The Spider and the Widow's Daughter (No. 19, p. 158).
Prince Snail (No. 20, p. 161; see also note below;[1] Tlingit version Tl 175).
The Otter who Married the Princess (No. 21, p. 166; Kaigani version Kai 254).
The Widow and her Daughter (No. 22, p. 172).
The Mink who Married a Princess (No. 23, p. 177).
The Bear who Married a Woman (No. 26, p. 192).
The Princess and the Mouse (No. 33, p. 232).

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[1] The following version of this tale has been taken from Franz Boas, Vocabularies of the Tlingit, Haida, and Tsimshian Languages (*Proceedings of the American Philosophical Society*, vol. XXIX, p. 205), Philadelphia, 1891. The Tsimshian left the Skeena River, where they had caught salmon. Then they camped there for a while. There was the daughter of a chief who was very particular whom she should marry. At night a good-looking young man came to her secretly and went where the chief's daughter was. He told her to run away with him, and she consented. Then they left. When they had reached his house, he let her stand outside, and he entered. Then his mother and father said to him, "Did you not get her, my dear?" He replied, "She is standing outside." Then his sisters ran out. She accompanied them into the house. Then they ate and were glad. In the morning a little old woman came. Her name was Mouse Woman. She said, "Burn your ornaments!" The princess did so, and the little old person took them from the fire. Then she said, "My dear, do you know who took you?" She replied, "No." She said, "The Snail." Then the chief's daughter was very much afraid. Mouse Woman said, "Go, run away! Do not run very far, to the place where your parents are staying. Just walk on the trail back of the house. Where it goes down, there is slime. Follow that road up the mountain and go across. That is where your parents are staying on the beach." The chief's daughter did so. After a while she pretended to go out, but she ran away. She went the way the little old woman had told her. After she had been away for some time, her husband missed her. Then he knew that she had escaped. He called his whole great tribe together. Then they pursued her. Just when the princess reached the top of the mountain she heard a great noise. She guessed that they were pursuing her. Then she ran down the mountain. There was always loud noise. She looked back. Behold, a great land-slide was coming down! Trees fell, and great rocks rolled down. Then the woman screamed. She saw where her parents staid, and ordered them to go aboard their canoes. As soon as they were in their canoes, she reached them. Then she was aboard the canoe of her father. They were saved, but there was a great land-slide where they had been. They looked back. Behold, a great many snails caused it! Then the princess told what had happened. It happened at Inverness. Therefore its name is Where A Land Slide Occurred.

The Water-Being (?) who Married the Princess (No. 42, p. 272).
The Story of Part Summer (No. 43, p. 278).

It occurs also as an incident in:

The Story of Asdi-wā'l (No. 35, p. 243).
Story of GunaxnēsEmg·a'd (No. 45, p. 285; Ts 5.294).

As has been pointed out by Swanton (see p. 874) stories of this type are common in the folk-lore of the Tlingit and Haida. In his collection of Tlingit tales, the following have been recorded:

The Halibut People Tl 38.
The Woman Taken Away by the Frog People Tl*a* 53, Tl*b* 236 (Masset version M 554).
The Woman who Married the Devilfish Tl 130.
The Thunders Tl 175 (Tsimshian versions Ts 161; note to p. 747).
The Girl who Married the L!AL! Tl 237.
The Woman who Married a Tree Tl 238.
The Girl who Married a Fire Spirit Tl 239.
The Woman who Married the Dead Man Tl 247 (Masset version M 625).
The Origin of Copper (the same as the Tsimshian GunaxnēsEmg·a'd) Tl 252.
The Woman Taken by the Grizzly Bears (same as Tsimshian GunaxnēsEmg·a'd) Tl 126.

There are also a number of Masset and Kaigani tales of this type:

Swimming Land-Otter Kai 254 (Tsimshian version Ts 166).
The Grizzly-Bear Hunter M 508.
The Woman who Married the Frog M 554 (Tlingit versions Tl*a* 53, Tl*b* 236).
The Woman who Married a Devilfish M 560; also Kai 260.
The Half-Head that Married a Certain Person M 625 (Tlingit version Tl 247).
The Woman who Married the Grizzly Bear (same as Tsimshian GunaxnēsEmg·a'd) M 500.

Among the Skidegate tales I find only a version of the story of GunaxnēsEmg·a'd (Sk 336). The idea enters as an element into the Skidegate story of A Slender One Who Was Given Away Sk 151. Farther south, in Rivers Inlet, this type of story is also represented only by a version of the GunaxnēsEmg·a'd story (Ri 5.226).

It would seem, therefore, that these stories are essentially characteristic of the Tlingit and Tsimshian, and of those Haida who are influenced by the former.

(*a*) *The Girl who is not Allowed or Refuses to Marry*

(9 versions: Ts 161; Ts 177; Ts 192; Ts 232; M 500; M 554; M 625; Kai 254; Kai 260)

The introduction of most of the tales dealing with marriages of girls to animals or supernatural beings begins with the statement that the parents do not wish their daughters to marry.

A chief has a beautiful daughter. His sons are expert hunters. Therefore the father is wealthy and proud. Chiefs want to marry his daughter, but the parents refuse. The bed of the young woman is over their own room, and she is watched day and night Ts 161. The parents of a young woman do not want her to marry, although many princes woo for her Ts 177. A widow has a daughter. Many men want to marry her, but she declines them all Ts 192. A great chief loves his beautiful daughter. Many princes want to marry her, but he refuses them all. The girl is watched carefully Ts 232. The parents and uncles of a girl are unwilling to let her marry M 500. People come from all the towns to marry a certain girl, but the father refuses them M 554. The parents of a girl want a wise man to marry her and refuse all suitors M 625. Chiefs come from long distances to marry a girl. They come in ten canoes each time, but the father refuses to give her in marriage Kai 254, Sk 151. The parents of a girl refuse to let her marry Kai 260.

(*b*) *The Offended Animal*

(13 versions: Ts 161; Ts 278; Tl 38; Tl 53; Tl 130; Tl 175; Tl 237; Tl 239; Tl 247; Tl 126; Tl 252; M 500; Sk 336)

In a great many of the stories here referred to the girl goes out and by some act or word offends an animal, who then comes to marry her.

The princess walks behind her father's house accompanied by her maid. She sees a snail creeping along the street, kicks it out of the way, and says, "Wouldn't you like to marry me?" Two nights after a youth appears to her at night. His skin is as smooth as glass. He becomes the girl's accepted lover, and he takes her to his father's house Ts 161 (see Tl 175).

It occurs in all the versions of the GunaxnēsEmg·a′d stories and in the story of Part Summer, which belongs to the same series.

A princess and the girls go out picking berries. She steps on the dung of a bear and says that it is nasty. Then the carrying-straps of her basket break. Two youths appear and take her home Ts 278. This story will be found discussed in detail on p. 835, where its distribution over the neighboring tribes is also given.

Among the Tlingit this introduction appears with very great frequency.

A chief's daughter goes to the beach to cut halibut. She slips on the halibut slime and scolds it. Then canoe-loads of people come to get her in marriage. She goes with them. They are the Halibut people Tl 38. Back of a town is a lake full of frogs, which sit on a swampy patch in the middle. The princess talks badly to the frogs. At night a youth appears and wants to marry her. She accepts him, and he takes her to his father's house in the lake Tl 53. A girl slips on the slime of a devilfish and scolds it. At night a youth appears and wants to marry her. She goes with him,

and he proves to be the Devilfish Tl 130. A princess steps on a snail, and expresses her disgust. At night a youth appears and she goes off with him Tl 175. The daughter of a Chilkat chief of the Ga̱nAxte'dî family steps on something slimy, and scolds, saying that people throw out their slops. She had stepped on the skin of a fish called LlAL!. At night a youth appears. She marries him, and he stays in her father's house. He shows them how to haul wood over the frozen ground Tl 237. A princess sits close by the fire. A spark falls on her clothing, and she says something bad to the fire, pointing at it with her fingers. She disappears, and finally a powerful shaman discovers that the fire of the house has taken her Tl 239. A princess of the Cohoes people (L!u'kanA-ca) trips over a skull, scolds, and kicks the skull aside. At night she dreams that two boys come to her. They had been chiefs' sons, and she had kicked the skull of the elder one. She married him. On the following morning she tells her parents, and the young men come down with her to the fire. Her husband appears to the other people as a skull Tl 247.

The remaining Tlingit stories belong to the GunaxnēsEmg·a'd series, and tell of the girl who steps in bear's dung and is taken away by the bears Tl 126, Tl 252. Among the various branches of the Haida this incident occurs only in the stories of the GunaxnēsEmg·a'd series M 500, Sk 336. In this form the incident extends as far southward as Rivers Inlet (see p. 836).

(c) *Helpful Animals*

(5 versions: Ts 158; Ts 172; Ts 192; Ts 1.73; Ts 1.199)

In another group of tales of this class the supernatural beings appear to the daughters of poor deserted people and marry them in order to aid them.

During a famine a widow lives with her daughter on a brook, where she tries to catch salmon. While the mother is away, a tall youth appears to the daughter, who offers to marry her. He does not show himself at once to the mother, but one night she sees him come in. The youth then teaches the woman to make nets and proves to be the Spider. After a while the Spider youth takes the woman to his parents Ts 158.

On the journey to Nass River a widow is encamped with her daughter. At midnight a youth appears and marries her. She feels that his body stings like nettles. Every morning he leaves a partridge at the door and also a sufficient amount of fuel Ts 172.

A widow lives with her daughter. She tells her to feel of the palms of her suitors, and to accept only one who has rough palms. One night a youth appears, whom she accepts. He proves to be a Red Bear, who provides for them, leaving an animal on the beach every day Ts 192.

The same incident occurs in the story of Asdi-wā'l, where a supernatural being appears to the starving women and feeds them (see p. 792). The incident is also related to the Ga̱u'ō story, in which a poor woman calls the animals to marry her daughter in order to help them (see p. 849).

(d) *Other Marriages of Women to Animals or Supernatural Beings*

(Ts 166; Kai 254—Ts 177; Ts 232; Ts 272; Ts 297; N 229; Ts 871; Tl 238; M 554; M 508; M 625; Sk 151—M 560; Kai 260).

In quite a number of stories it is merely stated that the animal or supernatural being appeared and married the girl, generally against the wishes of her parents.

A girl refuses to marry her cousin, although her parents desire her to do so. The women go out to gather fern roots and go into camp. It is chilly and they make a fire. Suddenly a man who looks like the princess's cousin appears and offers to take her home. She agrees, and, at the request of her aunt, accompanies him. She lies down in his canoe. He covers her over; and when they arrive at the village, it turns out that the Land Otter has taken her along. The Land Otter marries her Ts 166. Analogous to this is a Kaigani story: A chief does not want to give away his daughter. One day ten canoes come, and she agrees to go with them. She tells them to camp not far from the town and to send two men. She pretends to go out for water and goes off with the visitors. She goes aboard one of the canoes and covers her face. When somebody pulls her hair, she looks through a hole in her blanket and sees that she is being taken away by Land Otters, who are diving under patches of seaweed. They arrive at their town, and she marries a white Land Otter Kai 254.

A youth appears to a girl. Her parents do not want to give up their daughter, and the youth takes her away in the morning. He makes her lie down in the canoe and takes her to his house. He turns out to be Mink Ts 177.

A youth appears to a princess whom her parents do not want to give away in marriage. She accepts him. One morning she discovers that he is a Mouse Ts 232.

An owl carries away a girl and marries her. Their son returns to his human grandfather, Nass (Ts 871).

A princess goes out in a canoe accompanied by many young women. On a sandbar a mass of foam covers the boat and carries her away to the house of a supernatural being, one of whom marries her Ts 272.

A princess who is carefully guarded by her parents wishes to marry. One night a shining light comes to her, and a youth appears who wishes to marry her. He is Tsauda, the son of the Sun. On the following night the heavenly youth sends his slave Halus to ask the girl in marriage. She mistakes the slave for the master and marries him. At the same time the slave asks for the girl's lame sister to be given in marriage to Tsauda. At that moment Tsauda himself appears, who takes the lame girl to his father's house, washes her four times, and makes her well and beautiful. Tsauda and his wife then return to his father-in-law Ts 297.

A chief rejects all the suitors of his daughter. Finally the chief of the Grouses flies down and enters the girl's room, wearing a blanket made of fox skins. She elopes with him, and lives in the town of the Grouses N 229.

A girl dreams several nights in succession that she is married to a fine-looking man. In reality a Spruce Tree that stands at the end of the village has married her Tl 238.

A chief does not want his daughter to marry. One day she goes out and sees a man, who asks her to marry him. She agrees, and he takes her to the Frog town M 554.

A chief's daughter refuses all her suitors, who arrive one by one in their canoes. Finally a person appears in a hair-seal canoe. When he is refused, he causes a flood. The people offer him ten slave-girls, one after another, but he is not satisfied until he is given the chief's daughter[1] Sk 151.

[1] The rest of this story deals with the rescue of the young woman from the Skypeople by whom she had been taken. It is quite different in type from the other stories discussed here.

A man's daughter sleeps next to the fire. In the morning she has disappeared and the people can not find her. The Grizzly Bear has taken her away and married her because her father was continually killing grizzly bears M 508.

A chief does not want to give his daughter in marriage. One night a Half-Head appears to her and marries her. The next morning the people lay down a mat and ask her to come down with her husband. The food seems to move by itself towards the Half-Head. The Half-Head goes hunting for the people M 625.

There are also a number of stories of a somewhat different type, telling of the marriage of a woman to a Devilfish.[1]

A girl pushes a stick under a bowlder on the beach, and the Devilfish pulls her under. She is covered by the tide and disappears. She marries the Devilfish M 560.

In the Kaigani version the same story is told about a princess whom her father would not allow to marry Kai 260.

It appears from this that tales of this type are found particularly among the Tlingit and Tsimshian, and that the tale of the offended animals is practically confined to these two tribes.

(*e*) *The Mouse Woman as Adviser*

(Ts 162; Ts 167; Ts 273; Ts 279; Ts 1.151; Ts 5.294; Tl 127; Tl 253. See also N 127)

A very characteristic incident occurs in all the Tsimshian tales in those cases in which the girl has offended the animal, or where she is taken to the animal's house against her will.

The animal takes the girl home, enters his father's house, where he assumes human form, and is asked, "Did you not get what you wanted?" He replies, "She is standing outside." Then his sisters run out and bring in the girl. After a while the Mouse Woman appears and requests her to burn her ear-ornaments. Mouse pulls them out of the fire and asks the girl whether she knows who has taken her away. She replies, "No," and then the Mouse informs her and gives her advice.

Among the Tlingit we find the incident of the Mouse Woman only in the Gunaxnēsemg·a'd story Tl 126, Tl 252 (see p. 838).

(*f*) *Adventures Among the Animals*

(Ts 162; Tl 175.—Ts 166; Ts 177; Ts 272; Ts 278; Ts 1.147; Ts 5.294; Tl 38; Tl 53; Tl 236; Tl 237; Tl 238; Tl 239; Tl 247; Kai 254; M 625)

The stories continue with the young woman's experiences among the animals.

When she enters the house, she sees two large snails lying near the fire, who are the parents of her husband. They do not care for the young woman, who has to stay in the corner of the house Ts 162. The woman who married the Snail is taken to a perpendicular cliff behind the village. She is seen halfway up with a Snail curled around her Tl 175.

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[1] Here belongs also the story of the woman who married the Devilfish (Tl 130), which, however, opens with the formula of the offended animal (see p. 749).

A young woman finds herself in a strange country. She sees that the canoe in which she has traveled is a drifting log. Her mother-in-law spreads a mat, and she is given halibut to eat. She learns from the Mouse Woman that the Otter married her because she refused to marry her cousin. She is told not to eat any of the food given to her first. After a while she gives birth to a child. Her mother-in-law dislikes her and orders her to be turned out of the house. At the foot of a tree she gives birth to a young otter. The Mouse Woman brings her fire, and the little Otter fishes for his mother. He hunts larger and larger animals Ts 166.

Mink takes the woman to his den. Every morning Mink goes fishing and catches eels, which he strings up. The young woman does not eat, but merely chews fat. The woman dries the eels. One day she hides a string of eels. Mink becomes angry, and thinks he may have eaten them himself. Then the woman produces them again Ts 177.

The girl is informed by Mouse Woman that the son of the chief of the supernatural beings wants to marry her. She has a son, who is made to grow by his grandfather by pulling his body. The chief of the supernatural beings calls upon a river to send an infant daughter to his daughter-in-law. She gives birth to a girl Ts 272.

A girl becomes the wife of one of the sons of the Black Bear chief. In the morning the male Bears go to fish salmon. The female Bears pick berries. In the evening all come home. Some of the male Bears do not return with the rest, and people say that their fishing-lines broke. This means that hunters had killed them. The same would happen to the female Bears, and they would say that their carrying-straps tore. In the fall the Black Bear chief invites the whole tribe, and asks them in what dens they will lie during the winter. When the young woman's husband names his den, the princess says that it will be easily found by her brothers' dogs. Therefore they finally select a den which is very difficult of access. She tells her father-in-law that her four brothers are hunters Ts 278.

The Mouse Woman advises the girl who has been taken away by the Bears to pretend that her excrements are copper. When these are found, the Bears say that this is the reason why she scolded their dung. The Grizzly Bears go out fishing salmon. The women gather wood. They make a large fire in the house for the men to dry their blankets. The young woman's fire is extinguished by the water dripping from her husband's blanket. The Mouse advises her to get wet wood. Then her fire burns well Ts 1.151, Ts 5.294.

The woman who marries a halibut is taken away by the fish. As soon as they get around a point near the village, the Halibut heat pitch, pour it over a rock, and place the woman on it. When she is found by her brothers, she is dead Tl 38.

The woman who married the Frog goes with him to what seems like a house. In reality the edge of the lake is raised, and they walk under it. The house is full of people Tl 53. A woman who is taken away by a Frog lives with him and has two children Tl 236.

The whereabouts of the woman who had been taken away by the fire spirit are discovered by a shaman Tl 239.

The woman who has been taken to the Land Otters gathers dry wood while the Otters are out hunting. When they come home, they shake their blankets and extinguish the fire. They become angry and scratch her. A woman rooted to the floor tells her to get wet wood. Her success in making a good fire pleases the Land Otters, who lick her Kai 254.

In a few of the Tlingit stories the young man stays with the woman's people in their house.

The woman who married the Fish L!AL! lives with him in her father's house. He gets fuel for his father-in-law. He plays ball with the young men of the village. Since he is strong and throws the ball far up the river, the young people get angry

and tear off his clothes. It is seen that his skin is covered with blotches. He refuses to go back home until his wife herself calls him. He sends word to his father-in-law to close and tie up the house. Then he goes up the river, holds back its waters, and then lets it go. This causes a flood, which sweeps away the whole village, except his father-in-law's house Tl 237.

The woman who marries a Tree has a child, but nobody knows who its father is. The child calls for its father; and the young woman's father calls first the people, then the people who inhabit the trees. When they enter, the child stops crying. An old man sits near the door. The child crawls up to him, and he is recognized as a certain spruce tree Tl 238.

A Skull who has married a girl asks for a small canoe and hunting-weapons. The people can not see what the Skull Man is doing, but in the evening he returns with a canoe loaded with sea food and land animals. Finally the two skulls become living beings. When the place where the men sit down is marked with blood, they fall over dead Tl 247.

The story M 625 is probably the same as the preceding Tlingit story. The Half-Head marries the girl. He goes hunting and obtains much food. The people want to break his skull. They do not succeed. He becomes angry and kills the aggressors. He goes hunting again and brings a great quantity of seals and sea otters. While he is away, his wife becomes sick. He feels it and returns at once. The Half-Head disappears M 625.

It is fairly evident from the further development of the last group of stories that they form a separate group, and merely use the abduction of the girl as an introduction.

(*g*) *The Escape from the Animals*

The third part of the story contains the incidents connected with the escape of the woman from the animals that have taken her, or her liberation, sometimes followed by the revenge of the people.

In the Snail story given before, the Mouse Woman tells the girl how she can make her escape. She points out the trail marked by the slime of snails, which leads to her parents' house. The young woman pretends to go out, and runs away, following this trail. She is pursued, and hears a formidable noise behind her. She reaches her parents' village, tells them to go aboard quickly, jumps into the canoe, and at the same moment a land-slide comes down, which is caused by the Snails Ts, note p. 747.

In another version of the Snail story the girl's brothers search for her in vain. Finally a shaman woman discovers that she had been captured by the Snails. The chief's sons purify themselves and try to find her. The youngest one takes with him woodworking-tools, fat, down, ocher, and tobacco, blood, paint, and lime. He finds a great plain, reaches a precipice, and sees down below a village. He sacrifices, makes an artificial eagle, first of red cedar, then of spruce, yellow cedar, and finally of various kinds of wood. By its means he flies down. Before starting he sends his two friends who accompanied him home. The young woman sees her brother and walks out. He takes her on his back and flies up. They run home. When they reach their father's house, the people are ordered to chop down young trees. The women and children are put aboard the canoes and sent to an island. The Snails arrive, and where they go the trees fall down. They slide down, swim on the water, the people give battle and spear them with their trees. The Snails are killed, float to the island, and *are transformed into shellfish*. Some of their fat is driven ashore and *is transformed into snails* Ts 161.

A young woman who had been taken away by the Snails and had been placed halfway up a cliff is found by her brothers, who try to make wings of various kinds of

wood and bone. They succeed when they use yellow cedar. They succeed in getting her down. The brothers feel disgraced, leave the village, and become the Thunders. The rest of the story does not belong here Tl 175.

The young woman who has been taken away by the Otters, and who has given birth to a boy, is told by Mouse Woman to kill the Otters. She closes the holes of the den except one, makes a smudge, and clubs the Otters as they come out. This makes her son unhappy. After some time the young Otter wants to visit his maternal grandfather. On his return he promises his mother to take her home. He makes her sit on his back. When he is tired, he tells his mother to drop some *gravel, which is transformed into a sandbar*. Finally she gives some gravel to the young Otter, who *makes a sand-spit which stretches out to the mainland*. They walk home. He carries her to a place near his grandfather's house. The women see him and try to club him, but his mother takes him up and they enter the house. Her parents recognize her, and she tells her story. The child goes hunting and brings vast amounts of food, so that the grandfather becomes very rich. One tribe is not invited. One day her Otter is out hunting. Some hunters of that tribe kill him because they do not know him. The grandfather sends out to find out what has become of him, and it is discovered what has happened. The people who killed him pay for the loss they have inflicted upon the chief Ts 168.

The old woman rooted to the floor advises the young woman to place pitch wood around the house, to lay a flat stone in the doorway, and to burn the house. At night she sets it on fire and clubs the Otters as they try to pass out at the door. The woman tries to return home, but does not know the way. She gives birth to a young Otter, which gets food for her. Finally he brings a tree from his grandfather's town. He carries his mother to her home village. When they are on the way, a gale sets in and they return. They try again and cross the sea. She sits down at the place where people get water, and is found. The young Land Otter begins to bring food to the people. Finally the young-man Otter returns home. The young woman cries, tells her father that her son has come to take her, and dies Kai 254.

Before the bears go into their dens, the Bear chief asks the young woman, "How many mats have your brothers?" She gives a certain number for each, which means that as many bears will be killed as each brother has mats. The Bears gather provisions and go into their dens. Next the brothers stay out hunting, and the youngest one finds the den of his sister's husband. The dogs find the den, but he can not go up. His sister sees him, makes a snowball, and throws it down. It strikes one of his snowshoes, and he sees the impressions of her fingers. The dogs reach her and wag their tails. After the brother arrives, the sister gives birth to two children. She tells her brother to make a smudge and to suffocate the Bear. She orders him not to kill him with a spear. She sings a song, and gives detailed *orders to her brother how to cut the Bear's body* in accordance with instructions given at a previous time by the Bear himself. The sister and her two cubs are taken home. When they see clouds rising on the hills, they call it the smoke for their Bear grandfather. When one of them falls against his maternal grandmother's back, she calls them slaves, and they run away. From time to time they bring food to their mother and their youngest uncle Ts 279.

Whenever the young woman goes out, she is accompanied by Grizzly Bear women, her sisters-in-law, who guard her. Mouse Woman tells her the way home. One day when they are out, she pretends to help her sisters-in-law to put a load on their backs, but instead ties them to stumps. Then she runs away, pursued by the Grizzly Bears. (Here follows another story, telling of her marriage to a water-being [see p. 838].) Ts 1.155, Ts 5.295.

The Tlingit stories based on the forcible abduction of a woman also close with her liberation or with the revenge of the people.

When the brothers find the woman glued to a rock by the Halibut, they fill a bladder with blood. One of the brothers dresses like his sister and dives with the knife and the bladder. He reaches the house of the Halibut, who mistake him for the woman. The friends of the young man try to kill Halibut, but these see their hooks and the fishermen are unsuccessful. At night the man cuts off the Halibut chief's head and runs away with it Tl 39.

This part of the story is more closely related to the story of the revenge of the brothers, which is found on the southern part of the coast (see also Ga'u'ō, p. 847). The rest of the story does not belong to the group discussed here.

A man who goes bathing discovers the woman who has been taken away by the Frogs in the spring of the year, sitting in the middle of the lake among the Frogs. The people try to give presents to the Frogs in order to induce them to give up the girl. When they are unsuccessful, they try to drain the lake. When the water runs out, the Frogs are scattered. They dress the young woman and put their own odor upon her. The girl is taken by her people. At first she can not speak, but gradually regains her speech and tells what happens. When they try to remove the black mud that she had eaten while a Frog, she dies Tl 53.

In another version of this story the woman sends her children to visit their grandfather. They are thrown out of the house. The next time they visit their grandparents they are taken in and are given cranberries. When they go out, the man follows with dishes of food, which are placed at the edge of the water. The dishes move out into the lake, and sink. The old man sends his messengers to invite the Frog tribe, who say that they can not come. The woman, however, appears, accompanied by two noble Frogs. Then the people drain the lake. The woman is seen floating along with the Frogs, which cover her body except the face. She is taken into the house, and the Frogs are killed by being struck with human bones. The young woman then stays with her father Tl 236.

A woman who is married to the Frogs is discovered by children, who hear her laugh. The chief tells the people to drain the lake. The brothers of the woman hide; and when the water runs off, the Frogs are carried away. The young woman's husband is swimming along with her. The brothers take her. The young woman and her child are on her husband's back. She is taken to the house and tells the people how the Frogs live. Finally both she and her child disappear M 554.

The girl who has been taken away by the Fire has disappeared. On the advice of a shaman, the chief orders all the fires to be put out. Then she reappears from the chief's fireplace. From that time on she sometimes stays with her father, sometimes with the Fire Spirit. Her cousin is in love with her. When the Fire Spirit discovers this, he calls her. He hurts her in some way, and she returns to her father's house. She remains single the rest of her life Tl 239.

The Grizzly Bears have taken away a girl because her father killed too many bears. After two years his dogs find the Bear den, and he is taken to the house. She tells her father not to kill any more grizzly bears, and on his way back to remain in his canoe at the end of the trail. Whenever he goes to that place, they give him mountain goats and other animals. After two years more he visits his daughter again, who by this time has a daughter. He wants to take the child along, but is told to wait until the girl is grown up. The child's grandmother goes along to visit her daughter. Finally the daughter's child marries among the Wolf people. The man is told to discontinue his visits M 508.

The story of the woman who married a Devilfish (Kai 260, M 560) is somewhat different from the rest.

A year after the woman has been taken away, two small Devilfish come up on the beach and go to visit the chief. This happens three times. Then the children of the town kill one of them. The lost woman appears wailing, and tells her father to tie up and close all the openings of his house. The Devilfishes make war upon the town, which is covered by a flood and by the slime of the Devilfish, so that everybody is drowned except the chief Kai 260.

The shaman tells that the lost woman's child is going to come. A small Devilfish appears, goes to the chief's house, and crawls on his body. Then the shaman tells that the lost woman herself will come. She is accompanied by her husband. They bring a great deal of food. His crew have their hair done up in bunches. Finally the son-in-law disappears, and the gifts which he has brought are turned into sea anemones and similar animals. The visit is repeated, and the woman returns with her husband M 560.

The Tlingit version of the Devilfish story Tl 130 also ends with the return of the abducted woman.

After some time two small Devilfishes come to a chief's house. They are thrown away, but come back again. Finally they are allowed to enter, and the chief recognizes them as his grandchildren. They are given food, and disappear under a large rock in front of the town. The dishes which have been given to the young Devilfish are returned clean. He sends people to invite his daughter to a feast, and she appears with her husband and her children. She wears a rotten marten-skin robe. Seaweeds are in her hair. Finally the people kill the Devilfish husband and the young ones, and keep the girl. The Devilfish attack them and kill some of the people.

Quite similar to this is the Nass story of the girl who married the Grouse.

The Grouse enters the house of a girl who refuses all suitors. He wears a blanket made of fox skins, and induces the girl to elope with him. After some time her children come to the chief's house. The people throw stones at them, but finally allow them to come in. The chief sends messengers to invite the parents of the children, and innumerable Grouses come. They are feasted, and on the following day bring a large amount of fat, which covers a long pole. Finally the chief's daughter and her children go back to the Grouses N 229.

(*h*) *Comparison of Stories Relating to Marriages between Women and Animals or Supernatural Beings*

Summing up the various forms of these tales, we may distinguish a number of types:

1. The offended animals.

$$\begin{array}{l} \text{Ts } 161 = \text{Tl } 175 \\ \left.\begin{array}{l}\text{Ts } 278\\ \text{Ts } 285\\ \text{Ts } 5.294\end{array}\right\} = \left\{\begin{array}{l}\text{Tl } 126\\ \text{Tl } 252\end{array}\right\} = \text{M } 500 \\ \qquad\qquad\qquad\quad \text{Tl } 38 \\ \qquad\qquad\qquad\quad \text{Tl } 53 \\ \qquad\qquad\qquad\quad \text{Tl } 236 = \text{M } 554 \\ \qquad\qquad\qquad\quad \text{Tl } 237 \\ \qquad\qquad\qquad\quad \text{Tl } 239 \\ \qquad\qquad\qquad\quad \text{Tl } 247 = \text{M } 625 \\ \qquad\qquad\qquad\qquad\qquad\quad \text{M } 508 \end{array}$$

2. Animals pity and help poor people.

Ts 158
Ts 172
Ts 192
Ts 1.73 }
Ts 5.285}
Ts 1.201}
Ts 5.281}

3. Animals abduct or seduce girls.

Ts 166 =Kai 254
Ts 177
Ts 232
Tl 238(?)

4. Girls are married by supernatural beings or animals, and receive gifts; clan stories or stories of similar type.

Ts 272
Ts 297
N 229
Tl 238(?)
Tl 130
M 560
Kai 260

It appears from this list that the type of stories of offended animals belongs primarily to the Tlingit, from whom it was probably borrowed by the Masset. The helpful animals seem to be characteristic of the Tsimshian series.

I have not included in this list the numerous Land Otter stories, which are somewhat different in character. All of these refer to the idea that drowned people are taken away by the Land Otters. If the drowned persons are girls, they may be married by them; and if men, they may marry among them. The Land Otter story Ts 166, Kai 254, which is included in our present discussion, is somewhat different in character. A few other stories have not been included in our discussion, although they are somewhat similar in type to the tales of this group. Here belongs the story of the girls who are scolded by their mother and are told that they are not good enough to marry Mountain Dweller. Thereupon they run away and do marry him Tl 222, Tl 280. I have also omitted the story of a girl who marries a man who is apparently very poor, but turns out to be wealthy and the son of a powerful being Tl 132. The Ǫau'ō story, which tells of a mother who calls the various animals to marry her daughter, has been referred to in our discussion, but is in reality of a somewhat different type (see p. 849).

Stories of Men who Marry Animals or Supernatural Beings

(Nos. 16, 18, 24, 28, 35, 53)

The reverse case—marriages of men with animals or supernatural beings—also occurs in this area. In our Tsimshian series there are—

The Hunters (No. 16, p. 145; also N 200).
Plucking Out Eyes (No. 18, p. 154).
The Chief who Married the Robin and the Sawbill Duck (No. 24, p. 179).
The Town of Chief Peace (No. 28, p. 207; Tl 244).

In a somewhat different form the same idea occurs in—

The Story of Asdi-wā'l (Ts 1.89).
The Prince and Prince Wolf (No. 53, p. 317).

In the Nass River series it is found in the story of

Ts'ak· (p. 868, N 126).

Among the Haida the same idea underlies the stories of—

The Man who Married a Frog (Kai 260; also M 557; Tl 232).
The Man who Married the Daughter of the Devilfish Chief (Sk 292)

Stories of this type are also found among the Athapascan tribes. Two have been recorded from the Ts!ɛtsl̄ā'ut:

The Man who Married the Marmot Woman (Tsts 263).
The Man who Married the Cloud Woman (Tsts 265).

A number of others are recorded in Petitot's collections (Hare Indians, Petitot 7.120).

Most of these stories tell of a man who by his marriage with an animal or a supernatural being becomes fortunate or acquires power, makes a mistake by which he offends his wife, who then leaves him and takes away the wealth, good luck, or power.

The story of "The Hunters" has been discussed before (p. 741). The essential elements of the tale in all the different versions are as follows:

A man goes hunting and meets a female Grizzly Bear. In some way he gains her good will and marries her. After they have children, he longs to return home, to which the She Grizzly Bear consents, making, however, the condition that he shall not look at any other woman. As long as he obeys, she continues her friendly inter-

course with the man, whom she helps; but as soon as he disobeys, she kills him Ts 145. The variants of the tale will be found discussed at the place referred to.

The version of Plucking Out Eyes contained in our collection is of a similar type:

A young man meets a supernatural girl who lives in a pond, and marries her. Whenever he shouts four times, she emerges from the lake. One of his friends watches him and calls the woman, who takes him to the bottom of the lake, where he steals the son of the couple. The child then plucks out the eyes of all the people and kills them Ts 154.

The variants of this story will be found discussed on p. 746.

A rather elaborate story of this type is that of the chief who married the Robin and the Sawbill Duck.

A chief does not want to marry, but finally, following the advice of his tribe, sends out messengers to find a wife for himself. Two of these messengers reach the house of the Robin, which on one side has winter, on the other side summer. They take home the chief's daughter, who in course of time gives valuable presents to her husband. Other messengers find the Sawbill-Duck Woman, who also consents to marry the chief. In the course of time her father sends an ample supply of sea food. On their way to the village the woman places a large mass of mussels on the platform of the canoe on which she is sitting. The chief sees the mussels, which are considered cheap food, is offended, and has them thrown into the water. The sea food is transformed into stones, and the Duck Woman flies away Ts 179.

The same element enters also into the story of the town of Chief Peace.

A prince gambles away his property and is offended by his wife. He flees, and is met by a few people, who take him to the town of Chief Peace, who, in return for certain presents, gives him his daughter. He sends his son-in-law home with his daughter, giving him many presents. The princess forbids the young man to look at another woman, but finally discovers, by means of her magic cup, that he has disobeyed her. She goes home over the surface of the water, and her husband follows her. When she looks back, he is drowned, but is later on revived by her father Ts 207 (see also p. 780).

The second part of the Tlingit story of the rejected lover, which will be discussed on p. 767, belongs here.

The Loon dives with the rejected lover and carries him to the house of Chief Calm, whose daughter is given to him in marriage. Finally he wishes to return home. The same incident with the magic cup occurs, as well as the return of the woman and the death of the man Tl 244.

Quite similar to this is an incident in the Asdi-wā'l story.

The chief in heaven sends one of his slaves in the form of a white bear to induce Asdi-wā'l to come to his house. Asdi-wā'l pursues the bear and marries the daughter of the Sun. The Sun tests him in various ways, and finally, when he sees that he can not overcome him, sends him home. Then follows the same story as before. When the woman discovers that he is not true to her, she goes home, looks back, and he disappears under water, but is revived again by his father-in-law Ts 1.83, 109–111.

A man's wife is seduced by the Wolf prince. Her husband kills the latter and is attacked by the Wolf mother. He takes the Wolf prince's name, is adopted by the

Wolf mother, and marries two Wolf women. Then he becomes a great hunter. He longs to go home, and takes his Wolf wives along. He has children; and a few of his children return to their own home, while the rest marry among the Indians Ts 317.

The same element forms also part of the Ts'ak· story of the Nass tribe.

After a number of adventures, Ts'ak· crosses a burning mountain, reaches the house of a chief, whose daughter he marries. The chief tries to kill him by subjecting him to a number of tests. He is unable to overcome Ts'ak·, who finally returns with his wife by the same way by which he had come N 126.

I rather suppose that in a fuller version of the story the infidelity of Ts'ak· and the return of the daughter would follow.

The Haida stories differ somewhat from the Tsimshian stories which we have just described.

A young man at T!āq° makes fun of a Frog and is carried away to the Frog town. The youth is asked by the Frog chief, One Whose Eyes They Fear, why he has offended the Frogs, and he replies that human beings do so when they want to marry their aunts. Then he marries the Frog Woman Kai 260.

The same story is contained in Swanton's Masset series.

A chief at T!a'qo has two daughters. His nephews are their lovers. One of these steps on the back of a frog which is sitting in the footprints of the girls. Then he pierces it with a stick. They lose the footprints, and do not find them again until they return to the same place. The elder one is met by two men, who take him along. The people ask him why he teased the girl, meaning the frog. To this he replies that he belongs to the Ki'ksadē (the Frog family of the Tlingit). They threaten that their chief, One Of Whose Eyebrows People Are Afraid, will kill him. Then they let him marry his aunt. Finally he goes back with many presents. The man's mother hates his wife, and he disappears. He goes back to the Frog town M 557.[1]

Analogous to the stories referred to on p. 752, of girls who are taken by the Devilfish, we find a Skidegate story which tells of a man who is taken by the Devilfish chief.

While trying to get a devilfish on the beach, the man is pulled under water. He is taken to the town of the Devilfish's father. Finally he gets homesick and is sent back with his Devilfish wife and many presents. After he has lived among the people for some time, he and his wife, for some reason, feel badly, and disappear through the planks of the floor Sk 292.

A marriage with birds is the theme of Sk 264. The story, however, is of a different type. It deals with the Swan Maiden theme, the story of the man who takes away the skins of bird girls, that have been laid aside while the girls are bathing.

The opening of the story M 518 recalls to a certain extent the stories here discussed, but it does not end with the marriage between a man and the offended animals. The story is rather analogous to

[1] The following Tlingit story is analogous to the tales Kai 260 and M 557 here discussed. A man of the Stikine KiksE'dī kicks a frog on its back and faints. His soul is taken to the house of the Frogs, where he is tied to a post. The chief, Frightful Face, orders him to be untied, and tells him that the Frogs belong to his clan. Then he is sent home Tl 232. In this story the clan relationship is different from the Haida versions, and the element of the marriage has been omitted.

encounters between man and animals, that give him supernatural gifts, such as are characteristic of the tales of the Kwakiutl and Nootka. The story M 518 is identical with K 10.25.

The Black Bears steal fish from a fish trap, and the owner scolds them. He is carried off, and one day runs away with the skin of the Bear chief. The animals then make war on the human beings, who build a fort. The animals scatter before they are able to overcome the people M 518.

The following Athapascan stories are very characteristic:

A widower and his son go marmot hunting. He catches a young marmot, whose mother follows him and is transformed into a stout woman. He cleans his tent and marries the Marmot Woman, who purifies him and thus makes him a successful hunter. Finally, owing to a mistake, he kills her brother. All the Marmots revive and run away, together with his wife. He follows her and succeeds in entering the den, which is a house. He continues to live with his wife. Finally the man's brother catches him. When he is skinned, a bracelet is found around his wrist, by which he is recognized (see p. 777), and he continues to live among the people Tsts 263.

The same story is included in the Haida story of Łaguadjî'na and Łgañā'ᵉogaña.

One of a number of brothers is unsuccessful in trapping ground hogs. A woman comes to him and he marries her. Then he becomes successful. Against his wife's instructions he kills a whitish ground hog. Then the woman tells them to come to life, and she leaves with all the ground hogs that the man had killed. He follows her, and finds that she is a ground-hog woman. He stays with them over winter. The following spring he is trapped by his brothers and recognized by his copper neck-ring (see p. 777) Sk 259.

A hunter is unsuccessful until a Cloud comes to his lodge and marries him. His younger brother goes to visit him, and discovers a small Cloud of mist moving about in the house. The visitor is warned never to mention the word "cloud" in the woman's presence. The brother and his mother go to live with the Cloud's husband, and finally the woman becomes visible. One day the word "cloud" is mentioned in the woman's presence, and she disappears Tsts 265.

Two brothers are lost and separated from each other. The elder one finds the younger one, who is beautifully clothed. The wife of the younger one is invisible. The older one receives many presents. On the following morning the tent and all the presents have disappeared, Hare Petitot 7.120.

Less closely related to this group is the story of the man who married the Brant Ducks Tl 55 and Tl 206. He becomes a Fox, and is finally recognized by the bracelets which are found when he is skinned (see p. 777). We might also mention the story of the man who marries the Eagle (Tl 204, Tl 229) and of the Squirrel, the daughter of the Squirrel chief, who takes a man to her father's house (N 211), although the general setting of all these stories is quite different from that of the group here discussed.

23. The Mink who Married a Princess

(25 versions: Ts 177; M 433; Sk 328; BC 84; K 9.117; K 10.87; K Boas 5.372; Nu 5.114; Nu ap 905; Se 50; Lil 315; Lil 370; U 252; Wish 37, 163; Wasco 285; Kath 146; Kutenai; Ponca; Osage; Malecite; Maidu; Yana; Esk; Loucheux)[1]

There are a considerable number of stories spread along the Pacific coast, telling how a person (generally a girl) who is in danger of being killed by a monster is asked by it how it happens that she is so beau-

[1] Compare also Tl 12, 116; M 336; Ne 9.221; K 9.175; K 10.343; Chil 16 (see p. 671).

tiful or how she has obtained certain ornaments. She then replies that the monster may be made as beautiful or may obtain the same ornaments by subjecting itself to some kind of procedure by which it is killed. In the Tsimshian version this theme has been worked into the characteristic tales of marriages between a woman and an animal. Most of these end with the return of the woman to her parents; but in our present version we find inserted an incident of the type just described.

A young man abducts a girl, whom he tells to lie down in the canoe. When they arrive, she finds that the young man is the Mink, who has taken her to his den. The Mink goes fishing every day and brings in eels, which he counts. The woman hides them, which annoys her husband, who does not know whether he has eaten them or not. In spring, when the people move to Nass River, they see the canoes passing by, and Mink observes the people wearing white bone ornaments in their ears and in their noses. He asks what they are, and how the holes were made in the ears. The woman promises Mink to perforate his ears. According to her orders, he sharpens a spruce branch, and she gets ready to drive it through his ears by means of a stone hammer. Mink is afraid, but she encourages him, saying that people will then know his high rank. She tells him to close his eyes; and when he is afraid, she threatens to leave him. The woman drives the branch into his ears, pins him to the ground, and kills him, then she returns to her father's house Ts 177.

Shell Labret, an ogre, carries a girl away on her labret. She passes underground to her house, where she tries to feed the girl on snails. She admires the ear-ornaments of the people, and the girl offers to pierce her ears. She nails her down to the floor of the house. The girl returns home, tells her story, and dies M 433. Practically the same story is told in K 9.117.

A princess is imprisoned in a cave. The Cave Being admires her ear-ornaments. She nails him down to a plank and then kills him Sk 328.

A girl's eyebrows are pulled out, and against her father's orders she goes into the woods, where she meets the monster Dzō´noq!wa, who wishes to have her eyebrows treated in the same manner. She gives to the girl her mountain-goat wool ornaments, which make her strong. The girl goes to call a warrior, who strikes the Dzō´noq!wa's eyebrows with chisel and hammer and kills her. Her body is burned, and a large amount of wealth is found in her house K 10.87.

Children are playing on the bank of a river, and a monster appears chewing gum. She carries the children away in her basket. The mother of some of the children cries, and from the mucus of her nose a boy originates and grows up quickly. Against his mother's orders he crosses the river, goes to the house of the Dzō´noq!wa, where he finds the woman rooted to the floor, who warns him. He tries to escape, but before getting very far he hears the giantess following him and climbs a tree. Being asked what makes him so pretty, the boy says that his head was placed between two stones. The Dzō´noq!wa asks to be treated in the same manner, and is killed by the boy. She revives, and can not be killed until her life is shot, which is kept in a knot-hole in the house K Boas[1] 5.372.

Owl carries away a girl. The girl puts oil on her hair, face, and body, and Owl asks her how she has made herself look so nice. Owl wants to be made pretty too, and is sent to gather pitch. The girl heats it, tells Owl to shut his eyes, and covers his body with pitch, so that he can not open his eyes, and runs away Lil 315.

A similar story is current among the Kutenai, who tell that a giant wishes to become white like a girl, and is told by her that he must be baked in an oven. He submits and is killed.[2]

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[1] See Bibliography, p. 39. [2] Boas, *Verh. d. Ges. f. Anthr.* (note 1, p. 727), p. 171.

Among the Bellacoola the following version has been recorded:

A boy tries to recover his sister, who is taken away by a Snēnē'îq (who corresponds to the Kwakiutl Dzō'noq!wa). He goes up the river and climbs an overhanging tree. The Snēnē'îq sees his reflection and thinks that she looks very pretty. She brushes her hair back, and the boy imitates her movements. At last she discovers him, and asks, "What did your mother do to make you so pretty?" She wants to be made pretty too, but the boy tells her that she can not endure the treatment. She insists, and he takes her up the river to find two stone knives with which to cut off her head. He makes her lie down with her neck on one knife, tells her to shut her eyes, and cuts off her head with the other. The head jumps back, when the boy passes his hand over the wound and prevents the head and body from uniting BC 84.

The Nootka tell the same story of a being called Ēi'scōitl (Pitch Inside).

Children play on the beach giving feasts. They do not give anything to one girl, who calls Ēi'scōitl. She appears, carrying a basket on her back, puts the children into it, closes their eyes with pitch, and carries them home. Only one child escapes. A youth pursues her and hides in the branches of a tree over a pond. The woman appears, sees his image, and thinks it is her own reflection. She admires her own beauty, but finally discovers the youth. She calls the boy down, tries to put him into her basket, but does not succeed. She asks him how he succeeded in getting so strong. He replies that he put his head on a stone, and that he was struck with another stone. She asks to be made strong too, and finally the youth consents to subject her to the same treatment. He tells her to lie down on a flat stone. She is scared. He tells her to close her eyes, then he crushes her with a heavy stone. He goes to her house, finds the children, dissolves the pitch by means of oil, and takes them home. One girl had been killed and roasted Nu 5.114.

Another version of the same tale will be found in Nu ap 905. The story continues with the revival of the woman.

Among the Seshelt the story occurs as an incident in the tale of Eagle and Owl.

Eagle and Owl have no wives. Two sisters visit them in their house, and Eagle and Owl marry them. Owl's son is a Frog; Eagle's son, a boy. As soon as the Frog is born, the mother puts it into a lake. One time the husbands do not return from hunting. The women search for them; and when they are unable to cross a lake, the Frog child takes them across the water. They go on, leaving the Frog behind. Finally they find their husbands in the house of an ogre, Yanēxēmēkwon, who invites the women to a game of sliding down a mountain. They are to be killed by falling down a precipice. The women tie lines around themselves, and, when reaching the precipice, spit out red and white paint, which looks like blood and brains. The line, however, pulls them back, and they return safely. (Here the incident of the stupid monster is introduced.)

The ogre admires the long glossy hair of the women, and asks how it may be obtained. They say that their hair was made long by putting pitch and hot stones on their heads. The ogre asks to be treated in the same manner. They put pitch on her head, and one of the women holds her own hair in front of her eyes in order to make her believe that her hair is growing. Thus they induce her to submit until she is killed Se 50. This story is identical with Lil 315, which has been referred to before (p. 763):

Two men, Horned Owl and Golden Eagle, are captured by the cliff ogre Komaksti'mut. Their wives, who are sisters, try to rescue them. Owl's son Deer is left in the house playing with bow and arrows and a (miniature ?) fawn. The women carry along Eagle's daughter Frog. The monster had plucked out Eagle's feathers, which

the women follow, picking them up. They lead across a lake, which the sisters cross in Frog's skin. After reaching the ogre's house they have a sliding-match. The sisters slide down into a lake the water of which becomes red from red and white paint that they spit into it. Then they promise to make the ogre's hair grow. They put pitch on her head and heat it with hot stones. They hold their own hair in front of her face to make her believe that it is growing. The fourth hot stone that is put on burns through her head and kills her Lil 370.

The Utā'mqt call the monster X̱e'niax. Two sisters marry Owl and Eagle. Owl's child is Frog, Eagle's a boy. The men are captured by X̱e'niax. Eagle's son is left in the house playing with bow and arrows and a miniature fawn. The sisters carry Frog along. They follow the line of feathers which Owl and Eagle have plucked out and dropped along the trail. They follow the line of feathers across a lake and reach X̱e'niax. In place of the sliding-contest there is a struggle between the sisters and X̱e'niax, who tries to throw them down a cliff. Frog saves them by pushing them back when X̱e'niax tries to throw them down. Then follows the burning of X̱e'niax, as told before U 252.

Among the Kathlamet and Wishram the incident occurs in the Raccoon tale.

Raccoon steals the contents of his grandmother's caches. She strikes his face with a firebrand. He climbs a tree, and throws fruits into which he has put thorns down into his grandmother's mouth. She cries for water and is transformed into a bird. Raccoon begins to travel, and enters Grizzly Bear's house. Grizzly Bear asks him who painted his face so nicely, and wishes to be painted too. Raccoon replies that he was hit with a chisel and that pitch was poured over his face. Bear lies on his back and is scared; but, on being encouraged, he lets Raccoon strike him and pour pitch over his face. After this he is told to jump into the water. Grizzly Bear pursues him, and the story takes up other incidents Kath 146.

Grizzly Bear asks Raccoon how he got the stripes on his nose. He answers that he poured pitch and urine over himself. Grizzly Bear asks to be treated in the same way, lies down, and is hit with an adze Wish 163.

Among the Upper Chinook the story belongs to the At!at!a'lia cycle.

Coyote hears that At!at!a'lia and Owl are stealing people. He ties rushes all over his body, so that it makes a rattling noise. The ogre asks him how he managed to become that way. After some resistance, he tells her that he put pitch over his body and then burned himself. She asks to be treated in the same manner. They go to the ogre's oven, in which she is baking children, who are sitting there by twos. He sends the mourners to get pitch. It is rubbed over the ogre's body and over her eyes. He pushes her into the oven. The people hold her down with forked sticks, and she is burned. He tells her that she must stand the heat until he informs her that it is enough. After this follows another incident. Owl, the husband of the ogre, appears, bringing some more people. Ashes are throw over him. He becomes gray and is transformed into an owl Wish 37.

Coyote puts broken shells into his leggings, which rattle when he dances. The At!at!a'lia questions him, and he says that he had his leg-bone broken on a rock. The At!at!a'lia is afraid, but eventually submits and is changed into a rock, Wasco 285.

This story has a very much wider distribution in North America, and I give a few examples.

The Rabbit has been taken by the Eagle to his eyry. There the young Eagles ask him, "O elder brother! of what sort is the way you do that?" The Rabbit

replies that he became this way because the people struck his head with one stone while he was resting on another stone. The Eagles request to be treated in the same way, and are killed, Ponca 30.[1]

Lox meets Bear. Lox tells him that he made the gull white. Bear wishes to be made white too. Thereupon Lox makes an earth oven, heats stones, makes the Bear go in, and closes it. When the Bear can not endure the heat, Lox tells him that he is just beginning to get white. He is kept until he dies, Malecite.[4]

Prairie Chicken meets Wolf, who asks him how he came to be spotted. Prairie Chicken replies that he went into the hollow of a tree, put a stick at the bottom, and set fire to it. Wolf tries to imitate him. His eyes burst out of their sockets, and Prairie Chicken takes them along. (Then follows a story of how Coyote caught Prairie Chicken, Osage.[3])

Versions of an analogous story are also known in California.

Coyote meets blackbirds, and asks them why they are black and handsome. They tell him that they were made so by digging a hole in the ground, putting red-hot stones into it, lying down in it, and being covered over. Coyote wants the same thing done to himself, and is burned up, Maidu.[4]

Coyote tells Skull that he has made another skull into a person by firing him in an oven. The Skull wants to be treated in the same way and is killed, Yana.[5]

The following belongs to the Eskimo of St. Michael and Norton Sound, Alaska:

A man pretends to be dead. He is buried, escapes in his kayak, and goes to marry three girls. His wife discovers what has happened and enters the house of these girls, who admire her light complexion and tattooing. She promises to make them equally beautiful, but tells them that they will hardly be able to endure the pain. She orders them to bring some oil to a boil! Then she thrusts their heads in and thus kills them Esk Nelson 467.

In another version of this tale, obtained from the Loucheux,[6] the incident appears in somewhat different form. The husband is Wolverene, the wife Wolf. The Wildcat seduces Wolverene, and Wolf tells Wildcat to look into the kettle in order to see herself. Then she pushes her in, and thus kills her.

I suspect that the story of the stupid monster is one of the group of tales which are widely spread over the Old World and the northwestern part of the New World. We have from the Old World versions which are probably related to the present story, from Finland and also from Africa. These have been collected by Dähnhardt[7] and Krohn.[8]

The reconstruction of this tale, according to Krohn, is as follows:

Fox and Bear see Woodpecker on a tree. Fox says that at a former time he painted the Woodpecker. Bear inquires whether he may not be painted in the same way. Fox is requested to do so. He leads Bear to a haystack and orders him to go up.

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[1] James Owen Dorsey, The Cegiha Language (*Contributions to North American Ethnology*, vol. VI). Washington, 1890.

[2] Edward Jack, Maliseet Legends (*Journal of American Folk-Lore*, vol. VIII, p. 198).

[3] George A. Dorsey, Traditions of the Osage (*Publications of the Field Columbian Museum, Anthropological series*, vol. VII, p. 10).

[4] Roland B. Dixon, Maidu Myths (*Bulletin of American Museum of Natural History*, vol. XVII, 1902, p. 92).

[5] J. Curtin, Creation Myths of Primitive America, p. 333; also Edward Sapir, Yana Texts (*University of California Publications*, vol. IX, p. 127).

[6] Frank Russell, Athabascan Myths (*Journal of American Folk-Lore*, vol. XIII, 1900, p. 15).

[7] Natursagen, vol. IV, p. 239.

[8] Kaarle Krohn, Bär (Wolf) und Fuchs. Eine nordische tiermärchenkette (*Journal de la Société Finno-Ougrienne*, vol. VI, pp. 67 *et seq*). Helsingfors, 1889.

He lights a fire, quiets the Bear, who wants to jump down. Fox tells him to wait a while in order to strengthen the color. The Bear's hair is singed, and for that reason they have retained this color.

In a version from Esthonia, Wolf meets Fox, who says that he has tried to change his color by the fire of a haystack. Wolf desires to have his color changed too, and is told to jump through the fire. His hair is singed, and for this reason the wolf smells like singed hair.

Krohn mentions also the following African tale, according to Bleek:[1]

Jackal has caught plenty of fish. He invites Hyena to participate, but he eats the whole supply. A Guinea Hen comes, and Hyena admires her color. Jackal pretends that he has made them, and at his request promises to paint Hyena too. He orders Hyena to bring white paint and a sharp knife. He holds down Hyena and cuts his back. Owing to this incident, the hyena has the marks on its back.

25. The Princess who Rejected her Cousin

The story of the princess who rejected her cousin occurs among the Tlingit, Haida, and Tsimshian in almost identical form. The principal point of the story is that a girl induces her cousin to disfigure himself and rejects his approaches. He is made beautiful by a supernatural being; and when he returns, he, on his part, rejects the girl. She goes to be made beautiful too, but instead she is disfigured by the supernatural being. The tale may be related to a southern story told on the Gulf of Georgia, which deals with the experience of a young man who had his head changed because it was displeasing to a girl whom he loved.

(*a*) *Northern Versions*

(5 versions: Ts 185; Ts 6.37; Tl 243; M 654; Sk 354)

A princess refuses to marry her cousin. One day she pretends to be kind to him, and tells him that she will marry him if he makes a deep cut on his cheek. He does so and is laughed at. After some time the same happens, and she tells him to make a cut on his left cheek. A third time she asks him to cut off his hair. When he sends a messenger to ask her in marriage, she says that she does not want to marry a bad-looking person like him, and one who cut his hair like a slave. The youth is ashamed and leaves the village. He reaches a small hut, and sees a woman sitting inside, who says, "Come in, if it is you who has been rejected by his own cousin!" When starting, he was accompanied by four friends, three of whom had gone back. The woman whom he visits tells him that he will reach the house of Chief Pestilence, and advises him what to do. Before crossing a brook the prince orders his last companion to stay behind. He runs into the house of Chief Pestilence, which is full of maimed people, among whom there are many good-looking women. They call and beckon to him, but, following the instructions of the old woman, he remains standing in the doorway until Chief Pestilence comes forth from his room, accompanied by his daughter. He is asked to sit down next to him, and Chief Pestilence boils him in his tub. The skeleton is laid out on a board. Chief Pestilence's daughter jumps over it. He revives and is very beautiful. The chief combs his hair with a comb of crystal, and the hair becomes red, reaching down to his loins. He stays there for two years, which seem to him like two days. He goes back, finds his friend dead, and carries the skeleton to the chief, who revives him, as described before. He gives long hair to him also. The two youths return home, and the girl who has rejected him makes him

[1] Reineke Fuchs in Afrika, p. 83.

advances. He takes no notice of her. Finally the youth makes her disfigure herself in the same way as he had to do before, and finally laughs at her and leaves her. The princess sets out with her maid, and reaches the house of Chief Pestilence. On their way they meet a man, who asks them where they are going, but she passes by without listening to him. The maimed people call her. She does not wait for the chief to come out; and as soon as she enters the house, they fall on her, break her back, and make her lame, turn her head and break one of her arms. Her maid is treated in the same way. They return home, and finally die Ts 185.

In Ts 5.278 the house of Chief Pestilence is also described, although the story itself is not recorded. It is stated there that the persons of both sides of the house are hermaphrodites, who kill those who follow their beckoning.

In Nu ap 917 occurs the incident of boiling a person in order to make him beautiful; but otherwise the story does not belong here.

The nephew of a chief living in the north with his cousin is in love with a girl who rejects him. The boy comes in dressed in abalone shells, nevertheless she rejects him. One day the girl asks her cousin to accompany her when she goes to get spruce bark. While they are in the woods, she tells him to take off his marten robe and throw it into a pond. Next she tells him to pull off his hair and to throw away his shell ornaments. When he has done all this, the girl runs away. The youth lies down and cries. He sees a Loon swimming in the sea, who tells him that he has come after him. The fourth time this happens he sees a man coming up to him, who is the Loon. The Loon dives with him, and comes up far offshore. When he emerges, hair is growing again on his head. The third time he emerges he sees a village, and the Loon tells him that he is to marry the chief's daughter. He is given shell ornaments and a marten robe. The chief is the Calm. After some time the youth wishes to return. He is given presents. The daughter is given a cup by means of which she can tell whether her husband is faithful. When one day his cousin seizes him and speaks to him, his wife discovers it and leaves him. He follows her. She looks back, and he is drowned (see p. 779) Tl 243.

The two Haida versions that have been recorded are both placed in the Tsimshian country. In the Masset version, which is combined with another story, special stress is laid upon the point that the youth does not speak the Haida language. It would seem likely, for this reason, that the story was learned by the Haida from the Tsimshian.

A prince named Ga′ogał wishes to marry his cousin, who dislikes him. She tells him to pull out his eyebrows, his eyelashes, his hair from his head, and his hair from his body. After he has done so, she leaves him. The youth ascends Mount Q!a′gan. He eats devil's-club and searches for dead animals. He clubs a sea lion and stuffs the skin with moss. When it is dry he goes into it. He tries several times to swim in it, but gives it up. He hangs up the sea-lion skin among the trees. It covers his head, and it occurs to him that if he should use four stones for ballast he might use the skin. He tries to dive, and is successful. He tries larger stones, and is still more successful. He then swims around the island Q!a′gan and in front of his father's town. His hair grows again and is of a reddish color. The fourth time he swims to Nass River and is seen by the fishermen. When they harpoon him, he cuts off the spear-heads inside the skin. The people lose all their hunting-spears and war-spears. He goes back and takes off the sea-lion skin. He hides the arrows, spears, and harpoons, goes back to Nass River, where the people are boiling olachen. The people try again to kill the sea lion, but the same happens as before. He goes to the place where he had eaten devil's-club, discovers Queen Charlotte Islands, and swims out there. He discovers several Masset towns. The people try to kill him, and he takes away their arrows and spears. At night he lands behind the town, comes out of the skin, and carries the weapons into the woods. He

goes to the town in human form, but does not understand their language. He finds the chief's house, and sees the chief's daughter seated behind the screens in the rear of the house. He goes to the place where he has hidden the sea-lion skin and sleeps there. He appears again as a sea lion and takes more arrows and spears. He goes to the chief's daughter and talks to her, but she does not understand his language. He marries her. The next morning the chief calls him to the fire. He is very beautiful. One day he goes to the place where he has hidden the weapons and the skin and returns to Q!a'gan. He brings the weapons from Nass River to his father-in-law. He and his wife learn how to cultivate tobacco. He tells his wife and his father-in-law what has happened to him, and he is sent home. He takes along the weapons which he has taken from the Masset people and goes to his father's town. The people there do not believe that he is alive. Since he is beautiful, his cousin likes him. He puts her to shame, and she dies M 654.

At Q!adō' (Metlakahtla) there is a youth who loves a girl. She rejects him, and tells him to pull out his hair, his eyebrows, his eyelashes, his mustache, and the hair on his body. Then she refuses him. He whittles arrows and shoots them up to the sky, making a chain. He places the bow at the bottom of it and goes up. He reaches the Moon's town and is invited in and made to sit at the right-hand side of the Moon, in the rear of the house. The Moon takes the innermost one out of a set of five boxes and takes out a comb, moistens his hands with water, and rubs the youth's eyes. Thus he is made good-looking; and by combing, his hair is made long and beautiful. The youth stays many nights, and is sent back with instructions not to look at the girl. He is sent back home, refuses to look at the girl, who dies Sk 354.

Deans 6.37 records a garbled version of this tale: The youth is induced to cut his hair. He goes up to the sky and marries the daughter of the Sun. This is given as a Tsimshian tale.

(*b*) *Southern Versions*

(3 versions: Sts Hill-Tout 5.354; Lkuñgen Hill-Tout 7.346; Lil 336. See also Sh 5.14)

A youth is in love with a girl. When he approaches her, she orders him to wash himself. When he returns, she orders him to scrub his privates with gravel. When he returns again, she rejects him outright. The youth then starts off into the woods. [Here follow incidents that do not belong to the story here discussed. He marks his trail in order to find his way back, meets blind men who are making a canoe, and takes away their adze, which they are passing from hand to hand. He restores their eyesight. They are Willow Grouse. They direct him to a house in which two blind women are cooking food. He restores their eyesight. They direct him to Sand-Hill Crane, who in turn directs him to the house of the Face Maker and tells him what to do.] The youth enters and asks for a change of face. He is shown boxes full of faces, and finally finds one with long black hair, leaning against the wall. This one he takes. The Face Maker sprinkles medicine over the youth, cuts off his head, and puts in its place the new one. Then he sees that his former head was very ugly. He goes back home, sits down behind the village, and wishes for the girl's younger sister to come and see him. This happens, and the girl tells her elder sister of the beautiful man whom she has seen. Now the girl approaches him, but he treats her in the same manner as he had been treated. [Here follows another story telling how the girl creates a duck of excrement, which the youth is caused to pursue. When he finally hits it, it is retransformed into excrement. The youth reaches a coast on the other side of the ocean. Under the upturned canoe he conceals his younger brother, who had accompanied him. He himself cuts his chest and lies down. A duck comes. He catches it and shakes it until the bones drop out. He does the same to a diver and an eagle. He dons the eagle skin; the brother, that of the duck. The canoe is put into the diver skin, and they fly off. The younger brother and the canoe arrive at home, while he flies into the clouds, where he finds an old couple.

He kills mountain goats for them. Finally he is put into a basket and let down. He is told not to uncover his face until he reaches the ground.] Sts 5.354.

A girl refuses her suitor. The youth sets out to seek the Face Maker. Following the instructions of his grandmother, he takes fat and red paint along. He follows a trail indicated to him, sees smoke, and finds a hole in the ground. When his shadow is observed, the people inside think it is a cloud. He is called in, gives fat and red paint to the owner, who in turn lets him select a beautiful face. He opens all the chests, and the youth finally finds a face that suits him. (Here follows again an incident that does not belong to our story.) The youth is warned not to go near a mountain where a witch lives. He disobeys and is caught by her. In vain he tries to escape. Eventually she swallows him, and he squeezes her heart, which makes her sick. The Crane is asked to cure her, and the youth holds on to the bill, so that Crane, when he withdraws it, falls backward. Following the advice of a slave-woman, the witch is cut open, and the young man comes out. The youth and the slave-woman float down the river on a raft, and he returns to his home. The girl now wishes to marry him because he is beautiful, but he rejects her in the same way as she had done before. She resolves to get a new face at the Face Maker's home, who, however, gives her an ugly face, Lkuñgen Hill-Tout 7.346.

A squint-eyed woman scratches her husband so that he loses his good looks. He asks the advice of an old woman, who tells him to go to the house of a man who keeps heads. He reaches there, and is shown many heads, and accepts the last one, which is kept in a small covered box. He cuts off his own head and puts the new one in its place. When he goes out, he is so beautiful that the women's heads that hang on the wall ask him to marry them. On his way back he passes the house of Black-Bear Woman and Crane Woman, whom he marries. Their children wish to see their paternal grandfather, and he travels home with them. His former wife's son laughs at the new wives. His former wife wishes to be taken back. She goes to get a new head, but chooses a very ugly one. The people take her and her boy and throw them into the water, where they become supernatural beings Lil 336.

Here belongs also the story of the gambler who visits a man who provides him with a new, beautiful head Sh 5.14.

27. The Prince who Was Taken Away by the Spring Salmon

(13 versions: Ts 192; Ts 6.81; Tl 301; Tl 311; Kai 243; Sk 7; BC 74; BC 5.266; BC 5.262; H ap 886; Nu ap 919; Chil 24; Sh 690)

This story is exceedingly complex, its incidents being related to quite a number of distinct tales. It will therefore be best to take it up in parts. The incidents which occur in the various versions of the story are as follows:

I. Story of the boy who is taken away by the Salmon, lives in the Salmon village; returns to his parents, who catch him in the form of a salmon; and resumes human form. The story ends generally with an explanation of the salmon taboos.

II. Story of a Salmon boy who is taken back by the Salmon, and who is accompanied by another person, whose experiences are the principal theme of the tale.

III. An entirely independent story, telling of the ascent of the Salmon boy to the Sun, his marriage with the Sun's daughter, and the tests to which he is subjected.

The essential points of these themes, which, however, appear with considerable variation, are as follows.

[1] A Tsimshian story.

I. (*a*) A boy is scolded because he has performed some action on a salmon which is considered as offensive, but which really benefits the Salmon chief.

(*b*) The Salmon take him to their village, and his life in the village is described. This part contains particularly the incident of obtaining food by killing a Salmon boy, who is restored when his bones are thrown into the water or into the fire.

(*c*) When the time for the salmon-run comes, the Salmon take the boy back. Incidentally it is described why the various salmon go to different rivers, and why the salmon appear in a definite seasonal order.

(*d*) The boy is captured by his father and cut open by his mother. He is recognized by the copper necklace which he wears, and regains human form.

(*d′*) The youth returns with his Salmon wife and many presents.

(*e*) The salmon taboos are described.

(*f*) The boy becomes a great shaman.

II. (*a*) From the Salmon the boy has attained magical powers, which he uses for catching birds. Owing to a mistake made by his friends, he dies.

(*b*) The Salmon take him to their country, and without their knowledge one of his companions goes with him.

(*c*) The companion makes himself known to the Salmon boy.

(*d*) The companion marries the Salmon chief's daughter.

(*e*) The companion is homesick and is taken back.

III. (*a*) The youth is covered with feathers and flies up to the Sun.

(*b*) He marries the daughter of the Sun, and is tested by his father-in-law.

(*c*) He is sent back to his parents.

The various versions are arranged in the following order:

Ts	Tl	Kai	Sk	Chil	BC	BC 5.266	H ap
–	–	–	–	–	I*d*	–	–
–	–	–	–	–	II*a*	–	–
–	–	–	–	–	II*b*	–	–
I*a*	I*a*	I*a*	I*a*	I*a*	–	I*a*	I*a*
I*b*	I*b*	I*b*	I*b*	I*b*	I*b*	I*b*	I*b*
–	–	–	–	–	II*d*	II*d*	II*d*
I*c*	I*c*	I*c*	I*c*	I*c*	I*c*	–	–
I*c*	–	–	–	–	–	–	–
I*d*	I*d*	I*d*	I*d*	I*d′*	I*d*	I*d′*	I*d′*
–	I*e*	–	(I*e*)	–	I*e*	I*e*	–
–	I*f*	I*f*	I*f*	–	–		–
II*a*	–	–	–	–	–	–	–
II*b*	–	–	–	–	–	–	–
II*c*	–	–	–	–	–	BC 5.262	–
II*e*	–	–	–	–	–		–
–	–	–	–	III*a*	III*a*	III*a*	–
–	–	–	–	III*b*	III*b*	(III*b*)	–
–	–	–	–	III*c*	III*c*	III*c*	–

(1 *a*) *The Boy who Is Scolded because he Has Stolen Salmon*

There is a famine in G·its!alā′ser. The chief's son and his slave-boy are left at home by their parents, who go to gather bark. The prince is making arrows, and the slave cries for hunger. Therefore the prince opens the box in which his mother is keeping her last large dried spring salmon, unfolds it, and gives a piece to the slave. When the mother discovers this, she scolds her son. The prince feels insulted, and leaves his father's house. The slave-boy tells the people what has happened. The prince is looked for, but can not be found Ts 192.

A Kîksa′dî of Daxe′t baits a snare for gulls. When he asks his mother for food, she gives him a moldy piece of salmon Tl 301. According to another version, a boy of the same family at the same place plays on the beach and catches sea gulls. He is given a piece of moldy salmon, throws it away, and goes back to his snares Tl 311.

At Kasaan a boy is given a piece of moldy salmon, which he does not accept Kai 243.

During a famine a woman gives to her child a small part of a dog salmon, which he throws into a swamp, where it swells up Sk 7.

A woman scolds her husband because he gives too much seal meat to her stepson. The boy is annoyed, takes bow and arrows, and leaves his home BC 5.266.

A man carries home from a feast food, which his son eats greedily. The father scolds him and tells him to marry the daughter of the Salmon chief. The boy sulks in bed and then goes out shooting birds H ap 886.

Next follows the boy's journey to the Salmon village.

A canoe comes up the river. The people take the boy aboard and invite him to accompany them to his father. He is told to lie down, and he sleeps until they reach the village. The houses are carved with representations of the spring salmon. They go to the chief's house. The chief is lying sick in the rear. He has been ill for two years, because his body (that is, the spring salmon) had been kept folded up in a box for two years. The Mouse Woman informs the prince in the usual way that he is in the Salmon village, and tells him what to do Ts 194.

When the boy runs out to the snare, he disappears in the water. The drying salmon run down with him. The Salmon people carry him away to their home. It seems to him that he is traveling in a canoe. The Salmon chief makes him his son. The canoe is followed by the sea gull. He stays in the Salmon village a whole year Tl 302.

He goes to catch a sea gull and disappears in a water-hole. His parents think he is drowned. The boy has been captured by the Salmon people, who take him to their village. He is always hungry Tl 311.

He goes bathing, gets into a water-hole, and is lost. His soul is taken away by the Salmon people Kai 243.

Two persons in a small canoe come and take him along. They land at the chief's house Sk 7.

Boys are playing on the bank of a river. One of them is carried on a piece of ice to the Salmon village Chil 24.

The boy's arrow strikes a salmon-bone. He asks it to take him to the Salmon chief's country. The bones ask to be thrown into the sea. The Salmon can not jump until his neck-bone is thrown into the water. The boy is told not to touch the Salmon's tail and dorsal fin, and is carried along. (Here follows the description of the dangers of the journey, which are generally described in 1 *c*.) H ap 886.

He shoots, and his arrow happens to strike salmon-bones, which shout, and ask to be thrown into the river. When the boy finds all the fish-bones and throws them into the river, the salmon is completely restored. The salmon takes the boy on board his canoe and tells him to close his eyes. In this version the villages of the other animals are described on the journey out to the Salmon country, not on the return journey. They pass the country of the Robin, the Thrush, another bird, and of the Partridges. Here

the youth wishes to marry a woman (II *d*). They go on, and pass the country of various kinds of salmon. Finally they come to the house of the Spring Salmon. (Here the incident of vagina dentata is introduced, that is not found in the other Salmon stories, but which is characteristic of the story of the Transformer's marriage as told by the Kwakiutl [see Co 5.69]) BC 5.266. It is implied also in the doubtful story M 349, in which mention is made of a traveler who meets a dangerous woman (see No. 63, p. 604; No. 12, p. 614; 809).

The chief tells the boy that he sent for him because he unfolded his feet and arms when taking the salmon out of his mother's box, and that this cured him Ts 195.

A woman tells him that he was taken away because he had said something against the Salmon people Tl 313.

(I *b*) *The Salmon Village*

Behind the houses, on a sand-hill, children are playing. The boy clubs one. It is transformed into a spring salmon, which he roasts, and throws the bones into the fire. Then he goes to a brook and drinks. In the evening a boy cries, "My eye is sore!" The visitor is told by the Mouse to look for the eye of the salmon, which he finds and throws into the fire. At once the boy is well. Next the same happens with a rib Ts 194.

He eats fish eggs in the town, and is laughed at because he is eating dung Tl 313. He sees salmon eggs lying about. When he eats them, people say he is eating dung Kai 243, Sk 8. When the people are visiting the country beyond the ocean, Bluejay eats berries, and the dwellers of that country shout, "He is eating excrement!" Chin 56.

The Salmon people take him to Amusement Creek, where cranes jump up and down facing each other, and where all kinds of birds are shouting Tl 302, Tl 312.

He is told to catch salmon in a creek and to roast them whenever hungry, to put the leavings and the roasting-sticks into the water. The eye of one person is sore, and he is told that he must have left it on shore Tl 313.

There are crowds of people, the souls of the Salmon that have been killed. A woman who had been taken there before tells him to go to the playground, to pull a child out of the stream and cook it and throw the bones into the water. One child has a sore eye, which becomes well when a salmon eye that he lost is thrown into the water Kai 243.

A person half rock tells him not to eat what is offered to him. The person who is half rock tells him to get salmon from a stream at the end of the town, to roast it on a spit, and throw the bones into the fire. He leaves the eye of a salmon, and the chief's son is sick until the remains of the salmon eye are burned. The same happens with a rib Sk 8.

There is no description of the Salmon village in BC 5.266.

The youth is told to go to the playground of the children, and to throw one of them into the water. It is turned into a salmon, which he takes home. When throwing the bones into the water, he overlooks one eye, and the boy has only one eye. It is restored when the eye is thrown into the water H ap 886.

When the boy arrives at the Salmon village, a woman who sits in front of a house weaving a basket tells him to kill a boy and throw the bones back into the water. Since the eyes are not thrown back, the boy is blind, but recovers when the eyes are put into the water Chil 24.

The most important element in the descriptions of the Salmon village is the transformation into salmon of the young men who are killed, and their restoration. This incident is a prominent element in the Bungling Host story (see p. 698), and occurs also in a number of other tales referring to visits to the Salmon country or to the obtaining of salmon. The revival of animals whose bones are thrown either into the water or into the fire occurs also separately.

In Rivers Inlet we have the story of the Salmon chief, who orders his daughters to swim, and who then come back, each carrying a salmon. When one of the guests (in this case Raven) hides a bone of the nose of the salmon, her nose bleeds Ri 5.210.

The same story is told by the Newettee. The Salmon chief clubs four boys. Raven retains the occipital bone of the salmon. When the bones are thrown into the sea, one of the boys has no pin for his blanket K 10.346.

The daughter of a chief marries a Dog. In the same house lives Sturgeon, who throws the child into the water. It is transformed into a sturgeon. When the bones are thrown into the water, the boy revives Sts 5.27.

Two boys are taken to the Salmon village. Two boys are killed; but when the bones are thrown into the water, they revive Quin 112.

The same incident of the revival of the fish when its bones are thrown into the water occurs in the Thunderbird story discussed on p. 713 Nu 5.104.

The incident belongs also to other tales, and is found, for instance, in the story of the origin of the salmon (K 9.173; Ne 10.391).

A chief tries to make salmon of bark, but is unsuccessful. He visits the Salmon chief, who orders him not to hide any bones of the salmon that he is given. One has been stolen, and the chief is unable to recover it. When the visitors return and throw the bone into the water, salmon originate.

The Transformers Xais catch the Sun in order to obtain information in regard to the home of the Salmon. They travel across the ocean, passing various obstacles, and reach the home of the Salmon. The Salmon chief orders four youths to swim and enter the salmon trap in a creek behind the village. They become salmon, are taken out and roasted. When the bones are thrown into the sea, the four youths reappear. On the following day the Transformers keep some head-bones, and one of the youths is lacking the bones of cheek and nose. When the missing bones are thrown into the water, the youth is well again Squ Hill-Tout 3.520.[1]

The description of the village contains also a reference to the dancing Herrings:

At the end of the village is the house of the Herrings, who are dancing. When any one looks in through a knot-hole and puts a hemlock branch into the house, it is full of herring spawn Ts 204.

In one house the people are always dancing. When he looks in, his face is covered with fish eggs. These are the Herrings Tl 313.

The dancing Herrings are also mentioned in the Skidegate Raven legend. Raven looks into the house in which the Herrings are dancing, and they spawn on his mustache. Next he pushes in a hemlock branch, the Herrings spawn on it, he draws it out and eats the spawn Sk 134.

The Herring people are dancing at the end of the town before starting for the land of human beings. The boy is told to push in a branch, but not to look in. He disobeys, his face is covered with herring spawn, and the branch is covered with it when he pulls it out Kai 244.

People arrive, who dance in their canoes. The person who is half rock tells him to shove a hemlock branch into the house where they are dancing and not to look in. He disobeys, and his head sticks to the house and is full of eggs. The hemlock boughs are full of herring eggs Sk 9.

This incident occurs also in the Raven tale Sk 135.

Descriptions of the Salmon village are found also in the tales of the origin of the salmon, discussed on p. 671.

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[1] See also pp. 672, 699.

(1 c) *The Return of the Salmon*

The Salmon chief sends scouts to see whether the cottonwood leaves, which they call salmon, are in Skeena River. When he hears that the leaves are in the river, he tells the people to move. They pass in order the village of the Silver Salmon, the Humpback Salmon, the Steelhead Salmon, Dog Salmon, Cohoes Salmon, and of the Trout. The villagers all state that they will go up the rivers at definite times. He asks the people of each canoe where they will go, and they name their rivers. The Spring Salmon chief and the prince go up to G·its!alā′ser Ts 196.

The Salmon people know that the month has come for them to go up the rivers. They take the prince along. The Cohoes Salmon break their canoe, therefore they are the last to arrive. They pass under the *sît* (probably the horizon), which cuts some of those who pass through. The Indians see a cloud shaped like a canoe coming up. The Fish camp, and put flat sticks into the ground. They pelt one another with hot stones, which leave scars on their skins. They continue the journey to the coast and meet the Herring tribe. The two tribes taunt each other. The Salmon chief asks the people to what rivers they are going. The Salmon call the houses for smoking fish "forts." They call human beings "Seal children's dog salmon." The people put sharpened poles into the water, on which the salmon fall when jumping Tl 303.

The woman tells the boy that the Salmon are going to start for the coast. They pass through the *sît*, which opens and shuts and cuts some of the salmon in two. They meet the Herrings, and the two tribes taunt each other. They tell to what rivers they are going. They call salmon traps "forts;" and when these are ready, they start for the rivers Tl 314. The moving horizon is also mentioned in the widely diverging variant Quin 112.

The Herring people start. A long time afterward the Salmon people follow. They meet the Herrings. The two parties taunt each other, and by their remarks the Herrings produce the marks on the skin of the salmon. The Salmon go to Kasaan. When they stand up in their canoes, people think the salmon are jumping. A long, thin big-headed salmon is their canoe Kai 244.

The Salmon people start towards the surface of the earth. Those who have injuries are not allowed to go. In the fall many Salmon people have sore feet and sore eyes. The youth goes with them. While traveling, some are lost in a batch of floating charcoal, others in a batch of foam. They pass under the edge of the sky, which moves up and down, where some are cut in two. Finally they see what looks like stars. These are the rivers. They go up. The people see them, and shout, "*E′yo!*" (see p. 675.) The Salmon wait until the fish traps are finished. They call these "forts." They shake the sky with a canoe-pole, and thus produce rain Sk 11.

After their visit to the Spring Salmon they return. He marries in the village of one of the various kinds of fish, and then goes home with his wife and many presents. Various kinds of fish accompany him BC 5.267. The various Salmon villages are also mentioned in Nu 5.120.

In the Bellabella version the Salmon villages and the dangers of the journey are described on the way out.

The salmon have to pass through a hole by which an Eagle is seated who is watching for fish. They dart through when the Eagle looks away. After passing through the hole, they reach the villages of the various kinds of Salmon. The Steelhead Salmon are tall and strong; the Humpback Salmon, poor and weak; the Dog Salmon have big teeth H ap 886.

The Salmon make hooks of wood, which they use in ascending rapid rivers. They start upstream Chil 24.

The Transformers who visit the Salmon chief give him some medicine, and in return are promised that the various kinds of salmon will visit the country of the

Indians every year, each at a definite season. At the same time the salmon taboos are announced. It is particularly forbidden that salmon-bones are to come near a corpse Squ Hill-Tout 3.520.

(1 *d*) *The Capture of the Salmon*

In the Tsimshian version there follows here a description of the method of catching salmon (Ts 197).

Incidentally it is told here that the prince's father calls the shamans to investigate his whereabouts. The shaman tells him that as soon as they eat the dried spring salmon, the Salmon chief will recover completely and will bring back the boy Ts 198.

The boy, who has assumed the form of a salmon, is caught by his father. A woman cuts it, and finds a small child in the stomach. The child grows very quickly, and tells that he is the prince who had been carried away by the Salmon. Before leaving the Salmon country, the prince had been given by the Salmon chief a round pebble, which he is always holding in his mouth (see p. 861) Ts 202.

The salmon swim up the river, and the method of fishing is described in some detail. The boy, who has assumed the shape of a salmon, swims to his father's canoe, sticking his head out of the water. He is pulled on a sandbar and clubbed. When his mother cuts the salmon, she finds a copper necklace under the skin, by means of which she recognizes her son. The salmon is put into a basket, which is placed on the roof of the house, and on the next morning a man is found in its place Tl 306.

The boy in the form of a salmon swims close to his father's canoe. The father spears him and loses consciousness. When the mother cuts off the salmon-head, she finds her son's copper necklace. The salmon is placed on a mat surrounded with feathers. The mat is placed on top of the house, and the shamans sing. In the middle of the night something shakes, and the man sees that the head of the salmon has assumed human shape. Gradually he revives. He has obtained now the spirits Moldy End Of Salmon and Sand-Hill Crane At The Mouth Of Amusement Creek, *Sit* (Horizon) Woman, Herring, and Salmon People's Canoe Tl 315, 316.

The Salmon boy jumps towards his mother. She makes a wall of rocks and kills him. When she cuts off the head, she strikes the copper neck-ring. The salmon is put on a mat, which is placed on the roof of the house. After two days a noise is heard, and a human head is coming out from the salmon. The people purify themselves. After four days the boy is out down to the shoulders. After two days more he comes out completely Kai 245.

The Salmon youth recognizes his mother, who clubs him. When she cuts off his head, her knife strikes her son's copper necklace, by which he is recognized. The salmon is placed on a clean board and put on the roof. After four nights a noise is heard. The rain washes off the salmon skin, and he becomes a human being Sk 12.

Deans' version Ts 6.81 contains only the incident of the disappearance of the boy who wears a copper bracelet, the capture of a salmon that wears the same bracelet under its skin, and the restoration of the boy.

The youth and his wife learn that the salmon traps of the Indians have been finished. They enter the trap. The youth wishes that his father treat him carefully. The salmon are hung up to dry. Then they assume human form BC 77.

In the Bellacoola version 5.266 it is simply stated that the fish, on arriving, assume human form. The boy asks his father to clean his house. The boy believes that he has been away two days only, but in reality he has been away two years BC 5.267.

The young man is homesick, and returns with his wife and many presents. He meets his brother near his father's house. It is found that he has been away for four years. He gives presents to the people H ap 888.

The boy in the form of a salmon wishes his father to catch him; his sister, to carry him to the house. There he resumes human form Chil 24.

The incident of the recognizing of an individual who has been transformed into an animal by his ornaments occurs in another connection in Tl 113, where a girl who has been transformed into a fox is recognized in this manner.

In a Haida and Ts!ets!ā'ut tale a man who has the form of a marmot is recognized in the same manner by his brothers; viz, by his sister. When he is skinned, his bracelets are found under the skin (Sk 260; Tsts 264).

(II *a*) *The Boy Has Attained Magical Powers from the Salmon, which he Uses for Catching Birds. Owing to a Mistake Made by His Friends, he Dies*

The prince makes an eagle trap and catches eagles, assisted by his four friends. The friends do not know what kind of bait the prince uses. One day the prince takes the round pebble out of his mouth and puts it into that of his friend. He is transformed into a small salmon, which is taken up by a large hawk. The prince dies and is buried. His friends watch the body; but one after another leaves, except the prince's dearest friend Ts 202.

The Salmon boy plays with a companion on the bank of a river. He tells his friend to shout every time he approaches the hut. The Salmon boy hunts birds from the hut, and has always a large supply. One day the friend does not shout. When he enters, he sees a Salmon vomiting pieces of quartz. The friend informs the people, who place the dead salmon on poles near the water. The boy watches it BC 74.

(II *b*) *The Salmon Take Him to their Country, and without their Knowledge One of His Companions Goes with Him*

The dead Salmon boy's friend hears a canoe coming up the river. The crew take the body out, which revives. They go aboard. The friend goes aboard too; but neither the people nor the Salmon boy notice him. He tries to talk to the prince, who, however, does not seem to hear. He touches him, and the prince feels pain. The boatmen wear large cedar-bark neck-rings. He presses these, and they faint. They reach the Salmon village, where the Salmon boy is welcomed, but nobody notices the friend Ts 203.

A canoe comes up the river, and the Salmon is called to go aboard. He tells the crew to keep close to the bank of the river. The friend jumps aboard, but is not noticed. When they land, they see him. (Here follows a description of the various Salmon villages.) When they reach the last Salmon village, the children smell the Salmon boy's friend, and say he smells like the country where they go every spring. They can not see him BC 74.

The incident of a person, generally a shaman, touching supernatural beings without being visible to them, and causing them discomfort, occurs also in other connections.

In a story of two Haida shamans it is told how one of them dies because he breaks his taboos. Then the supernatural powers of the shamans appear at the grave. They skin the body of the dead shaman and go aboard. The other shaman, who is watching,

jumps aboard. He sees that something round hangs from the armpit of the supernatural beings. He squeezes it, and the spirits almost die. The spirits restore one another, and are well again as soon as he lets go. They land, and he continues to squeeze the round thing hanging from the chief's armpit. The greatest shaman among the supernatural beings sees what is happening, while the human shaman remains invisible to all the others. When he finally lets go, he is given the other shaman's skin, who finally is revived Sk 294.

Practically the same story is told by the Masset and Kaigani. In this case the shaman presses the supernatural beings with his knees M 565, Kai 240.

(II *c*) *The Companion Makes Himself Known to the Salmon Boy*

The friend takes the pebble out of his mouth and puts it into the prince's mouth, who sees him at once. (Here follows a repetition of the killing of the children [I *b*] and the description of the dancing Herrings.) Ts 204.

(II *d*) *The Companion Marries the Salmon Chief's Daughter*

This incident is closely related to the tales of the dangerous women (*vagina dentata*) which are so frequent in the mythology of the Kwakiutl, and which belong in many cases to the Test theme (see p. 809). In the Salmon myth the tale is confined to the Bellacoola and their immediate neighbors, the Bellabella. It is inserted in the visit of the boy's friend to the Salmon village, where he tries to marry the daughter of the Salmon chief.

When walking through a village, they see a house with snapping door. The friend sees a beautiful girl inside, and wants to marry her. It is explained that this is impossible. He insists and marries her. They have a daughter BC 76.

The form in which this incident is given in BC 5.267 is evidently distorted. Here the relation to the southern tales appears even more clearly.

The Salmon boy and his friend reach the country of the Partridges. He wishes to marry one of them, but Salmon says that he will die if he should do so. The boy insists and survives. They go on and pass through the villages of different Salmon. In the village of the Silver Salmon, finally, they see four girls bathing. The friend assumes the form of a little boy, whom the girls mistake for their slave. When they recognize him, they run away. Evidently this episode is parallel to the characteristic incident in the story of Gwana'la^{s}lis (see p. 814).

The Salmon boy instructs his friend to look for the chief's daughter, who is bathing in a lake. He carries away one of them and marries her without the knowledge of her father. The woman gives birth to a child, and her father tries to discover who the child's father is. The people are tested one after another, and the boy is recognized. The people smell him when he arrives H ap 887.

(III) *The Ascent of the Salmon Boy to the Sun*

This story is entirely independent, and is found only among the Bellacoola and their neighbors, the Chilcotin. It belongs to the series of test stories which will be found discussed on p. 794. The only part that is characteristic of this story is the manner of the ascent. In the

three versions that have been recorded the boy covers himself with feathers and flies up to the Sun.

The youth catches eagles by means of a pole with attached noose. He collects the down, lies down on a mat, and covers himself. He asks his younger brother to beat time with a staff, and flies up in the shape of a large feather BC 78.

A boy kills birds by means of arrows which are attached to strings made of hair. He covers himself with the bird skins, lets his younger brother beat time, and flies up in the shape of a feather BC 5.262.

The boy's sister tells him that all his brothers have gone up to the Sun to get wives and have died there. He kills ducks, plucks their feathers, lies down on them, and when his sister blows he rises up into the sky Chil 24.

(*Nootka Version*)

The same theme is treated in the Nootka story, "How Yā'lōᵉa' Married the Salmon Princess" (Nu ap 919–932).

Chief Yā'lōᵉa' is the lover of a woman whose husband gouges out one of his eyes while he is asleep. A wise man advises Yā'lōᵉa' to travel round the world and marry a princess who has supernatural power. He is given a swan's skin, which he puts on. He takes along ten small baskets filled with eagle down. He visits a number of villages, but does not find any woman that suits him. Finally he sees one who almost pleases him, but he determines to go on. He reaches the village of a small fish, but does not stop there. He comes to the village of the Herrings, where he hears children playing. He reaches the village of the Silver Salmon, where he sees women with light-colored hair, but he goes on. He reaches the village of the Spring Salmon, whom he finds very ugly. He reaches a double village. On one side of the bay is that of the Dog Salmon; on the other side, that of the Humpback Salmon. Since the Humpback Salmon went out to kill the swan before the others, these salmon are first to arrive every season. He does not swim away, and the chief catches him. He gives it to his daughter as a pet. The chief resumes human form and marries the girl. The chief carves an eye of alder wood and gives it to Yā'lōᵉa'. In return he receives the eagle down. The people send a boy to swim in the sea, which becomes a salmon and is eaten. Skin and bones are put back into the sea, and the boy revives. His wife has a son. The young man is homesick. Then the Salmon chief sends messengers, who report that Yā'lōᵉa''s parents are mourning his death. The chief tells Yā'lōᵉa' that they wish to get presents of eagle down, mussel-shells, and (?), and that bones and skins of salmon must be thrown into the sea. Yā'lōᵉa' receives a magical blanket, which transforms him into a salmon. Yā'lōᵉa' goes back accompanied by the Salmon people. He goes ashore in the form of a salmon, assumes human form, and goes to his parents, who after a while recognize him. The son tells his father that he will find him the following day. The father is ordered to make a salmon trap; and when it is finished, it rains a little. Salmon are found in it, and the old man clubs the largest one until it groans. This is done according to instructions received from the boy. As soon as the bones of the salmon are thrown into the water, Yā'lōᵉa', his wife, and his children appear Nu ap 919.

A Shuswap variant is very brief, and tells only of the boy drifting down the river, and of his being sent back and recovered Sh 690.

28. The Town of Chief Peace

(2 versions: Ts 207; Tl 244)

The son of a chief is a gambler. He loses his property, and being downcast refuses the food that his wife offers to him. She scolds him, telling him to eat the salmon of the daughter of Chief Peace. After sulking for several days, he goes away, taking along tallow, tobacco, and coppers. On the beach he is met by two people who come

in a canoe and take him along. The prince lies down and sleeps in the canoe, until they arrive at a village. The Mouse Woman tells him that this is the town of Chief Peace, and advises him to give the chief presents of fat, tobacco, and copper. When placed on a mat, these presents are enlarged in size. In return Chief Peace gives him his only daughter in marriage. The young man is homesick. The chief loads two canoes with food, which magically decreases in bulk. The canoes are alive, and have to be fed. When the prince arrives home, he is recognized. The daughter of Chief Peace shakes the canoes, and the food assumes its normal bulk. The princess is placed on a plank and taken down to the low-water line, where by means of digging-sticks made of ash she digs out whale, sea lion, seal, halibut, cod, and bullhead. The following day she digs out six whales, which she presents to her husband's relatives and to the people Ts 207.

The end of the Tlingit story of the rejected lover (see p. 767) is probably identical with the story here discussed.

After the girl has induced the young man to pull off all his hair, she leaves him. He is found by the Loon, which takes him out to sea, dives with him several times, until they reach the village of Chief Calm, who gives him his daughter in marriage. The youth is homesick, and is sent home by his father-in-law with many presents Tl 244.

Her husband has to bring water for her in her root basket, which she tests by dipping into it a plume which she wears behind her ear. As long as he is true to her, the water remains clear. One day he speaks to his former wife. When the daughter of Chief Peace dips the plume into the water, it is slimy. She feels insulted, and leaves him, walking over the water. Her husband follows her. When he tries to hold her, his hands pass through her body, which has become like a cloud. She orders him to go back. When he does not obey, she looks back, and he is drowned. She reaches her father weeping. He opens the floor of his house, catches the bones in his bag net, and revives the young man Ts 213.

In the Kwakiuth tale of Scab, the daughter of the heavenly chief carries her husband to the sky. On the way he loses his hold, drops down, and is drowned. The story is clearly related to the northern version K 9.79.

The incident of the water test is of very common occurrence in the tales of northern British Columbia, and occurs in many different connections (Ts 1.113; Tl 245; Tl 256; M 424; Sk 223; BC 106; BC 5.255; Chil 39; Lil 321; Se 54). In the story of Asdi-wā'l (Ts 1.111) it occurs in exactly the same form as in the present story. In Sk 223 the same incident occurs in a slightly different form.

The man gets water in which a hawk feather is floating. When the woman pulls out the feather, clear drops of water fall off. When he is not faithful to her, the water adheres to it. She cries, takes a white powder out of her box, spits it on her hands, and rubs her feet with it. Her husband imitates her actions. She goes back over the sea. The rest is as before.

In M 424, the same story as Sk 223, it is told that the woman dips her feather into the water, and that the water is slimy when her husband is unfaithful.

In Tl 245 the water becomes slimy when the woman puts her quill into it, while at other times it is pure and drips off like raindrops. The end, the restoration of the man, is omitted. The story ends with his drowning.

In BC 5.255 he smiles when he sees his former sweetheart; and when he carries the water to his wife, it is red. She disappears.

In BC 106 the woman forbids the man to let smoke touch her blanket. He talks to a girl; and when he comes back, his wife touches the left side of her neck with her finger. The finger becomes red; and when she dips it in the water her husband has

brought, it becomes a thick jelly. The man excuses himself by saying that he did not know what his wife meant when she said that the smoke should not touch her blanket. Later on they return to the man's former home. There he speaks to his former wife and disobeys the Wolf wife's orders. She leaves him, but he follows her tracks. After this follows a story that does not belong here BC 106. In the Lillooet version the Eagle woman plucks a feather from her wing and dips it into the water. Then she knows what her husband has done Lil 321.

Among the Seshelt the incident occurs in connection with the story of the man who marries among the Eagles. On his return his Eagle wife tells him that he must not look at another woman. She dips the eagle quill into a cup of water. When she thus discovers that her husband has disobeyed her, she leaves, walking over the water. He follows her; and when she looks back, he sinks Se 56.

In a Tillamook tale a woman from across the ocean gets homesick and returns walking over the water Till 28.

29. Sucking Intestines (p. 214)

(5 versions: Ts 214; Ts 5.272; N 7; *Nea* 5.170; *Neb* 9.209. See also Tl 245; Kai 263; Sk 70; Sk 352)

This story appears as the introduction to the Tsimshian Raven legend, and has been discussed under this aspect on p. 634, where the following versions are recorded: Ts 214, Ts 5.272, N 7, *Nea* 5.170, *Neb* 9.209.

In our present collection the story occurs without reference to the Raven tale, and analogous tales referring to a woman who feigns death have been recorded from neighboring tribes.

A woman who has a lover pretends to die, and, in accordance with her request, is placed in a box on a tree. Her lover puts some wet wood into the box and escapes with the woman. Then follows a story telling how it was discovered that the woman had eloped Sk 70; Sk 352.

The Kaigani version is placed at Klinkwan. The introduction is the same as in the last version. The husband weeps under his wife's grave. His daughter tells him that she has seen her mother at another house. Then he discovers that the grave-box is empty. The story ends with an account of the way in which the man murdered his faithless wife and her lover Kai 263.

The Tlingit version is placed at Killisnoo, and is practically identical with the preceding one Tl 245.

30. Burning Leggings and Burning Snowshoes (p. 216)

(3 versions: Ts 216; Ts 5.279; Sk 348. See also K 5.130)

A chief who is married takes a second wife [from the upper course of the Skeena River Ts 5]. She has four brothers who are hunters [she has ten brothers who are rich Ts 5]. The brothers come every year with provisions for their sister, therefore the chief loves his young wife. [The brothers come to visit their sister, bringing provisions, skins, and other valuable presents Ts 5. The uncles and brothers of the young wife bring food, cranberries and other kinds of berries, so that they are unable to consume them. They also give him much property Sk.] The first wife is jealous because the chief loves the younger wife more dearly. One day the chief and his brothers-in-law gamble. One of the brothers has his face painted red for good luck. They are playing on a gambling-mat. The first wife of the chief sends her slave-girl to the gambler to ask him for some of the red paint and promises to meet him behind the

house. The young man declines. The slave-girl returns several times, and finally he gives her some of the red ocher, but declines to meet the chieftainess. The woman then rubs the paint on her face, and tells her husband that the youth has done violence to her. The chief orders the door locked and the brothers slain. Their bodies are thrown behind the house. [The first wife sends a slave-boy (evidently an error in place of a slave-girl) to ask for some of the red paint. The young man sends it to her reluctantly. In order to attract her husband's attention she pretends to be embarrassed. She says that the youth has given it to her. The chief becomes jealous and kills the ten brothers Ts 5. The first wife sits in the corner of the house weeping for her dead child. She has pitch on her face. In the night she goes to the bed of the middle one of the brothers, who has his face painted and his hair covered with down. She rubs herself against it. When the chief sees this, he takes to his bed with grief. The brothers leave. Later on the chief invites them to visit him; and when they are asleep, he pours boiling water over them and kills them. The bodies are placed under the trees Sk 348.]

Since the young wife is now poor, the chief has no regard for her. Every day the young woman goes into the woods with her child to wail. [The bodies of her brothers are laid in a row in the woods. The gambling-utensils are placed next to them. Cedar bark is placed under their heads. Their faces are covered with gambling-mats Ts 5.] The chief's people make fun of her in the house. The chief tells them to trip her. When she falls, they laugh at her, and she creeps to her bed in the corner of the house. [The people make fun of her and trip her. One day she falls down the three steps of the house. The first wife of the chief pretends to pity her and places her next to herself Ts 5.] This is repeated every day. She has nothing to eat, and only wishes to die. One day after weeping all day, she opens her eyes. There is a flash of lightning, and a youth appears, who asks her what ails her. She tells him. [She weeps with closed eyes. When she opens them, there is a stroke of lightning, and a youth appears Ts 5.] The youth says, "My father the Sun sent me because he is displeased with your weeping." He gives her his own leggings, snowshoes, and moccasins, tells her to throw them down in front of the chief, and to say, "See what happens to the leggings and snowshoes of those whom you murdered!" He tells her that there will be a stroke of lightning, that the chief will call his people, and that all will come except Disbeliever, who is blind. When the chief sends for him, the youth will take his form. He will be taken to the house, and she is instructed to leave at that time. [He asks for one pair of leggings of one of the brothers, shakes them, throws them down, and fire appears. He instructs her as in the other version, except that she is merely told to run away when Disbeliever enters Ts 5.] When she returns, she steps right up to the chief, who is surprised that his wife does not go along the wall of the house. He tells the people not to trip her. She throws the leggings down in front of him, and there is a stroke of lightning, and all happens as foretold by the supernatural youth. Disbeliever, on entering, feels of the bundle that the supernatural youth had made and makes fun of it. He opens the bundle, strikes the ground, but nothing happens. He puts on leggings and snowshoes, runs around the fire, there is a stroke of lightning, and everybody is burned Ts. [The people talk about what has happened all night. Disbeliever will not be convinced. On the next morning all are called to the house. Disbeliever refuses to go. He makes fun of an old man who is going. Finally he goes, puts on the leggings, fire appears, and all the people are destroyed Ts 5.]

The woman sits by the side of the bodies. The supernatural youth jumps over each of them four times, and all revive. They move inland, and *become the Ts!ETs!á'ut.* [The supernatural youth steps four times over their bodies, all revive and rub their eyes as though they had slept. They return to their own village, and the people who had put on black paint as a sign of mourning put on red paint Ts 5.]

The Skidegate version differs materially from the two Tsimshian versions.

After the young woman's brothers and uncles have been slain and thrown behind the house, the chief makes war on his younger wife's tribe and destroys them. The mother of the young woman is saved. She weeps and prays, stretching her hands upward, and out of her thigh issues a child. She makes a bow for him, with which he kills first birds, then larger animals. He has a copper bow and a copper neck-ring. His mother tells him what has happened, and warns him not to go to the houses. He disobeys, hides behind the town, and wishes for his sister to come. She obeys the wish, and tells him that she is treated badly by the chief. He gives her his copper neck-ring, and tells her to say that she found it for her husband. She is told that when she gives it to him it will begin to burn, and she is to run away. She is also given the copper bow, and the same happens. The fire then destroys the people. The youth asks her to take him to her brothers' bodies. He spits medicine on them, and they revive. He is the Moon, who had come down because the young woman's mother had prayed to him. The story then goes on telling of the feats of the youth and his uncles Sk 348.

A Kwakiutl story of a man who kills the lover of his faithless wife is somewhat similar to this. He cuts off the head of his wife's lover while they are asleep. The woman escapes to her brothers. Her husband kills the latter during a feast. Then follows their revival as in the Tsimshian tale, but without the incident of the Disbeliever. I consider this tale a recent importation among the Kwakiutl, because it differs very much from all the other tales of this people K 5.130. The Disbeliever, or "the one without ears," is also referred to in Sk 172, note 32.

31. Hak!ulâ'q

(4 versions: Ts 221; Tl 103; M 380; Sk 256)

This is evidently a modified version of a complex tale that is more fully developed among the Tlingit and Haida.

The child of the monster Hak!ulâ'q is drifting between two islands. When the people take it aboard, their canoes are upset. The people try to make war against the monster. When they go out, they kill many sea otters on an island. On their way back one of their number spears the child. The monster comes up. A whirlpool opens and swallows the canoes. One escapes. The same happens again; and only one chief, his nephews and nieces, remain. They try to make a canoe that will withstand the waves, first of spruce wood, then of yellow cedar, finally of yew (see p. 822). The last named is strong enough. It is faster than a flying bird. When they pass the child, they take it aboard. They land on one of the islands. The monster comes and asks for his child. When they refuse it, it causes the island to roll over. They escape in their canoe. The child dies. While they are on the island, the eldest one of the men seduces his sister. She ties weasel skin on his head, and *he is transformed into a sawbill duck*. On their return they see the monster asleep on the surface. They throw it into the canoe, a whirlpool opens, but they escape. The monster dies in the canoe. The young men marry, and the young chief takes the Hak!ulâ'q for his crest Ts 221.

The Masset have a story of people who borrow a fast canoe of a bird, cut off the head of a floating sea monster, whose father threatens to overturn the island on which they had saved themselves M 380. In the elaborate Skidegate version of this story the canoe belongs to the jellyfish Sk 256.

The story of Łakitcine' contains an episode telling of the killing of a sea monster that is floating on the surface with open eyes while asleep, and whose scalp is taken. The story is related to the Hak!ulâ'q tale, but the relation is more remote Tl 103.

32. The Prince Who Was Deserted (p. 225)

(20 versions: see p. 785[1])

This story consists of three parts: I. The story of the boy who, instead of catching salmon, feeds the eagles, is refused food in winter, and is finally deserted. II. The grateful eagles provide food for the boy. III. The boy sends a gull with food to a person who pitied him when he was deserted by the tribe. IV. The people send to ascertain the fate of a deserted boy. The messengers find that he is rich, and are given food. One of them hides some of the food and gives it to his or her child, who is starving. The child chokes, the chieftainess pulls out the morsel of fat, and thus it is found out that the deserted boy has become rich. V. The people return and seek the good will of the deserted boy.

Tales of this type are very numerous, and appear in many different combinations. I will designate the variants by numbers.

I. A child gives offense and is deserted.
- (1) A boy, instead of catching salmon, feeds eagles.
- (2) He eats food sent home from a feast.
- (3) He is lazy.
- (4) A girl steals sea eggs.
- (5) A boy is greedy and begs for food.
- (6) A boy eats while training for supernatural power.
- (7) A girl marries a dog.
- (8) A girl has a child from an unknown father.
- (9) No details.

II. Animals or supernatural beings help the deserted boy.
- (1) Eagles whom the boy has fed feed him.
- (2) He finds food at the foot of a cedar.
- (3) He mends a heron's bill, and the heron helps him.
- (4) The girl catches a sea-spirit in her fish basket.
- (5) The Dog children help their mother.
- (6) A boy receives help in a vision.
- (7) The Sun helps the children.
- (8) The father of the deserted girl's child helps her.

III. A bird carries food to the deserted child's relatives.

IV. The discovery of the good fortune of the deserted child.
- (1) A slave's child that is fed secretly, chokes, and in this way the wealth of the deserted child is discovered.
- (2) An old person who has visited the deserted boy is discovered eating secretly the food given to him.

V. The return of the people.
- (1) The people dress up their daughters, wishing the boy to marry them. Some of these are so hungry that they dip up the grease from the water and are rejected.

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[1] I have not discussed all the tales of this type, because very often the motive is used as an introduction (as in N 137, Sk 227, Sk 288, Sk 26, Wish 139, 260), and the stories themselves are exceedingly varied in character.

(2) The youth marries a girl that has been kind to him.
(3) The people are killed and transformed into stones.
(4) A whale kills the people.
(5) All the people are fed except the youth's parents.
(6) The food given to the people can not be exhausted.

These incidents appear in the following combinations:

Ts*a* 225, Ts*b* 5.300, N 169	I (1)	II (1)	III	IV (1)	V (1)
Sk 356	I (1)	II (1)	–	IV (1)	–
M 415	I (1)	II (1)	–	–	V (2)
H ap 885	I (1)	II (1)	–	–	–
M 705	I (9)	II (3)	–	–	V (2)
M 460	I (9, 1)	II (2)	–	IV (1)	V (2)
Sk 173	I (2)	II (2)	III	IV (1)	V (1)
Tl 262	I (3)	II (1)	–	IV (1)	V (4)
BC 5.263	I (7)	II (5)	–	IV (1)	V (3)
Chil 7	I (7)	II (5)	–	IV (1)	V (5)
Nu 5.114	I (7)	II (5)	III	–	V (3)
K 5.132, Co 5.92	I (7)	II (5)	III	IV (2)	V (3)
Ne 9.249, Ne 5.180	I (4)	II (4)	III	IV (2)	V (6)
Cow 5.51	I (6)	II (6)	III	IV (2)	V (4)
Squ Hill-Tout 3.532	I (6)	II (7)	III	IV (2)	V (5)
Sts 5.19[1]	I (5)	II (7)	III	–	V (5)
Quin 127	I (7)	II (5)	–	–	V (2)
Chin 51	I (8)	II (8)	–	IV (1)	V (5)

At the G·id-wul-g·â'dz town at Sandbar (Ts*a*, *b*) live a chief and his four brothers-in-law. His only son is chewing kidney-fat all the time Ts*a*. [There is a prince whose father is dead; his mother has four brothers; the oldest one is the chief Ts*b;* a chief's son lives in a village N; there is a prince who had ten uncles Sk 356.] The boy sits on the roof and makes arrows Ts*a* [makes bow and arrows N]. The people go to fish humpback salmon. The boy and his little slave go to a sandbar, catch salmon, and give them to the eagles. When the eagles are fat, their feathers drop off, and he gathers them Ts*a*. [While the people are fishing, the boy does not pay any attention to the salmon. He plays with three slaves. His uncles order him to help, but he refuses. He steals the gills of salmon, which he uses as bait for catching eagles. He builds a small house of cedar bark, such as are used as eagle traps. He takes the feathers of the eagles Ts*b*. The chief orders the people to fish salmon. The boy puts a salmon on the sand to attract eagles, pulls out their feathers, which he gathers N. The boy fills his canoe with salmon, which he uses to feed eagles on a sandbar. The people come to know about it Sk 356. The Masset version opens in a slightly different way. An eagle lives on Mountain Island in Nass River. A boy goes fishing in his canoe. When an eagle calls, he leaves his salmon for it and is scolded. He repeats this several times, and the people resent it M 415. A chief's son, Iaxdze, goes fishing with other boys. They make a fish weir and catch salmon. They string them on a rope, but forget to tie a knot at the end, so that the salmon drops off. This annoys the boy's father. The eagle picks up the salmon and takes those that the boy left in the river H ap 885.] The boy has boxes full of arrows Ts*a* [two boxes of arrows Ts*b;* many boxes of feathers N]. [The boy's mother looks after the youngest uncle's wife, therefore the boy picks crabapples

[1] This story is practically identical with the various versions of the tale of the Sun and the boy of the inland Salish Lil 296, 354, 355; Lil Hill-Tout 6.201; U 230; Ntl 5.17; Ntl Teit 2.51; Ntl Teit 3.367. A strongly modified form is given in Sh 710. The relationship between this tale and Ne 5.194 has been discussed in No. 37, p. 596. See also Wish 141, Wasco 261.

and cranberries for her. When the tribe moves, the mother and her son live with the mother's uncle Sk.]

The tribe moves. [They move back to the winter village Ts*b*.] In winter the food is all used up Ts*a*. [The mother has no food, because, without the help of her boy, she has not been able to dry a sufficient supply of salmon Ts*b*. In winter the people eat salmon and berries with grease N. In the spring the provisions are used up Sk, M 415.] The father is displeased. He orders his brothers-in-law not to feed the boy Ts*a*. [The uncles refuse to feed the boy Ts*b*. No food is given to the prince N, Sk, M.] The father says, "Let the eagles feed him" Ts*a*, *b* ["Let him live on the food that he gathered for the eagles" Sk 356]. The chief's nephews make a fire. The people sit around it, and the boy is chewing fat. The father does not give any food to the boy, and tells him to get food from the eagles. The boy goes to the house of his eldest uncle, who spreads a mat and tells his wife to feed him. She prepares food. When the boy stretches out his hand to take it, he says, "Let the eagles feed you," and takes it away. This is repeated in the houses of all the uncles except the youngest one Ts*a*. [The mother asks for food for her boy. The uncle first says, "Let him go to the eagles." Then he calls the boy. His wife prepares food; and when the boy stretches out his hand to take it, he takes it away, telling him to get food from the eagles Ts*b*. The people refuse to have anything to do with the boy and his grandmother M.] The youngest uncle takes pity on the boy and feeds him Ts*a*. [He gives him berries and crab-apples. The boy does not at first want to take the dish, thinking that it will be taken away from him Ts*b*. The youngest uncle's wife gives him the dorsal fin of a salmon, which he chews Sk.] The youngest uncle cries for pity Ts*a*, *b*.

A Skidegate story belonging to this group opens somewhat differently. A chief sends a hair-seal flipper home from a feast. His son eats it. This annoys the father so much that he orders the boy to be deserted Sk 173.

Next follows the desertion of the boy.

The chief is angry, and orders the tribe to move to Nass River Ts*a*, N. [The chief is angry, and before the olachen appears he orders the tribe to move, to take along all their provisions, and to put out the fires Ts*b*. The people leave the boy and his mother Sk. The father orders the tribe to leave. The grandmother and the boy remain behind H ap 885.]

The youngest uncle's wife leaves a dried spring salmon, a bucket with crabapples, fire, a small bucket of grease. A little slave and the boxes of arrows are also left Ts*a*. [The youngest uncle orders his wife to leave provisions and a fire-drill in a bag Ts*b*. The boy's mother buries a clamshell with fire and half a spring salmon. She tells the boy's grandmother where it is hidden. The boxes of arrows are also left N. The youngest uncle's wife says, "Dig where I sit down to defecate." He finds a bag with split humpback salmon and other food. The youngest uncle leaves an old small canoe Sk. His younger brother and his dog stay with him. One of his uncles' wives tells him to dig where she sits down to defecate. He finds a small box. Fire and food are in the box Sk 174. The grandmother hides a little fire in a clamshell H ap 885.]

The prince builds a small house of old boards and bark. He feeds the slave with the food left for him. He sits outside making arrows Ts*a*. [The boy makes himself strong and works. He builds a small house. The slave lives inside, the boy stays outside. He feeds the slave with provisions left for him Ts*b*. The grandmother starts a fire. They have no food. The boy sits outside every morning N. The prince feeds the dog and his younger brother Sk 174.]

One morning an eagle screeches on the beach Ts*a*, N [on a rock on the beach Ts*b*, Sk]. [The eagle which he fed in the summer calls him M 415. The eagles watch them H ap 885.] The prince sends his slave down. He finds a trout. The slave takes it up, roasts it, and eats it alone Ts*a*. [The slave finds a small fish Ts*b*. The

slave and the grandmother eat the trout N. The eagle flies away. The boy goes to the rock and finds a spring salmon. They steam it, and the boy and his grandmother eat the soup Sk. The boy finds the tail of a spring salmon under the eagle M 415. In the morning the grandmother sends the boy to the beach, where he finds a halibut, which they roast and eat H ap 885.] On the following day there are many eagles screeching. The slave finds a bullhead, which they steam in a hole. The slave eats it. This is repeated for several days. They dry the meat. Next follow silver salmon, of which the prince eats a little; then a large spring salmon, which is so heavy that the prince must help drag it up; then a seal and a sea lion. In order to bring it in, they make a cedar rope, which they fasten, and haul in the sea lion at high tide. Finally whales are found. Six of these are carved, and four are left on the beach. Three houses are full of food Tsa. [In Tsb the order is a flounder, a small halibut, of which the prince takes a piece in his mouth without swallowing it, a squid, a large halibut, which the slave drags up with difficulty, a humpback salmon, seal, and sea lion. After this the eagle does not return, but more food is found on the beach—seals, sea lions, and whales. Four houses are full of food in the places where the uncles' houses had been. He builds a small house for his mother. The beach is covered with food. In N the order is bullhead, trout, sculpin. Then two eagles appear. A salmon is found. The prince must help drag it up. Then three eagles appear. A spring salmon is on the beach. The prince's grandmother roasts it, and they have much dried salmon. The slave is now large and strong, because he has plenty of food. The eagle is heard far out towards the water, and a halibut is found, which the prince drags up. Then many eagles screech, and one after another a seal, porpoise, a sea lion, are found. The sea lion is fastened to the beach, and dragged in with a line of cedar twigs. Last of all, whales are found N.]

The Haida story Sk 173 does not introduce the incident of the eagle, but instead the dog barks behind the house. The boy takes his bow, and sees under the roots of a cedar a pool of water in which there is first a salmon, then two salmon, then three, finally twenty. Then he begins to eat. The number of salmon increases until there are forty salmon. Finally the dog digs out a Salmon Creek. The boy builds houses, which he decorates with salmon figures. He makes a fish trap and has plenty of food. (Here follows a story telling how a being appears which steals the salmon [see pp. 723, 820].)

Parallel to the last story is the Masset tale M 460, which is localized on Skeena River and is said to belong to the G'itlandâ'. It opens with the statement that a foolish grandmother and her foolish grandchild live alone. Evidently they have been deserted, and the boy's female cousin has left him a piece of salmon and some fire. The grandmother makes an ax, and the boy cuts a cedar. He digs a trench around a skunk-cabbage. They live on clams. He finds a salmon in the trench. Every day he finds more. (Then follows the incident of the being that steals the salmon.)

After these incidents the story continues at the same point where the Tsimshian story opens.

An eagle is screeching on the beach while the boy is going every day trying to get birds. He feeds the eagle. Finally he does not find any birds in the woods, and his grandmother tells him to go to the place where the eagle sits. There he finds first a spring salmon, then a seal, then half the tail of a whale, then a whole whale M 460.

In another Masset story it is told that an old woman and her grandson are deserted. While the old woman gathers shellfish the boy mends the bill of a heron, which in return gives them first a piece of a salmon, then a whole one, a piece of a porpoise and a whole one, parts of a whale and then a whole one. Then they make many boxes, into which they put the grease M 705.

A Bird Carries Food to the Child's Relatives

(11 versions: Tsa 229; Ts 5.302; N 179; Sk 182; Ne 5.180; Ne 9.259; K 5.133; Nu 5.115; Cow 5.52; Sts 5.20; Squ Hill-Tout 3.534)

The next incident of our Tsimshian story has a wide distribution on the North Pacific coast. It appears in a number of different tales, all of which refer to the fate of a deserted child.

After numerous adventures the prince shoots a small gull, puts on its skin, and flies to Nass River, where the people are fishing. He takes away a single olachen that is in the canoe of one of his father's slaves. When he is flying away, they recognize his anklet Sk 182. The prince calls a gull, borrows its skin, puts it on, and flies with the seal meat to Nass River. He flies over his father's canoe, drops some seal meat in the stern of the canoe, where a slave-woman is sitting. She puts it into her glove, and sees the gull going down the river Ts 229. He catches a gull, takes its skin, puts it on, and flies to the place where his uncle's tribe are fishing. He looks for the youngest uncle. The people say it looks as though the gull wanted to alight. He catches a fish and drops it in his uncle's canoe. When he flies away, one person sees his feet and remarks that the gull has human feet Ts 5.302. He shoots a gull, puts on its skin, takes a piece of seal meat and drops it into one of the canoes. The hunters remark that it is strange that the gull should drop meat N 179. Ha'daga, the deserted daughter of O'ᶜmeał, calls the gull, wishes it to be a person. She ties blubber on her back and sends her to her grandmother, who had taken pity on her. The Gull finds the old woman mending a blanket and crying. She gives her the meat Ne 9.259. In another version the same incident is repeated, the only difference being that the Gull finds the old woman digging clams Ne 5.

A woman who has given birth to Dog children is deserted. She calls the Raven, wishes him to become a man. She ties four pieces of whale meat on his back. He flies to the old woman who had taken pity on the deserted girl, and meets her digging shellfish. The woman tries to drive away the raven by throwing stones at it, but the raven speaks to her and gives her the meat K 5.133. The mother of the Dog children, who has been deserted, transforms a piece of whale skin into a rook (?). She lets the bird carry the meat to her grandmother, who is met crying Nu 5.115. A boy who is sent to fast and bathe for power builds a fire, eats, and is deserted. After obtaining food, he calls the Raven and lets him eat herrings. The Raven shakes himself, so that he can fill up with herrings. Then he carries them to the boy's grandmother. When he reaches her, he cries, "*Mela'o!*" Cow 5.52. A boy who bathes for power eats fern roots and is deserted. A Dog calls his attention to fire hidden by his grandmother. He makes a blanket of bird skins, which the Sun exchanges for a blanket producing quantities of herrings. The Crow pays him a visit. He gives it four herrings to take to his grandmother Squ Hill-Tout 3.534. A boy is deserted because he begs for food. The Sun takes pity on him; and when he is rich, he calls the Crow, who swallows a herring and is sent to take it to the boy's grandmother. The Crow calls, "*Ma'o!*" Sts 5.20. The beginning of this last tale is identical with the tale of the boy and the Sun, which is told by the Thompson Indians, Teit 2.51, U 230. The Thompson version, however, does not contain the element here discussed.

The Gift of the Deserted Child is Discovered

(22 versions: Ts 229; Ts 5.298; Ts 5.303; N 182; Tl 264; M 472; Sk 183; Sk 289; Sk 357; BC 5.264; Chil 10; Sh 5.10; Sh 684; Sh 711; Quin 127; Chin 53;—Ne 5.180; Ne 9.259; K 5.133; Nu 5.115; Cow 5.52; Squ Hill-Tout 3.535)

After the food has been secretly given to the person who had pity on the deserted child, this person eats it or gives it to his or her children, who choke because they eat too greedily. Then the meat is pulled out of the mouth, and in this manner it is discovered that the deserted child has plenty to eat.

The woman who has received the meat gives a little to her husband and to her children. The child chokes. The slave-woman can not reach the meat, but the chieftainess, who has slender fingers, takes it out of the child's mouth. The chieftainess smells of it, and notices that it is whale meat. Then the slave-woman is compelled to tell where she got the meat Ts 229. The slave takes a piece of meat under his cape. In the evening the slave-woman gives it secretly to her child; and when the child chokes, she says that it cries because it soiled its bed. The chieftainess, however, pulls out the morsel and discovers what has happened Ts 5.303. The slave living in the corner of the house gives a slice to his wife and child, and the same happens as before N 182. The incident is also introduced in the Gunaxnèsemg'a'd story in Ts 5.298. The head slave gives some to his child, who chokes. The chieftainess pulls out the fat, puts it on a hot stone, and it sizzles. Then the slave has to tell Sk 357.

The child of the head slave chokes, and the chieftainess finds that it is eating fat. The slave then tells what has happened to the prince Sk 183. The incident Sk 289 is presumably the same, although it is merely said that the slave hid food under his tongue for his child.

A slave, his wife and child, arrive from Skeena River and are given seal meat. They are not given anything to take back and are forbidden to tell what they have seen. At night the slave child sucks the seal blubber and chokes. It cries, "Fat, fat!" The slave pretends that it is crying for milk. Then the slaves tell M 472.

In the Tlingit version the introduction to this incident is slightly different. The slave has obtained the meat in another way. He hides it, and in the evening shows it to his children. One of them cries, "Little fat, little fat!" On being questioned, the slave says the child cried for the inside of a clam. The chieftainess sees that the mouth of the child is greasy, and it is discovered that the slave has some fat Tl 264. In the Bellacoola version the incident refers to the Dog children. The old woman who had taken pity on the Dog mother receives a piece of seal blubber, which she gives to her daughter, who chokes. The chief pulls out the morsel, and it is discovered that the old woman is in the possession of blubber BC 5.264.

The setting in the versions from Vancouver Island is somewhat different. The old woman who has been given the meat is mending a mat; and while she pretends to bite the cedar bark, she bites off a piece of the meat. A child observes her, and it is discovered that she has meat Ne 5.181, Ne 9.259. A child observes the old woman eating secretly, and speaks to her about it until she gets angry and tells that she obtained food K 5.133. The flea discovers that the old woman is eating fat secretly, Tlaāmen 5.93. The old woman shows the meat and tells what the bird said Nu 5.115. The old woman roasts the herring secretly, and after doing so three times she is discovered Cow 5.53. The Crow disgorges the herrings and gives them to the boy's grandmother, who roasts them secretly. The children see her, the chief questions her, and she tells what has happened Squ Hill-Tout 3.535. A similar incident relating to Crow occurs in Sh 684. In Sh 5.10 and Sh 711 the children are overheard when they quarrel over the food.

It is very remarkable that the northern version reappears on the western coast of Washington.

The Crow takes back food for her children. One of them chokes and coughs it up. In this way it is discovered that they have meat Quin 128. The Crow gives her children whale meat. One of the children chokes, and Bluejay discovers it Chin 53.

The position of these incidents is not quite the same in all the versions of our story. In the version Ts*a* the incident of the choking child follows immediately the incident of the bird carrying food to the child's grandmother. In all the other versions it follows the visits of a number of slaves who are sent to inquire into the fate of the deserted prince.

After the chief has learned of the visit of the gull, he calls in his wise men, who suggest that his son must have been successful. He sends messengers in a canoe, who find the water near the beach covered with grease and bones. The prince refuses to let them land. They ask for pity. He admits them, feeds them, but forbids them to tell his father. He asks them to call his youngest uncle, and to request the other tribes to buy provisions Ts*a*. When the chief thinks that the boy may be dead, he sends two slaves and one slave-woman to get his bones. They find the boy wealthy. At first he will not admit them, but later on feeds them, but forbids them to take any food along Ts*b*. The chief sends a hunter and slaves to ascertain the fate of the boy. They find the water covered with grease; and, since they are hungry, they dip up the grease and eat it. After a while they are allowed to land. The prince asks them to say that he is dead, and forbids them to take food along N. Slaves are sent to look for the prince. He gives them food, but forbids them to take any along Sk (all versions).

The father sends his slaves to look for his son's bones. They find whales on the beach. The prince is about to shoot the slaves, but is restrained by his wives. He orders them to take off their clothing, and he feeds them. He orders them not to touch the meat and to tell his father that they could not find his bones Sk 182.

Slaves are sent to burn the body of the deserted boy. They are called in, fed, but forbidden to take food along Tl.

When the slaves return, they tell that the boy is rich Ts*b* [that he is dead N, that they burnt the bones Tl].

In all these versions, except the first, one of the visitors takes some food along; then follows the incident of the choking child.

A modified form occurs in another story of a deserted child. Magpie rolls up the fat in moss and feeds it to his children. Raven discovers the fat when they quarrel Ntl Teit 3.369. The version Chil 10 is very similar to this one.

The Return of the Tribe

When the chief learns that the boy is rich while his own tribe is starving, he orders the people to move back Ts 230, Ts 5.303, N 184, Tl 265. The eldest uncle dresses up his two daughters and places them on a box in his canoe Ts. The chief had four daughters; the second and third brother, each three; and the youngest, two daughters. They dress them up Ts 5. The uncle dresses up his two daughters and places them on planks on the canoe N. The uncles dress up their daughters. The youngest uncle has a lame daughter, the same one who has been kind to the prince Sk. The elder wife of the uncle tries to dress up. She wipes her face with a rag, which, however, contains some hard material, with which she cuts her face Tl.

When the canoes reach the house, the young women dip up the grease from the water and eat it. The youth forbids them to land, but relents when his youngest uncle arrives, whose daughter he marries. The prince is ashamed of the girls who dip up the grease, and does not want to see them. He distributes the food and becomes a chief Ts*a*. The youngest brother does not dress up his daughters. When the canoes approach the village, the eldest daughter of the chief dips up the grease and eats of it. The boy is seen sitting on the roof of one of the houses, and the chief offers him his daughters. He threatens to kill his three uncles, but invites the youngest one to come ashore and marries his daughters. Finally he relents and gives presents to the people. He takes the name The Deserted One and becomes a chief of the G'id-wul-g'ādz Ts*b*. The prince does not allow the people to land, and shoots at the canoes. Finally he relents. One woman dips up the grease from the water, which makes the boy ashamed. He marries his youngest cousin. He gives a festival, becomes a chief, and takes the name Little Eagle N. The youngest uncle is invited home. The prince marries the lame girl. He declines the other girls and sells food to his uncles. It is stated that this story belongs to the Tsimshian family Nîstoy Sk 357. The uncles' daughters are dressed up and sit high in the canoes. Near them coppers are raised on poles. He marries the

youngest one, evidently the daughter of the uncle who helped him Sk 289. The uncles return, and decide to offer the boy their daughters in marriage. They eat of the decayed whale meat that is floating on the water. Only the youngest one, who is not dressed up, does not do so. She eats hemlock bark. The boy intends to shoot the people, but his wives prevent it. He smells that the women have eaten decayed whale meat, and he refuses them; but he marries the youngest, who had eaten hemlock bark Sk 183. He gives whales to his uncles and marries the chief's daughter. Another, rather brief story is added at the end M 416. He feeds the people. They dress their daughters in marten skins, and he marries the girl who has been kind to him M 473. The uncle's daughters come to visit him, report that he has reached home. He marries the youngest girl, who has been kind to him (story of the Tsimshian family Leg·ē′°x) M 714.

The people return, dress up their daughters, and present them to the youth as wives. Raven, who has given the advice to leave the boy, also dresses his daughters, but they are refused. While every one is given plenty of food, Raven receives only the entrails of fish Squ Hill-Tout 3.535.

The three stories BC 5.263, K 5.133, and Nu 5.115 refer to the children of the Dog, and all end in the same manner.

The father returns to the village; but when they approach, the daughter makes a gale, in which the canoes capsize. All the people except the old woman who had pitied her perish BC 5.265. When the chief returns to his daughter, her sons swing the death-bringer, the canoe is upset, and the people in the canoes are transformed into stone. Only the girl's grandmother is saved K 5.133. The people return; and when they arrive in front of the village, the boys go down to the water and wash their hair. This brings about a gale, in which the canoes capsize. Canoes and people are transformed into the islands at the entrance of Barclay Sound Nu 5.115.

The Cowichan story does not belong to the group of stories of the grateful eagle, and ends in a peculiar manner.

When the chief hears that his son is wealthy, he returns. He does not recognize him, because he is beautiful and because he has a wife—a Dog who had been transformed into a beautiful woman. Every morning the boy strikes the water with cedar bark, and at once it is full of herrings. One day, following instructions received in a vision, the boy takes revenge. A whale appears. The boy calls it ashore, and he asks the people to carve it. Those who had been kind to him he places on one side; the others, on the other. These the whale kills with its tail Cow 5.53.

The people return, and he wills that the food shall not satiate his uncle and his uncle's wife. They die. He marries the uncle's wife, who had been kind to him. (Here the story continues like the Cowichan story. He sends his helper to get a whale, which drifts to the beach. He forgets his helper, and for this reason the whale destroys the people Tl 266.) The boy invites the people to come back. The people dress up their daughters because they desire him to marry them. The boy gives presents to everybody except to his parents Sts 5.20. The Quinault version simply ends with the statement that the people went back and the boys became chiefs Quin 128. In the Chinook version the incident appears as part of the Bluejay cycle. Crow has been fed by the deserted youth and his sister, and at Bluejay's instance the people go back. A gale arises, and they almost die of cold. After five days they are allowed to land. Bluejay is not admitted to the house. He offers his daughter in marriage, but she is rejected. The young man marries the chief's daughter Chin 53.

33. The Princess and the Mouse (p. 232)

The chieftainess Ǵundâx has a daughter, Sudāl, who is guarded carefully by her parents. The Mouse comes to her in the form of a youth, and she accepts him. Her father is ashamed, and she is set adrift in a box which is filled with coppers, skins, and

furs. The box lands on Queen Charlotte Islands, and is found by a chief and his wife who have lost their daughter. They open the box. Many mice run out. They discover the young woman, and adopt her, saying that she is their daughter returned. She marries the chief's nephew and has several children. The children fall against their father's mother's back and are scolded (see p. 428). The mother tells them her story, and the children decide to go back. They cross the sea, pole up the river, and land in front of the mother's father's town. *Their canoe is transformed into a hill.* They live in their grandfather's house. The woman married among the Haida goes inland and meets some young people, who tell her that they are her children. She is taken to their town, and sees the dance of the Mice. The children, after some resistance, allow her Haida husband to visit them, and he is taught the dances of the Mice. *This is the origin of the Mouse dance among the Haida.*

The incident of the sending-adrift of a youth occurs in other connections, particularly in the story of the jealous uncle or brother, who puts a young man into a box and sends him adrift. The youth finally lands in an Eagle town, where he marries, Kodiak 90,[1] Tl 201, Sk 277, Ne 10.365, 370 (see also Ri 5.228).

34. The Young Chief who Married his Cousin (p. 238)

A chief who is married to his cousin takes a second wife. The first wife is jealous. She leaves her husband, and goes back to her father. One day while she is picking berries a supernatural being appears to her, asks what troubles her, and she tells him. The woman marries the supernatural being. She stays in the woods and has a son. The supernatural being gives presents to her father. In winter the woman gives birth to a boy. The supernatural being tells his wife to go picking crabapples. She spreads mats under the trees, and they are filled by the Codfish, who is the slave of the supernatural being. The boy is taken to the supernatural being's father, who makes a cradle for him. The supernatural being is given presents; and the child is returned in a cradle, and is given a cradle-song. The supernatural being sends home the woman and her child, and kills the second wife of the chief by upsetting her canoes Neither the woman nor her son marries again. The young man provides plenty of food.

35, 36. Asdi-wā'l

(3 versions: Ts 1.71; Ts 5.285; N 225)

This story consists of three parts: I. The meeting on the ice; II. Marriage with the daughter of the Sun; III. The sea-lion hunters.

I. THE MEETING ON THE ICE

A woman lives at G·its!ala'sep; her daughter, in a town farther up the river. During a famine each decides to visit the other in order to obtain food. They meet between the two towns on the ice. Their husbands have died of starvation. They camp at the foot of a large tree, make a house of branches, and start a fire. The young woman finds a rotten hawberry, which she divides with her mother. At night a man visits the young woman. In the morning the bird of good luck is heard, and the young woman goes to gather bark. She finds a squirrel among the bark. The following day a grouse, then a porcupine, beaver, mountain goat, a black bear, a grizzly bear, a caribou. After finding the last, she turns round and sees a youth standing behind

[1] F. A. Golder, Tales from Kodiak Island (*Journal of American Folk-Lore*, vol. XVI).

her. He tells her that he is the one who visited her, and that he has given her the animals. He says he wants to marry her and disappears. She tells her mother, who accepts him, and at once the voice of the bird of good luck is heard again, and more animals fall down. They dry the meat. The youth lives with the women. A boy is born, whom his father makes grow by pulling his forehead. The father gives to his son his bow, four arrows, a lance, a hat, a cane, a basket, and a bark raincoat, and tells him that whenever danger threatens he will come to his assistance. Then he disappears. The people learn about these events, buy meat, so that the women become rich. The mother of the young woman dies. Her daughter gives a potlatch and names her son Asdi-wā'l. The boy becomes a famous hunter Ts 1.71–83.

The version Ts 5.285 is practically identical with the preceding one. The women find some haws. They hear a bird singing, "Ho, ho!" They sacrifice red paint, eagle down, and cedar bark, which they throw into the fire, and ask the bird of good luck for food. At midnight a youth appears to the young woman, asks her to continue to sacrifice, and tells her to take the bark of a hemlock. She finds a grouse. In the evening they hear the bird, sacrifice again, and every day the young woman finds a larger animal, finally a mountain goat. They dry the meat. The young man appears every night, finally shows himself to the mother, and marries the young woman. His name is Ho. He makes his son grow by pulling his forehead, and teaches him hunting and the taboos of hunting. Then he sends the women back to their home and disappears. He tells his wife to name the boy Asī'wa. The young man becomes a great hunter and marries. The boy becomes a great hunter of land animals Ts 5.285–287.

The Nass version tells that two sisters were living in Lax-q'al-tsła'p and G·it-wunksē'k. They meet on the ice at a place that is called since that time Where They Met On It (Hwîl-lē-nē-hwa'da). The woman who was going up river has only a few hawberries; the one going down river, a small piece of spawn. They build a small hut of branches and light a fire. The woman from G·it-wunksē'k has a daughter. At midnight a man appears to the younger sister, and promises to make a fish weir for her. His name is Hōuẋ. The next morning he builds a weir, which soon is full of trout. He goes hunting, and brings porcupines, then mountain goats, a bear, and several bighorn sheep. The women dry the meat and the fish. The woman gives birth to a boy. When he is able to walk, his father makes snowshoes and sends him bear hunting. At first the boy is unsuccessful, and the father finds that this is due to his making a mistake in the pattern of the snowshoes. He makes new ones, and the boy is successful. He kills goats on the other side of the mountains. Then his mother calls him Asi-hwî'l. The father makes snowshoes for him with which he can climb the steepest mountains. He gives him two tiny dogs—one spotted, and one red—which become large when put down (see p. 742),[1] and frighten the goats, so that they fall down. He gives him a mountain staff which strikes holes into rocks. He tells the women that their brothers are looking for them, and that he will go into hiding. The brothers arrive and leave again. Hōuẋ sends the women home and disappears. The people take them to G·it-xadē'n. The boy's name is announced. Here an incident is added in the Nass version telling of Asi-hwî'l's meeting with a man called Large Ears, who kills goats by clapping his hands, which are covered with mittens. Then Asi-hwî'l shows him the use of his dogs and of his snowshoes N 225–227.

II. MARRIAGE WITH THE DAUGHTER OF THE SUN

(II *a*) *Asdi-wā'l is Induced to Visit the Sun*

A white bear appears on the ice of the river. The hunters are unable to kill it. Their lances break when they strike it. Asdi-wā'l puts on his hunting-apparel and pursues the bear, which goes up a mountain. Asdi-wā'l pursues it on his snowshoes.

[1] This idea is also found in the story K 10.39.

When the bear gets to the top of the mountain, it kicks it, and a gorge originates. Asdi-wā'l places his lance end to end with his quiver, lays them across the gorge, and crosses over. This is repeated twice. At the end of a plain Asdi-wā'l sees a ladder reaching up to the sky. The bear climbs it. Asdi-wā'l follows. On top is a prairie full of flowers. A path leads to a house. The bear enters, and Asdi-wā'l sees through a hole that the bear is a young woman who is taking off her white-bear blanket. She shakes ashes out of her blanket. Asdi-wā'l is called in and married to the daughter of Chief Sun Ts 1.83–87.

Asī'wa has been married one year when a white bear appears on the ice of Nass River. He tries to shoot it, but his arrows break. He pursues the bear up the river. His companions desert him. The bear climbs a steep mountain. He follows on his snowshoes.[1] On top he finds a large house, which the bear enters. The bear takes off his skin and appears in the form of a man, an old slave of the chief. Asī'wa is called in, and learns that the white bear is a slave who had been covered with stone and ashes. The chief gives his daughter to Asī'wa in marriage Ts 5.287.

Supernatural Being In Heaven covers his slave with ashes, and sends him to Nass River, where he appears like a white bear. The hunters are unable to kill it. When Asi-hwî'l sees it, he puts on his snowshoes and pursues it. The bear climbs a vertical cliff, and Asi-hwî'l follows. The marks of his snowshoes may still be seen. On top he sees the bear enter a house. He hears the people singing, "Asi-hwî'l is picking the bones of my neck!" The version as recorded does not tell of his adventures in the sky, but merely states that he returned and lost the bear N 227–228.

(II *b*) *The Sun Tests his Son-In-Law*

In the versions Ts 1.71, which in this part is evidently most complete, follows a long account of the tests to which the Sun subjects his son-in-law. This is a form of the widespread Test theme, which has been fully treated by Robert H. Lowie.[2] The following forty-five versions have been recorded on the North Pacific coast:

Ts 1.89.	BC 75.	K 5.136.	Ntl Teit 3.317.
Ts 5.274.	BC 79.	K 9.459.	Ntl Teit 3.364.
Ts 5.287.	BC 5.260.	K 10.96.	Lil 345.
N 131.	BC 5.266.	K 11.12.	Lil 348.
Kodiak 90.[3]	Ne 5.171.	Co 5.65.	Quin 104.
Tl 119.	Ne 5.198.	Co 5.69.	Chin 58.
Tl 198.	Ne 5.199.	Nu 5.117.	Wish 79.
Tl 4.256.	Ne 9.195.	Squ 524.	Till 30.
Tsts 267.	Ne 9.211.	Sts 5.39.	Till 136.
Sk 220.	Ne 10.366.	U 209.	
Sk 240.	Ne 11.196.	U 253.	
Sk 277.	Ne 11.238.	Ntl Teit 2.39.	

Some of these are different versions of the same tale; and in order to understand more clearly the significance of the Test tale, it is

[1] It is evidently a misunderstanding that the text asserts that he took off his snowshoes in order to follow him.

[2] Robert H. Lowie, The Test-Theme in North American Mythology (*Journal of American Folk-Lore*, vol. XXI, pp. 97–148).

[3] F. A. Golder, Tales from Kodiak Island (ibid., vol. XVI, pp. 16–31, 85–103).

necessary to combine the tales which belong together. Most marked among these groups are the following:

A. The jealous uncle or brother who throws a youth into the sea. The youth is carried to an Eagle town, marries an Eagle girl, and takes revenge, Kodiak 90, Tl 198, Sk 277, Ne 10.365; also Ri 5.228, Lil 320, Se 54.
B. The Raven tale Ts 5.274, Ne 5.171, Ne 9.211.
C. Dzā'wadalalis K 5.136, K 9.459, K 10.96, K 11.238.
D. Gwā^{i6}nalālis Ne 5.198, Ne 9.195, Ne 11.196.
E. Qa'mxulāł Ne 5.199, K 11.12.
F. The visit in heaven Co 5.65, Co 5.68, Squ Hill-Tout 3.524.

The following are the essential contents of the tests that occur on the North Pacific coast:

(1) A jealous uncle or brother subjects a youth to tests.
  (*a*) A supernatural being expects a certain person to become the husband of his daughter. When the youth arrives, he is subjected to tests.
(2) The door of the house in which the girl lives kills every one who enters. The youth jumps through the snapping door.
  (*a*) The youth is made to pass through a cave that opens and closes.
  (*b*) The door of the house is watched by dangerous animals.
(3) On the floor of the house a death-bringing mat is spread out, on which the youth is made to sit down.
(4) The youth is induced to fell a tree, which kills people that touch it.
  (*a*) The girl's father or the jealous uncle takes the youth to split wood, to work on a canoe, or to do some work of similar kind. He throws his hammer into the crack, asks the youth to get it, and causes the tree or canoe, etc., to close over him. The youth spits out red and white paint, which is mistaken for blood and brains, breaks by his magic strength the material that imprisons him, and returns.
(5) The youth is induced to climb a tree or cliff, and the attempt is made to kill him by causing him to fall down.
(6) The attempt is made to drown him in a whirlpool or swift-running current.
(7) He is sent to kill the dangerous devilfish.
  (*a*) He is sent to kill the clam which crushes people between its shells.
  (*b-f*) He is sent to kill or capture sea lion, seal, eagle, woodpecker, dogs, and other animals, which kill people.
(8) He is sent to pick berries in winter.

(9) He is subjected to a heat test.
  (*a*) The smoke test.
  (*b*) He is given burning food to eat.
  (*c*) He is given red-hot stones to swallow.
(10) He is given poisonous food.
(11) The woman whom he is to marry kills all her husbands by means of her toothed vagina.
(12) He is set adrift in a box.

In a number of cases the youth punishes the jealous uncle or father-in-law.

(13) A flood fills the house of the father-in-law.
(14) The animals whom the youth captures at the order of his father-in-law attack the latter.
(15) Fish kill the father-in-law.
(16) Berries which the youth has collected grow out of the body of his father-in-law.
(17) The youth takes away his father-in-law's canoe, and leaves him.
(18) Firewood gathered by the son-in-law threatens to burn the house.

In the most southern group of stories of this class, in the region of Columbia River, a few other tests occur:

(19) A diving-match.
(20) A climbing-match.
(21) A shooting-match.
(22) A gambling-match.
(23) A waking-match.
(24) A whaling-contest.
(25) A wrestling in the air.

Following is a detailed description of the distribution of these incidents:

(1) The Jealous Uncle

(7 versions: Kodiak 90; Tl 119; Tl 198; Tl 4.254; Sk 277; BC 5.260; Ne 10.366)

A man kills his nephews when they are a few days old. When his sister gives birth to another child, she pretends that it is a girl. Finally the man discovers the deceit, Kodiak 90. A man has four sisters married in different villages. When his sisters visit him, he kills their sons Tl 199. A chief is jealous of his nephews and kills one after another Sk 277. K!wêxalā'lag·ilîs has four wives. He is jealous of his brothers and kills one after another Ne 10.365. (These four incidents belong to the story of the man who married the eagle.)[1]

[1] This story has been recorded from Rivers Inlet, but without reference to the jealous uncle. His place is taken by a cruel chief, who maltreats his slaves Ri 5.228. From the Seshelt we have it without the Test theme Se 54. Another version has been recorded among the Lillooet, Lil 320. The stories Tl 202 and Tl 229 are also related to this group.

A man kills the ten sons of his sister one after another. Afterwards another child is born in a magical way, who is Raven Tl 4.254. Raven takes the wife of Raven At Head Of Nass River out of the box in which she is kept. Raven At Head Of Nass River becomes angry and tries to kill him Tl 119.[1]

Astas visits the spirit of the hunters Tō'alaL!iL and seduces his wife. Then Tō'alaL!iL tries to kill him BC 5.260.

(1*a*) A Father-In-Law Tries To Kill His Son-In-Law

(30 versions: Ts 1.89; Ts 5.274; Ts 5.287; N 130; Sk 220; Sk 240; Tsts 267; BC 79; Ne 5.171; Ne 5.198; Ne 5.199; Ne 9.195; Ne 9.211; Ne 11.201; K 5.136; K 9.460; K 10.96; K 11.12; Ne 11.238; Co 5.66; Co 5.70; Nu 5.118; Squ 525; U 209; Ntl 2.39; Lil 345; Lil 348; Sts 5.39; Chin 33; Kath 113. See also Quin 103, Chin 57, Wish 79, Till 30)

He Who Got Supernatural Power From His Little Finger flies into the bedroom of the daughter of Many Ledges in the form of a spark. The woman says that her father kept her to marry him. When Many Ledges learns that his daughter has married secretly, he tries to kill his son-in-law Sk 240. Supernatural Being Who Went Naked goes to a chief's house. The girls see him and want to marry him. He takes a lame girl. His father-in-law tries to kill him Sk 220. The Chief In Heaven induces Asdi-wā'l to come to his house, and gives him his daughter in marriage, then he tries to kill him Ts 1.89, Ts 5.287. Ts'ak· visits a chief who lives beyond a burning mountain, and marries his daughter. The chief tries to kill him N 129. Gwā'ᶜnalālis wishes Q!ā'nêqêᶜlakᵘ to marry his daughters. After he has done so, he tries to kill him Ne 5.198, Ne 9.195, Ne 11.196. The story of Dzā'wadalalîs's daughter, who marries Q!ā'nêqêᶜlakᵘ, is just like the preceding K 5.136, K 9.459, K 10.96, Ne 11.238; and the tale of Qa'mxulāł belongs to the same group K 11.12, Ne 5.199. The Chief In Heaven tries to kill his son-in-law Ts 5.274, BC 79, Tsts 267, Ne 5.171, Ne 9.211, Co 5.66, Co 5.70, Nu 5.118, Squ Hill-Tout 3.525.

A cannibal tests his son-in-law Ntl Teit 2.39, U 209. Supernatural people test the Wolf, who wants to marry one of their daughters Lil 348. The Transformers are tested by a girl's father Lil 345. The Moon tests a man who has married the Sun's daughters rather than those of the Moon Sts 5.39.

Different from the preceding are a number of Test tales in which transformers are challenged to contests Quin 103, Chin 57, Wish 79, Till 30.

(2) The Snapping Door

(15 versions: N 130; Ri 5.228; H 5.239; BC 75; BC 5.253; Ne 5.186; Ne 5.204; K Boas 5.387; K 5.136; K 5.166; K 9.460; Nu 5.118; Co 5.81; Squ Hill-Tout 3.525; Till 30)

When Ts'ak· reaches the house of the chief, he counts four, the door opens, and he places his crystal carving across so that it can not close again. Then he goes to the chief's daughter N 129. The door of a house in the Salmon village snaps at visitors who enter BC 75. The door of Dzā'wadalalîs's house kills visitors. G·ī'ī approaches the door, pretends to enter, jumps back, and then jumps in when the door opens again. He marries the princess K 5.136. Q!ā'nêqêᶜlakᵘ enters Dzā'wadalalîs's house. He follows the daughter, whom he has married, in the form of an ermine, and thus passes through the door K 9.460 (mentioned also in K Boas 5.387). The house of the Heavenly Chief has a snapping door Nu 5.118. The house of Bright Day has a snapping door Squ Hill-Tout 3.525.

[1] See the discussion of this incident on pp. 621, 641.

The idea of the closing door which kills people occurs also independently of the Test theme in many of the stories of the North Pacific coast.

The entrance to the house of Ałklundā'm is described as an eagle, which bites every one who enters BC 5.253. The entrance to the house of the sea spirit Q!ō'mōqwa is described as a canoe-swallowing monster H 5.239. The house of the Thunderbird catches the heel of a person who jumps in Ri 5.228. A chieftainess, one of the ancestors of the Newettee, is said to have built a house with a snapping door Ne 5.186. The same is told of a Kwakiutl family K 5.166. Among the Comox the house of the owner of the fire also has a snapping door Co 5.81. A trail is obstructed by the snapping mouth of a monster Ne 5.204.

In a Tillamook tale the lightning-door is described. A visitor jumps in; when he jumps out again, the door cuts off half of his back Till 30.

(2 *a*) THE CLOSING CAVE

(6 versions: Ts 130; Ts 1.97; Ts 5.274; Tl 314; M 421; Sk 332. See also BC 5.253; H 5.239; H 5.228; Ne 5.186; K 5.166; Co 5.81; Till 30)

Asdi-wā'l is sent to get water from a spring in a cave that closes. The slave who accompanies him is killed. Then Asdi-wā'l counts. The fourth time he jumps in, draws the water, and escapes Ts 1.97.

Here belongs also the incident in the story of Nāłq, who passes through the cave which closes Ts 130, and of the boy who went to marry Many Ledges and spits medicine on the closing cave M 421.

Parallel to these are undoubtedly the stories of the opening and closing hole in the sky and of the opening and closing of the horizon. The former belongs to the Tsimshian version of the origin of Raven.

Sucking Intestines reaches the hole in the sky. He counts four times and then passes through Ts 5.274. The moving horizon occurs in the Salmon story Tl 314. In a Skidegate tale, travelers reach the edge of the sky, which opens and shuts down. Two of them are cut in two, two escape Sk 332 (see No. 3, p. 737). In Tl 103 the motive of the Symplegades appears in varying forms.

In the interior the closing cave appears in the tale of the transformation of the marmot (No. 9, p. 613).

(2 *b*) DANGEROUS ANIMALS WATCH THE DOOR

(7 versions: Nu 5.118; Sts 5.32, 39; U 209; U 250; Ntl Teit 3.307; Chin 55)

In the southern versions we find, in addition to the closing door, the idea that dangerous animals protect the entrance.

When Anthtine tries to enter the house of the Heavenly Chief, a watchman calls the animals. The visitor rubs himself with slime of snails, and the rats and snakes that protect the house can not attack him. When the door snaps, he jumps back, and jumps through as soon as it opens again. Then he marries the girl Nu 5.118. The entrance of the house of the Sun is watched by two large wolves. The visitor throws bones at them, which stick in their throats. Then he jumps past them into the house Sts 5.39.—In another Stsēē'lis story, animals watching a trail are mentioned Sts 5.32.

In the interior we do not find stories in which the snapping door is mentioned, but merely the watchful animals that kill all intruders.

In a Test story of the Lower Thompson Indians, Grizzly Bear and Rattlesnake appear as watchdogs U 209. In another Lower Thompson tale the door is protected by Rattlesnake, Grizzly Bear, Black Bear, and Wolf U 250. In a Nicola Valley tale Wolf, Panther, Grizzly Bear, and Rattlesnake are the protectors of the door of Deer's house Ntl Teit 3.307. In the contest story Chin 55 there are also animals watching the door.

(3) The Spine Seat

(15 versions: N 130; Tl 4.256; Ne 5.171; Ne 9.211; K 5.136; K 9.173; K 9.460; K 10.97; Ne 11.240; Ne 11.243; Nu 5.111; Nu 5.118; Co 5.66; Sts 5.39; Squ Hill-Tout 3.526. See also Nu ap 895).

The chief places his nephew on a board and tries to cut his neck with a saw set with glass or obsidian teeth Tl 4.256.

Although apparently this part of the Raven legend differs somewhat from the ordinary Spine Seat tale, I think it may belong here. It is, however, worth remarking that north of Nass River we do not find any other mention of the spine seat.

The chief orders a bear skin to be spread out in the middle of the house. Its hair is very long and kills those who sit on it. Ts'ak' places an ice carving under his feet and breaks the hair, then he sits down and marries the princess N 130. The youth who becomes the father of the Raven is called out of the young woman's room. He jumps down and slides over the floor, thus breaking off the spines with which it is set Ne 5.171. The youth who is to become the father of Greedy One is called out of the young woman's room by her father, who spreads the death mat. Through his supernatural power he survives Ne 9.211.

Dzāwada'lalis asks G·ī'ī to sit down on the death seat. The young man fastens flat stones under his feet and on his back, and breaks all the spines K 5.136. Q!ā'-nēqē$^{\varepsilon}$lak^{u} is called by Dzāwada'lalis out of the young woman's room. Q!ā'nēqē$^{\varepsilon}$lak^{u} puts on his ermine skin, is thrown on the spine mat, and is apparently dead. He is thrown out of the house, but returns unharmed. On the following day he appears in the same way in the form of a deer, is thrown on the spine mat and apparently killed K 9.460. Q!ā'nēqē$^{\varepsilon}$lak^{u} is called out of the young woman's room. He puts on the deer mask, jumps on the spine seat, seems to die, and is thrown out of the house. He reenters in the form of an ermine. On the following day he jumps out in the shape of a mountain goat, then that of a grizzly bear, and the same happens as before K 10.97. In still another version he comes out of the room every time in the form of a deer and reenters in the form of an ermine Ne 11.240. In the same version this test is followed by the heat test (see p. 806). Then he is called again to come out of the room, appears in the form of a grizzly bear, and destroys the quartz on the spine mat. After this he brings out his wife Ne 11.243.

When Anthtine enters the house of the Heavenly Chief, he places stones under his feet and on his back, and breaks the spines of the seat Nu 5.118.

K!wek!waxā'wē$^{\varepsilon}$ is found by the Salmon chief after having married the Salmon Girl. He is called to come out of the room and asked to sit down on the settee, which is set with squid bones. K!wek!waxā'wē$^{\varepsilon}$ puts a sandstone on his back and crushes the spines K 9.173. Boys are told to sit down on a porcupine. Before they enter the house, One Leg, the Crane, has made them sit down on slate. By this means their skin has become hard and they break the quills Co. 5.66. The visitor is made to sit down on a bear skin which is full of sharp claws. He fills his blanket with stones; and when he throws himself on the bear skin, these break off the claws Squ Hill-Tout 3.526. His skin has been hardened so that he can break the spines Sts 5.39.

Another Nootka story may belong here.

The Wolves have taken away a prince in order to initiate him. He has covered himself with a seal skin, and the Wolves believe that he is a dead seal. They notice that he is not like other seals, and think he is still alive. They pass the place where they kill game. The ground at this place is covered with sharp spines, and the Wolves try to throw him onto these. They are, however, unable to do so Nu 5.111.

In the Nootka story of the origin of the fire, it is said that the floor of the house of the Wolf who owns the fire is set with spikes (Nu ap 895).

(4) FALLING TREE

(10 versions: Ts 1.101; Tl 119; Tl 4.256; Sk 240; BC 5.260; Ne 5.199; K 11.12; Co 5.67; Kath 113; Coos[1] 27)

The youth Raven is sent to cut fuel. Skeletons of those who have been killed lie at the foot of the tree. When he begins to cut it, pieces of glass fall down, but do not harm him. He carries the wood home and starts an enormous fire Tl 4.256. Raven At Head Of Nass River sends Raven to fell a tree. The tree falls on him, but can not kill him because his body is made of rock Tl 119. He Who Got Supernatural Power From His Little Finger is sent to cut down an alder tree. His wife tells him not to start cutting it until after lightning has flashed in it four times. His father-in-law gives him a stone wedge. The alder tree comes together four times, lightning shoots forth four times, then he spits medicine and begins to chop it. He is held tight by the wood. Then he calls his father's supernatural powers, who have their hair tied in bunches with cedar limbs. Two carry wedges; two, hammers. They split the wood, pull him out, and he heals himself by rubbing his body with medicine. Human bones burst out of the wood. He kicks the alder to pieces, and *ordains that it shall be useful to people* Sk 240.

Asdi-wā'l is sent to get firewood. Bones are scattered around the foot of the tree. The tree leans over; and when he strikes it, it falls on the father-in-law's slave and kills him Ts 1.101.

The Bellacoola version 5.260 is probably somewhat distorted.

A'stas, who has become the lover of the wife of the hunting-spirit, is sent by the latter to fetch fuel. In doing so he falls, but is saved by an amulet of bird's down. I presume this incident is analogous to those here discussed.

Qa'mxulāl complains that he has no firewood. Q!ā'neqēᵉlakᵘ, the son-in-law, goes, pushes over a pine tree, pulls off the bark, and carries it home. It forms an inexhaustible supply K 11.12. Possibly a similar idea is referred to in another version of this tale, in which Q!ā'neqēᵉlakᵘ is sent with other slaves to get wood and proves to be of very great strength. He throws over a tree, piles the wood up in the canoe, and later on starts a fire which destroys Qa'mxulal's house Ne 5.199. The father-in-law orders the youth to get fuel. They ask the Woodpecker to cause the bark of a tree to fall down. They carry it home, give a small piece to their father-in-law, who scolds. He finds, however, that the supply is inexhaustible Co. 5.67.

It will be seen from this summary that the last three versions differ essentially from the preceding ones, so that obviously the incident of the falling tree that is to kill the son-in-law belongs to the northern group of tales.

The following two tales are also related to the falling-tree test:

An old man, the relative of a woman married to Panther, tells Mink, the younger brother of Panther, to go with him to get fuel. They throw the tree over by starting a fire at its base. The old man makes the tree fall on Mink. When he goes to the canoe, he finds that Mink has loaded the canoe Kath 113.

A youth marries Sun and Moon, the daughters of the chief in heaven. The father-in-law goes with the young man to chop wood. He is given a digging-stick to uproot a fir tree. The whole tree comes down, but the youth flies away to one side and is unharmed, Coos 27.

The falling tree occurs in a different connection in the Transformer tales of the interior (see No. 6, p. 612).

[1] Leo J. Frachtenberg, Coos Texts (*Columbia University Contributions to Anthropology*, vol. I, 1913).

(4 *a*) WEDGE TEST

(28 versions: Kodiak 90; N 133; Tl 119; Tl 4.256; Sk 277; BC 81; Ne 5.198; K 5.136; Ne 9.197; K 9.461; K 10.98; Ne 10.365; Ne 11.202; Ne 11.244; Nu 5.118; Nu ap 909; Co*a* 5.67; Co*b* 5.70; Sts 5.39; Squ Hill-Tout 3.526; Chil 25; Ntl Teit 2.39; U 209; Lil 345, 349; Quin 113; Chin 34; Coos [1] 27)

The uncle asks the youth to help him get wood. He starts to split a big log, drops his wedge, and tells the youth to jump in. Then the uncle knocks out the other wedges and leaves. The youth rubs the log with a sour cranberry, which causes it to open. He goes home and throws the wood down at his uncle's door, Kodiak 90. The uncle goes with his nephew to split a rotten tree. The uncle drops a wedge and asks the youth to get it. While he is in, the uncle knocks out the brace. The youth cuts it from inside and comes out. He carries one-half of the tree home and throws it down in front of the house Sk 277. K!wēxala'lag·ilîs takes his youngest brother to split wood. The youth borrows the wren mask. K!wēxala'lag·ilîs throws his hammer into the spread tree, and, when his brother jumps in, knocks out the props. The youth puts on the wren mask, and jumps out before the tree closes. He kicks the two halves apart and carries them home Ne 10.365. (These three incidents belong to the story of the man who married among the Eagles.)

I suspect that the Kodiak version is somewhat distorted. It seems more likely that the red cranberry was intended to make the uncle believe that the juice was the boy's blood.

The uncle asks Raven to help him spread his canoe. When he is inside, the uncle knocks out the spreading-sticks, and the canoe closes over him. Raven breaks the canoe, carries the halves home, and throws them down in front of his uncle Tl 4.256. Raven At Head Of Nass River asks Raven to clean out a canoe. When he obeys, the canoe closes upon him. He breaks the canoe with his elbows and cuts it up for firewood Tl 119. Ts'ak· is sent by his father-in-law to split a tree. The slaves drive in the wedges with their long-handled stone hammers, push Ts'ak· in, and knock out the wedges. They believe they see blood coming out, which, however (as may be assumed), is in reality red ocher. He kicks the tree apart, carries one-half on his shoulders, and throws it into the father-in-law's house, so that the front breaks N 133.

Dzāwada'lalîs asks his son-in-law to get wood for making a cradle for his grandchild. The father-in-law throws the hammer into the open tree; and when the youth crawls in, he knocks out the props. Blood seems to ooze out. The son-in-law escapes; and when the old man reaches his canoe, he finds the youth lying down in the bow K 5.136. Q!ā'neqē^{e}lak^{u} hides alder bark and bird's down in his armpits. He is induced to crawl into the tree, as before. He lets the alder juice ooze out, which the father-in-law believes to be blood. He blows out the bird's down, which the father-in-law believes to be brains. Q!ā'neqē^{e}lak^{u} puts on the wren skin, hops over the trees, and thus makes it split. He carries the wood to the canoe K 9.461. A second version is practically identical with the preceding. Q!ā'neqē^{e}lak^{u} escapes in the shape of a wren and carries the cedar home K 10.98. We have another version of the same story. Q!ā'neqē^{e}lak^{u} spits out the juice of the alder bark, puts on the wren mask, and escapes. He follows his father-in-law and gives him the hammer. The same test is repeated, and this time Q!ā'neqē^{e}lak^{u} kicks the cedar apart and carries home one-half of it. The father-in-law pretends that he has been going to get help K 11.244.

Gwā'^{e}nalālis asks his son-in-law to help him split boards for a house. He throws in his hammer, and the same happens as before. Q!ā'neqē^{e}lak^{u} gets out of the tree,

[1] Leo J. Frachtenberg, Coos Texts.

follows his father-in-law, and gives him the hammer Ne 5.198. Gwā'ᶻnalālis goes with his son-in-law to split boards, throws in his hammer, knocks out the props. Blood seems to come out. Q!ā'neqēᵉlakᵘ follows him, carrying the hammer. The same happens a second time Ne 9.197; Ne 11.202.

LA'iq asks the youths, his sons-in-law, to help him split boards. The young men borrow a bird's blanket and red and white paint. The father-in-law throws in his hammer; and when the young people jump in, he knocks out the props. Blood and brains seem to come out. The boys fly home and arrive there first Co 5.67. The same is repeated in Co 5.70, where the youth flies out of the tree in the form of a woodpecker, passing close by LA'iq. Anthti'ne's father-in-law goes with him to split wood. He throws in the hammer; and when Anthtine crawls in to get it, he knocks out the props. However, the old man is unable to kill the youth Nu 5.118. [He transforms himself into mucus, which runs out of the crack Nu ap 909.] The latter goes with his father-in-law to help him build a canoe. The canoe is of stone and has a deep fissure. The old man throws his chisel in and tells the boy to get it. When he is inside, he makes it close. The youth throws pipe-clay over his shoulder, which the old man believes to be his brains. The young man finds bones of many people down below, but passes out and overtakes the old man before he gets home Squ Hill-Tout 3.526.

The Moon asks the young man who has rejected his daughters to help him get a cedar. The Moon throws his hammer into the crack and knocks out the props in order to kill the young man, who puts in two bones that have been given to him. He throws out white paint, which the Moon believes to be the youth's brains. When the old man opens the tree to get the body, he finds the young man sitting inside unharmed Sts 5.39.

A cannibal sends his son-in-law to split a tree. His companion, by means of magic, causes the tree to surround the boy. He thinks he sees blood and brains ooze out, which, however, in reality are red and white paint, which the boy spits out. The boy splits the tree with a stone arrow-head (wedge U 209), carries the dry wood home, and throws it down into the underground lodge Ntl Teit 2.39. A youth is told to split wood. It is made hard by magic, then suddenly soft, so that the wedges drop out into the crack. The youth is told to get them, and the people cause the crack to close. He spits out red paint, puts his "thunder-stone" across, and is saved. When the people are gone, he splits the wood and carries it home, when it assumes a large bulk Lil 349. The old people send their son-in-law to get firewood. The youth, who appears as a decrepit old man, seems to cut it down with difficulty. The youth is attacked and killed. When the people leave, he arises, gathers the wood, makes it assume the size of a small bundle, and takes it home Lil 345.

The same incident occurs also in a Quinault and a Chinook tale.

The Thunderer asks his son-in-law to help him split a log. He tells him to crawl in and stem his arms against the log. Then he knocks out the wedges. The young man breaks the log and carries it home Quin 113, Chin 34.

There are a few strongly aberrant tales of this group.

The Sun asks his son-in-law to help him split wood. They select a snag. The Sun drops his hammer into the water. He sends his son-in-law to get it. As soon as the youth dives, the Sun causes the sea to freeze and goes home. He tells his daughters that his son-in-law has drifted away. The youth assumes the form of a fish and jumps out of a crack in the ice. Then he goes back to the house, carrying the hammer BC 81. The Sun is splitting wood with a stone ax. The head of the ax flies off and falls into the lake. The boy dives for it, but the Sun has placed nets at different levels in the water. He slips through the first net in the form of a fish, through the second in the form of a hair, and carries the ax back to the Sun Chil 25.

Analogous to this and perhaps to the Kathlamet (114) tale of Mink, who is thrown into the water in a wedge basket, is the following Coos incident:

The chief and his son-in-law load a canoe with wood. The chief throws his hammer into the water, and the youth dives for it. While he is under water, the chief causes ice to form, which the youth breaks, Coos 27.

The old chief keeps fish in front of his house, who kill every one who goes bathing. When splitting wood, he lets his hammer fly into the water, and sends Anthti'ne to dive for it. The fish can not harm him Nu 5.118.

(5) Precipice

(10 versions: Ts 1.89; Ts 5.287; Kodiak 91; Tl 201; Sk 277; BC 80; BC 5.260; Ne 10.369; Chil 26; Lil 346)

The uncle takes the youth to get ducks and eggs. They ascend a steep bluff. The boy takes eagle down in each hand between thumb and first finger. When the uncle pushes him down the precipice, he is carried down by the down and alights safely. He gathers in ducks and eggs, is carried up by the bird's down by blowing under it, and goes back to his uncle's house, Kodiak 91. The youth is given by his father a bracelet of eagle down. By turning it he is able to avoid danger. The jealous uncle puts sharp-pointed sticks around a high tree, takes his nephew up to the top, and throws him down. He lands safely Tl 201. The uncle asks his nephew to go with him to a cormorant rock. The boy takes a weasel skin and feather. There is a net on top of the high cliff in which a cormorant is caught. When the boy goes up, the uncle pushes him down. He puts himself into the feather and lands safely. Then he climbs up in the form of a weasel, sets the net, and catches many cormorants Sk 277. The jealous man asks his younger brother to accompany him to the cormorant rock. He lets his younger brother down by a rope and then cuts it. The youth transforms himself into an ermine and escapes K 10.369. (These four versions belong to the story of the man who married among the Eagles.)

In the following group the precipice test is connected with mountain-goat hunting.

Asdi-wā'l is told to hunt mountain goats. When on top of the mountain, he puts up his cane and dresses it with his hat and raincoat. His father-in-law produces a fog; and when it clears away, the figure is seen on top of the mountain, and the people believe that he can not move. Meanwhile the youth has gone across the mountain. He finds the house of the mountain goats, where the goats are dancing. He kills a great many and returns Ts 1.91. The same is told in Ts 5.287. Asī'wa is sent by his father-in-law to hunt mountain goats. The bones of people are at the foot of the mountain. The old chief produces fog by throwing water over red-hot stones. The youth puts up his dressed cane and waits until the fog disappears. Then he kills many mountain goats and returns.

A'stas goes with the Mountain Spirit to hunt mountain goats. The spirit sends a serpent in pursuit of the hunter. It causes a rock-slide; but A'stas is saved by his amulet, and assumes the form of a feather BC 5.260. The Sun transforms his daughters into mountain goats, and orders his son-in-law to hunt them. The Sun advises him to climb the right-hand side of the mountain, and gives him four arrows with weak points. After he has spent his arrows, the goats throw him down the precipice. He is transformed into a ball of bird's down and alights safely. Then he shoots the goats with his own arrows BC 80. The Sun sends the youth to hunt mountain sheep and pushes him over the edge of the precipice. Before reaching the ground he turns into a flying squirrel and lands safely Chil 26.

The parents-in-law order the boy to go up a mountain hunting. While he is away, they cause a snowfall, but he escapes on his snowshoes. He kills much game, which he reduces in size. When he has carried it home, he throws it into the house, and it becomes as large as before Lil 346.

(6) Drowning

(9 versions: N 134; Tl 4.257; BC 81; Co 5.67; Squ Hill-Tout 3.527; Ntl Teit 2.40; U 210; Lil 346; Kath 114)

There are various forms in which the attempt to drown the youth is described—in a whirlpool, or in the rapid current of a river, or in other ways.

The uncle instructs the Raven to catch a devilfish. When he stands in the bow of the canoe, ready to harpoon it, the uncle causes him to fall overboard, but Raven saves himself Tl 4.257.

Ts'ak· is sent to spear a seal. The chief's nephew and two slaves accompany him. When Ts'ak· is standing in the bow of the canoe, ready to harpoon the seal, he is to be pushed into the whirlpool in which the seals are swimming. Instead of this, Ts'ak· pushes the slave into the whirlpool N 134.

The Sun asks his son-in-law to help him raise the trap of the salmon weir. The youth is in the bow of the canoe. The Sun causes it to rock, and he makes the youth walk to the trap over the top beam of the weir. Then he upsets the beam, and the youth falls into the whirlpool below the weir. The youth takes the form of a salmon, lands, and returns safely BC 81.

La'iq transforms his dog into a bird and orders his sons-in-law to kill it. They go out in their canoe. La'iq causes a gale to arise; but the boys, by singing and beating time on the gunwale, produce good weather and return safely Co 5.67. The father-in-law transforms his dog into a loon, which the youth is to shoot. He is unable to kill it, asks his wife for her father's kettle, and pursues the loon in it. The old man shakes his bear-skin garment, turns it several times, and puts it on again, and thus produces a gale. The young man kills the loon, which, on dying, barks like a dog. The youth sings, and the tempest subsides. On his way home he kills many ducks Squ 527.

The father-in-law orders the youth to spear a salmon. His companion tells him to wait until a fish comes along with a man's head and hair. He does so; and when he spears it, he is taken down into the water. The youth, however, overcomes the monster and carries it home Ntl Teit 2.40, U 210. The same incident occurs in a Lillooet tale. The youth returns, carrying two water monsters Lil 346.

Here belongs probably also an incident in a Kathlamet Test tale.

Mink is put into a basket containing wedges and hammer. The old man who takes him along makes the canoe shake so that the bag falls into the water. Mink, however, escapes and carries home wedges and hammer Kath 114.

(7) The Devilfish

(4 versions: Tl 178, 199; Tl 4.257; Sk 241)

The youth is sent by his mother-in-law to capture the giant devilfish. By magic means he makes it small and takes it home, where it swells up Tl 178. The youth takes the devilfish stick of his uncle. By turning his bracelet around twelve times he causes the devilfish to become small. He kills it and drags it home on his stick. He enters and throws it down in front of his uncle, where it reassumes its natural size Tl 199. The uncle sends Raven to get the devilfish. When Raven is ready to harpoon it, he throws him overboard. The youth kills the devilfish, goes

home, and throws it down in front of his uncle Tl 4.257. The chief sends his son-in-law to get the devilfish. His wife tells him not to attack it until it has spit upward and until there has been lightning four times. He shoots it with arrows received from his father. It shoots up water four times. Then he spits medicine on it and is swallowed. He thinks of his father's helpers. Four of these appear and club the devilfish in its eyes. They pull out the youth. He cures himself by spitting medicine on his body. There are many human bones in the devilfish. He tears it apart, and *ordains that it shall be useful to man.* He carries half of the devilfish home and throws it down at the door of the house Sk 241.

(7 *a*) THE CLAM

(5 versions: Kodiak 92; Tl 200; Sk 243; Sk 278; Ne 10.368)

The uncle invites the youth to go with him to get clams. They wade into the water until they find a very large one. When the boy bends over, the clam closes over him. He cuts the ligaments with his knife and escapes, Kodiak 92. The uncle takes the youth along the beach and pushes him into the clam. The youth turns his bracelet four times, is transformed into a ball of feathers, cuts the clam, and gets out Tl 200. The uncle takes him to get a cockle and pushes him in, but the youth cuts the ligaments with his knife. Half of the cockle he throws away, and half he carries home and throws it down in the house Sk 278. The jealous brother sends his youngest brother to kill the giant cockle. He takes a fire-drill along, is swallowed by the cockle, starts a fire inside, and comes out unharmed Ne 10.369. (These incidents belong to the tale of the youth who married among the Eagles.)

The youth is sent to get a clam. His wife tells him to wait until the clam has spit out water four times. After it has done so, the boy digs it out, and finds himself in its mouth. His father's supernatural helpers appear, strike the ligaments of the clam, and pull him out. He scatters half of it and *ordains that people shall make use of it.* The other half he takes home and throws it down in the house Sk 243.

(7 *b–d*) SEA LION, SEAL, AND EAGLE

(3 versions: Tl 178; M 423; Sk 241)

The incident of sending the youth to kill various animals that are to destroy him is enlarged upon in one of the Skidegate versions. After having been sent to kill the devilfish, he is to get a sea lion, a seal, an eagle, and a clam. The incidents are all of the same character.

He Who Got Supernatural Power From His Little Finger is sent by Many Ledges to club a sea lion. His wife tells him not to attack it until after it has looked at him and growled four times. He does so, but the sea lion sucks him in. His father's supernatural helpers kill the sea lion with clubs, pull out the youth, who restores himself by putting medicine on his body. Then he pulls the sea lion apart, scatters one half, and *ordains that it shall be useful.* The other half he throws down in the house of his father-in-law. Exactly the same happens with the seal. When he is sent to get the eagle, his wife says, "Go to it after its eye mucus has dropped four times." He shoots it from two sides, scatters one half of it, and *ordains that it shall be useful.* The other half he takes home and throws it down in the house Sk 242.—In M 423 the youth is sent to kill the eagle, seal, and devilfish. In the analogous Tlingit story he has to overcome devilfish, rat, and sculpin Tl 178.

(7 *e*) DOGS

(1 version: Ne 10.368)

The jealous brother sets fire to the roof of the house and asks his youngest brother to extinguish it, intending to have him killed by the ferocious dogs which he keeps on top of the house. The youth kills the dogs Ne 10.368.

(7 *f*) The Woodpecker, Bear, Grizzly Bear, Raccoon, Panther

(8 versions: BC 82; K 11.13; Co 5.68; Sts 5.39; Quin 113; Chin 33; Kath 116; Wish 87)

The incidents grouped together here belong to the southern Test stories. The father-in-law sends the youth to capture wild animals, and is attacked by them.

Qa′mx̣ulał asks his son-in-law Q!ā′neqē^{e}łak^{u} to bring two woodpeckers to peck off the insects from the house. Q!ā′neqē^{e}łak^{u} obeys, and orders them to continue pecking day and night K 11.13. La′iq orders his sons-in-law to bring the woodpecker. They obey Co 5.68. Both of these incidents are followed by the revenge of the animals (see No. 14, p. 810). The Sun asks his son-in-law to catch a bird. He brings it, and the bird pecks out the Sun's eyes BC 82. The Moon sends the youth to catch the red bear. His grandmothers make two bears out of wood. Their combs become the paws. He takes them home Sts 5.39. The Thunderer orders his son-in-law to catch two wolves, saying that they are his playmates. His son-in-law obeys. They bite the old man, who says that they have forgotten him and orders them to be taken back. The same happens in order with black bears, grizzly bears, and panthers Chin 33. The Thunderer sends the youth to get snow, mountain lions, and bears. The snow is inexhaustible, the animals scratch the old man, who orders snow and animals to be taken back Quin 113. Mink is ordered by an old relative of his brother's wife to bring first two wolves, then two bears, two raccoons, grizzly bears. The form of the story is practically identical with the Chinook story Kath 116. The people are ordered to bring a maiden's little dogs. They take five grizzly bears, make them small by their magic powers, and take them to the house. The grizzly bears fight among themselves, and the people who brought them are ordered to take them back Wish 87.

(8) Berries in Winter

(3 versions: K 11.12; Co 5.68; Squ Hill-Tout 3.528)

Qa′mx̣ulał asks his son-in-law Q!ā′neqē^{e}łak^{u} to pick salmonberries, although it is winter. Q!ā′neqē^{e}łak^{u} brings back a small basketful of berries, which always remain the same in quantity, so that the people are unable to eat them K 11.12. La′iq sends his son-in-law to pick cranberries. The young people go to their grandfather, a water spirit, and ask him to whistle. When he does so, bushes sprout, bloom, and bear fruit. They carry the berries home, and La′iq is unable to empty the dish Co 5.68. The youth chews alder-bark and blows the juice on cedar bark, which he transforms into salmonberries. Hummingbird, Bumblebee, and Wren fly about them and ripen them Squ Hill-Tout 3.528 (see also p. 696).

(9) The Heat Test

(24 versions: Ts 1.103; N 131; Tl 89; Tl 119; M 350; M 421; M 422; Sk 243; Sk 278; Tsts 267; BC 79; K 5.136; K 10.339; Ne 11.242; Nu 5.118; Chil 25; Lil 348; Ntl Teit 2.39; U 209; Quin 104; Chin 58; Wish 83; Till 30; Till 136)

The jealous uncle takes the youth to bark which is burning. When the youth tries to get it, the uncle pushes him into it. The youth covers himself with mud and does not feel the heat. When the uncle leaves, the youth pushes the bark down, throws it about, and carries some home, where he throws it down in the house Sk 278. The same incident occurs in M 422. It is obviously a mixture of incident 4, of the falling tree, and of the fire test.

In the northern stories the fire test has generally the following form. The youth is put into a kettle, in which he is boiled. When the kettle is uncovered, it is found that he is unharmed.

Raven At Head Of Nass River sends for Raven. Water is heated in a large copper kettle, and he is told to go in. When the kettle is covered over, Raven changes himself into a rock and comes out unharmed Tl 119. Hot stones are placed in a stone box lying near the door. The youth is told by his father-in-law to get in. He spits medicine upon himself, and the water gets cold. The box is covered, and after a while he taps upon the side. After a while he throws his hair out, kicks the box to pieces, and comes out unharmed Sk 243. Ts'ak·'s father-in-law orders a box to be filled with water. Red-hot stones are thrown in, and Ts'ak· is ordered to jump in. He sits down in it, and the people see that his hair comes off. The water is poured out, and the youth arises unharmed N 131. In M 422 and in the doubtful story M 350 a boy is boiled. Asdi-wā'l's father-in-law has slaves make an oven, and orders his son-in-law to lie down on the red-hot stones. Asdi-wā'l receives from his father a piece of ice, which he is to put in his armpits. He is also given bones, which he is to stick out of the ashes. He lies down, is covered over, and fire is lighted over the oven. After some time the bones which he shoves out are seen. The slaves remove the ashes, and he arises. The stones are full of ice Ts 1.103. A similar test occurs as an incident of the Raven tale Tl 89.

A youth who marries the daughter of the sky chief is put in an oven by his father-in-law. When the fire has burnt out, he is still alive, but red-hot, so that he burns through a plank on which he is placed Tsts 267.

In central British Columbia and farther to the south we find two types of heat tests. Either the man is seated close to the fire or he is sent into a sweat-house which is overheated.

The Salmon boy who visits the Sun is placed near the fire. Then one of the deities wipes his face, and by this means produces from the floor of the house fire that scorches everything. The youth ties his blanket around his body and opens a bladder which contains cold wind, which cools the house BC 79. G·ī'ī is placed by Dzā'wadalalis close to the fire. He throws mussels into the fire, which almost extinguish it K 5.136. O'ᶜmeāł marries the daugther of the Killer Whale. The Killer Whale calls him out of the room. His attendants drive stakes into the floor of the house, to which O'ᶜmeāł is tied. A fire is made near by in order to burn him, but Ō'ᶜmeāł enters the stake and comes out unharmed K 10.339. Q!ā'neqēᶜlakᵘ is tied to a pole. A large fire is started near by. When it gets very hot, he hides in the poles. Then he puts on the ermine mask and runs back into the room of Dzā'wadalalis's daughter Ne 11.242. Anthti'ne is placed next to a fire. He throws in mussels, which almost extinguish the fire. Four times the chief tries to burn him, but is unsuccessful Nu 5.118.

The incident of the sweat-house occurs among the Bellacoola, Chilcotin, and on the coast of Washington.

The Salmon son is led by the Sun into a subterranean sweat-house made of stone. When it gets very hot, the youth opens the bladder containing cold wind. Snow begins to fall, which extinguishes the fire, and icicles form on the roof. The Sun's daughters are sent to clean the house, and find him unharmed BC 79. The Sun has an iron sweat-house. The Salmon boy who visits the Sun is put in. He lets out the cold, which he carries in a porcupine gut, and the house becomes cold. The Sun sends his daughter to clear out the bones, but the boy is alive. He says that he has been rolling skulls about in the sweat-house Chil 25. Four villagers go into one corner of the sweat-house, the four travelers into another. When the heat becomes intolerable, Beaver and Land Otter dig a tunnel to the river, and they and their companion, Bluejay, keep cool in the water. The villagers are almost overcome by the heat Quin 104. Bluejay and his friends, who visit the supernatural beings, are sent into a sweat-house which is a cave in a rock. The chief of the birds takes ice along and it is cool. The supernatural beings who are sweating in another cave die of the heat Chin 58. Coyote and his son, by placing ice on their foreheads, survive the heat of a fire made in a

house U 209. They are sent into a sweat-house made of stones. Beaver turns a somersault and produces a lake. They cool themselves in the water. When they throw stones into the water, people think their hearts are bursting. The sweat-house is opened, and they come out unharmed Wish 83. The visitors of the people beyond the ocean are sent into a house heated by the breath of the people. The visitors call the Bear, Beaver, and Deer to help them, but they are unsuccessful. Raccoon sings, and a stream of water springs forth. The supernatural beings are drowned Till 30.

East Wind, the father-in-law of Arrow Man, goes into his sweat-house. When he comes out, the stones are as cold as ice. When Arrow Man goes in, the sweat-house is overheated, so that he bursts Till 136.

In a Lillooet tale that is more distantly related to this group, it is told that a youth who wishes to marry a woman is sent into an underground house, in which dripping fat burns through the visitors Lil 348.

In M 421 a youth who went to marry a girl must pass, on his way to her, over burning ground.

In a Thompson story a fire test occurs, but I do not feel certain that it is related to the preceding ones.

A youth is told that his father-in-law wants to kill him by means of fire, and the advice is given to him to step in the middle of a trail, where the fire can not hurt him Teit 2.39, U 209.

This incident occurs in another connection in the traditions of the Kutenai.[1] It seems likely that in this case we have a tradition embodying the general Test theme of the coast tribes, in which, however, the incidents are filled in in accordance with analogous tales of the interior. In the same story four other tests—one of fire, one of water, one of wind, and one of cold—are briefly mentioned. A house killing by cold occurs Sh 671.

One of the two contestants sings, and the other one overcomes him, until finally the cold kills one of them Ntl Teit 2.40.

In another heat test which is characteristic of a number of Thompson tales, the youth who is tested puts out the fire.

The Lice build a fire over their visitors, who hide in a clamshell, and thus escape unharmed. This is repeated four times. The last time the boy makes a hole through the house by urinating. The urine stands like a rainbow, and he and his mother escape over it Ntl Teit 3.364. A cannibal tries to boil a boy in a kettle. He makes the kettle leak and puts out the fire Ntl Teit 3.317. The Frog, who, with his mother and aunt, is put into a kettle by a cannibal, makes a hole in it and puts out the fire by urinating U 253.

(9 *a*) The Smoke Test

(3 versions: Ntl Teit 3.364; Chin 56; Wish 79)

A number of southern stories which describe a contest between people from this world who visit a foreign country and the supernatural beings who entertain them, contain a heat test of different character.

Eagle and his younger brothers visit the land beyond the ocean. They are put into a house in which dead men's bones burn as fuel. The smoke is to kill them. The supernatural beings send the Smoke Swallower to swallow the smoke, but Eagle and his brothers are unharmed Wish 79. The house of the supernatural people is

[1] Boas, Kutenai Tales (*Bulletin 59, Bureau of American Ethnology*, pp. 49, 69).

full of smoke, which clears away when the Smoke Eater swallows it Chin 56. In the Thompson tale of the cannibal Lice mentioned before, the visitors are subjected to a smoke test before being baked in ashes Ntl Teit 3.364.

(9 *b*) Burning-Food Test

(1 version: Sk 240)

He Who Got Supernatural Power From His Little Finger is called out by his father-in-law. He is given berries and grease. Flames come out of them. He swallows medicine, and is able to swallow the burning food, which passes through him without harming him Sk 240.

(9 *c*) Swallowing Red-Hot Stones

(2 versions: Sk 221; Co 5.66)

Supernatural Being Who Went Naked is given four hard white stones that have been made red-hot. He swallows medicine, and is able to swallow the stones, that pass through him and burn through the floor planks Sk 221. The son-in-law is given a red-hot stone to eat. He jumps up, and the stone falls right through him Co 5.66.

This incident occurs frequently in other connections, particularly as part of the story of Raven who kills Grizzly Bear (see p. 682).

(10) Poisonous Food

(2 versions: Sk 221; K 5.136)

The father-in-law gives to the young man food that looks like five black cods. His wife warns him, saying that it is poison, and he does not eat it. After that he is given real cods Sk 221. Dzā'wadalalís gives his son-in-law meat of the double-headed serpent. It looks like salmon. The youth hides it under his blanket. Next he gives him eggs of the double-headed serpent K 5.136.

This incident occurs more frequently in connection with contests between a host and his visitor, or with visits to a country in which human eyes, snakes, or frogs are the regular food of the inhabitants.

Visitors are offered human eyes H 5.239, 240; Ri 5.220. These are the crabapples of the people Ri 5.218. Frogs and snakes are offered to visitors in Nu 5.120; fat of the double-headed serpent Co 5.88; dried meat of the double-headed serpent K 9.3.

(11) The Murderous Woman (Vagina Dentata)

(22 versions: BC 5.266; BC 76; Chil 13; K 9.171; K 9.459; K 10.96; Ne 11.238; Co 5.66; Sts 5.24, 30; U 221; Ntl Teit 3.339, 366; Shoshoni; Dakota; Arapaho; Pawnee; Maidu; Wichita; Jicarilla Apache; Chukchee; Koryak.[1] See also M 349; Co 5.69; Ainu, Piłsudski 85;[2] Ainu, Chamberlin.[3] See pp. 604, No. 63; 614, No. 12; 773)

In connection with the tests, we find very often the idea that the girl whom the young man marries kills all her husbands. In the most characteristic versions her vagina is set with teeth, which are then broken out by means of a wedge or stone; or, in place of the teeth, a rattlesnake head is found. This form is characteristic of

[1] See references in T. T. Waterman's article (*Journal of American Folk-Lore*, vol. XXVII [1914], p. 49).

[2] Bronisław Piłsudski, Materials for the Study of the Ainu Language and Folklore, Cracow, Imp. Acad. Sc., 1912, p. 85.

[3] Basil Hall Chamberlin (*Folk-Lore*, 1888).

the Thompson versions, and recalls the East European stories where a pike's mouth is introduced in its place. The Ainu tale mentioned above is analogous to the first-mentioned form of the incident.

(12) THE YOUTH IS SET ADRIFT

(9 versions: Kodiak 92; Tl 202; M 513; Sk 271; Sk 273; Sk 278; Ne 10.370; Se 54; Lil 320. See also Ri 5.228)

This incident is confined to the story of the man who married among the Eagles.

The jealous uncle makes a box, puts his nephew into it, ties up the box, and throws it into the sea. The box lands, and is found by the Eagle girls, Kodiak 92; Sk 271. The jealous uncle ties the youth to a board, takes him out to sea, and sends him adrift. The board lands on a sandy beach, and the boy is found by a number of girls Tl 202; Sk 273. The boy, while asleep on a bear skin, is put into a box, which is tied up. He is taken far out to sea and thrown overboard. He lands on a sandy beach, and is found by two Eagle women Sk 278. The story M 513 is almost the same. The jealous brother puts the youth into a box covered with abalone shells. The youth takes a mouse along, and some tallow, which he uses for calking the inside of the box. The jealous brother ties a stone to the box and throws it overboard. The mouse gnaws a hole, gnaws through the anchor-line, and the box floats. The daughters of Thunderbird find it adrift and take it ashore. The youngest one takes it Ne 10.371. The youth is trapped on the chief's bed, which is covered with pitch. He is set adrift and lands at the home of the Eagle woman Se 54.

The youth has a board fastened to his back under his shirt. When he is found with a young woman, the slaves are ordered to take him far out to sea and to throw him overboard. He drifts ashore, lights a fire, and takes off the board. A Mouse calls him. He finds under a bunch of grass the entrance to a house, and enters the house of the Bald-Headed Eagle Lil 320.

The analogous Rivers Inlet story opens somewhat differently.

A chief maltreats his twelve slaves. Eventually the latter tie him and desert him on an island. A Mouse calls him, and invites him to enter the house of the Thunderbird Ri 5.228.

(13) THE FLOOD

(3 versions: Tl 120; Tl 4.257; Ntl Teit 2.40)

After Raven has thrown the devilfish into the house, it swells up and fills the house. At the same time the waters rise and flood the whole country Tl 4.257. Raven At Head Of Nass River, when unable to overcome the youth Raven, causes rain to pour down, puts on his hat, from which waters pour out, and floods the world Tl 120 (see p. 629).

Related to this may be the Thompson incident of a contest between Coyote and his father-in-law, who have a trial of fire, water, wind, and cold (Ntl Teit 2.40; see also U 210).

(14) THE REVENGE OF THE ANIMALS

(7 versions: Tl 201; Tl 4.257; BC 82; K 11.13; Co 5.68; Co 5.70; Sts 5.39)

After the boy has thrown the devilfish down in front of his uncle, it assumes enormous proportions. The uncle is afraid, and begs the boy to take it away Tl 201. After Raven has thrown the devilfish into the house, it swells up and produces a flood Tl 4.257. Sun sends his son-in-law to catch a bird. He does so. The bird is taken

into the house and pecks out the Sun's eyes BC 82. The woodpecker which the son-in-law has brought kills Qa'mxulał K 11.13. The woodpecker which the sons-in-law have brought pecks out LA'iq's eyes. Next he sends them to get the double-headed serpent, which kills him Co 5.68, Co 5.70. The Moon sends his son-in-law to catch a red bear. He goes to his grandmothers, who make two bears out of wood and combs. The combs are their paws. He takes them home, and they scratch the Moon Sts 5.39. (See also p. 806 under 7 *f.*)

(15) FISH KILL HIM

(8 versions: K 5.137; Ne 9.197; K 9.461; K 10.99; Nu ap 910; Co 5.67; Co 5.70; Squ Hill-Tout 3.528)

G·ī'ī throws into the water cedar leaves, which are transformed into herrings. A whirlpool originates, Dzā'wadalalîs asks his son-in-law to stop. Next he puts rotten wood into the water, which is transformed into dolphins, which jump against Dzā'wadalalîs and kill him. When they land, G·ī'ī resuscitates his father-in-law K 5.137. Q!ā'neqē$^{\varepsilon}$lak^{u} carves porpoises out of rotten wood and throws them into the water. They jump against the canoe and frighten the father-in-law. A gale arises. Sea monsters appear, which frighten the old man so that his intestines fall out of his body. Q!ā'neqē$^{\varepsilon}$lak^{u} heals his father-in-law K 9.461. Q!ā'neqē$^{\varepsilon}$lak^{u} carves dolphins out of rotten wood. They jump on Dzā'wadalalîs and kill him K 10.99, Nu ap 910. Q!ā'neqē$^{\varepsilon}$lak^{u} carves dolphins out of rotten wood. They jump at the head of Gwā'$^{\varepsilon}$nalālis, so that his face is swollen Ne 9.197. LA'iq goes fishing. His hook gets entangled at the bottom of the water. His sons-in-law throw into the water animal figures made of gum, which become alive and frighten LA'iq, so that his intestines fall out of his body. When a boy shoots at the intestines, they go back Co 5.67. LA'iq goes with his son-in-law to catch red cod. The youth chews gum that has been given to him by the Devilfish, and throws it into the water. It is transformed into whales, that jump at his father-in-law Co 5.70. The youth is sent to kill a loon. He plucks it, and tells it to bark when his father-in-law eats it. When the loon barks, the old man is frightened and becomes ill Squ Hill-Tout 3. 528.

(16) BERRIES GROW OUT OF THE FATHER-IN-LAW'S BODY

(6 versions: Ne 5.198; Ne 11.205; Co 5.68; K 11.13; Sts 5.39; Squ Hill-Tout 3. 529)

The youth brings berries to his father-in-law. When the latter eats them, a tree grows out of his body Ne 5.198. Q!ā'neqē$^{\varepsilon}$lak^{u} picks salmonberries, and instructs them to sprout as soon as Gwā'$^{\varepsilon}$nalālis shall eat them. As soon as the old man does so, bushes grow out of his body Ne 11.205. In another version the salmonberries are inexhaustible K 11.12. The sons-in-law give a dish filled with cranberries to LA'iq. It is inexhaustible. He gets impatient and throws it away. At once a bush grows out of his belly Co 5.68.

The youth obtains berries by magic. He sprinkles hemlock needles over them, instructs them to stick in his father-in-law's throat and to grow until they come out of his head Squ 529.

Here belongs also the incident Sts 5.39, in which it is told that the youth is sent to catch trout. His grandmothers give him a stick, which they fill with many small bones. When he gives it to the Moon, the bones stick in his throat.

(17) THE YOUTH TAKES AWAY THE CANOE

(3 versions: Ne 5.199; K 11.10; Co 5.70)

The youth is left in charge of his father-in-law's canoe. He has assumed the shape of an old man; and while the father-in-law is ashore, he changes himself; the canoe goes out to sea, and he appears in his true form. Every time the father-in-law calls, the

youth shakes his body, and the canoe goes farther out to sea. This continues until the old man consents to his marriage with his youngest daughter K 11.10. The youth, who has assumed the form of a devilfish, is taken along as steersman. While the people are ashore hunting, he assumes his natural form. He shakes himself, and the canoe moves away from shore. He returns when LA'iq promises him his youngest daughter Co 5.70.

A similar incident occurs in Ne 5.199. Q!ā'neqē^{s}lak^{u} assumes the form of an old man, who is taken along to look after the canoe. While the people are away, he pulls the canoe ashore and shows himself in his true form.

(18) Firewood Threatens to Burn the House

(1 version: K 5.200)

Q!ā'nēqē^{s}lak^{u} gets fuel and causes the wood to place itself in piles in the chief's house. He orders the wood to burn the house. When the chief promises to give his daughter to Q!ā'nēqē^{s}lak^{u}, the latter moves his hand downward, and the fire goes out K 5.200.

(19) Diving-Match

(4 versions: Quin 103; Chin 57; Co 5.79; Kutenai[1])

Two contestants dive. One of them hides himself under a canoe or near a rock and waits until the other one comes up (all versions).

(20) Climbing-Match

(6 versions: Quin 103; Chin 57; Sha 645; Sh 5.2; Coos 91; Wish 87)

Bluejay and Chipmunk climb a pole of ice. Bluejay clubs Chipmunk, who falls down Chin 57. Bluejay and Squirrel climb a tall, smooth pole. Bluejay gets ahead and stabs Squirrel in the head Quin 103. Other forms of the pole-climbing contest have been discussed before (p. 611). In all these cases the Bears are matched against the Transformer Sha 645,[2] Shb 5.2. Distantly related to this is the climbing-contest in Coos 91. In the Wishram version, Bluejay and Squirrel wrestle on a rope which is stretched across the water Wish 87.[3]

(21) Shooting-Match

(4 versions: Tl 5.319; Nu 5.107; Chin 58; Kath 67)

Beaver and Loon have a shooting-match, shooting at each other. Beaver covers himself with a stone, and Loon's arrows break. Loon is killed Chin 58. The other versions do not occur in connection with long contest stories. Raven has a knife-throwing contest with the one-eyed giant's wife, who carries a small stone shield. Raven flies up and avoids the knife, while he cuts off the woman's legs, and then her neck Tl 5.319. Raven has a spear-throwing contest with Skate. Raven first avoids the spear by flying up, while Skate turns his narrow side to Raven and is missed. Eventually Skate hits Raven Nu 5.107. The same is told by the Kathlamet of Bluejay and Skate. Bluejay is told by Skate to protect himself with his foot. The Skate hits Bluejay's foot Kath 67.

(22) Gambling-Match

Various kinds of gambling-matches occur as part of these contests—the bone game (Wish 81), an endurance test (Wish 85), hoop-rolling

[1] Franz Boas, Kutenai Tales, *Bulletin 59, Bureau of American Ethnology, p. 73.*

[2] The climbing-contest is here only implied.

[3] Contest stories of this type occur in the mythologies of the eastern tribes (see, for instance, Ponca 172, Micmac 323).

games (Till 31, Chin 34, Quin 113). The last one forms also part of the Thunderbird tales discussed on p. 712 (Ne 5.206, K 10.295, Nu 5.103, Co 5.82).

(23) Waking-Match

(2 versions: Kath 115; Quin 104)

Mink and an old man have a waking-contest. Mink puts rotten wood over his eyes, which therefore seem to be open while he is asleep Kath 115. Bluejay and his companion have a waking-match with their hosts. Bluejay keeps moving all the time. Finally he and his companion escape through a tunnel dug by Beaver, and leave rotten wood in their places. The others believe they are alseep, spear them, and find rotten wood Quin 104.

(24) Whaling

(3 versions: Chin 33; Chin 58; Till 25)

The visitors are challenged to a contest in whaling. The visitors are forbidden to say "*Ehehiu*," and ordered to let four whales pass and to harpoon the fifth one. The first four are not really whales, but various kinds of fishes and birds. The visitors kill the last whale and win Chin 58. In another Chinook story the Thunderer does not allow his son-in-law to look on while he goes whaling. When he disobeys, the whales jump out of the net. Here follows a contest in producing hailstorms, in which the son-in-law shows himself stronger than his father-in-law Chin 33. Somewhat similar to this is the Tillamook incident, in which the Thunderer goes whaling. The son-in-law is forbidden to accompany him. When he does so, the trees knock him down. Finally he proves to be as strong as his father-in-law Till 25.

(25) Wrestling in the Air

This story belongs to the Contest story only among the Wishram. It occurs, however, frequently in the tale of the battle of the birds, which is found on the plateaus.

Eagle wrestles with Buzzard. They fly up and battle in the air until their bodies fall down Wish 89. See also Kath 138; U 244, 245; Ntl Teit 2.67; Ntl Teit 3.340; Lil 319.

The various tales are built up as follows. The numbers contained in the tables indicate the order in which the various incidents occur.

A. The Jealous Uncle or Brother

Incident	Kodiak 90	Tl 199	Sk 277	Ne 10.366
1. The jealous uncle or brother	1	1	1	1
4*a*. The wedge test	2	–	2	2
5. The precipice test	3 [1]	4 [2]	3 [3]	5 [3]
7. Devilfish test	–	3	–	–
7*a*. Clam test	4	2	5 [4]	4
8*c*. Dog on roof of house	–	–	–	3
9. Heat test	–	–	4 [5]	–
12. Set adrift	5	5	6	6

[1] He is sent to get ducks and eggs on a precipice.
[2] He is ordered to climb a tree.
[3] He is ordered to climb a cormorant rock and caused to fall down.
[4] A cockle instead of a clam.
[5] He is told to gather burning bark, and is pushed into it.

B. The Raven Tale

Two versions of this tale have been recorded. Both contain only one incident of the Test theme; namely, the death-bringing mat (No. 3 of list, p. 795).

C. Dzā'wadalalis; D. Gwana'ᶜlalis

Incident	Dzāwada'lalis					Gwana'ᶜlalis		
	K 5.136	K 9.459	K 10.96	Ne 11.238	Nu ap	Ne 5.198	Ne 11.196	Ne 9.195
1a. Test of expected husband	–	–	–	–	–	–	2	–
2. Snapping door	1	2	–	–	–	–	–	–
3. Death-bringing mat	2	3	2	2, 4	–	–	–	–
4a. Wedge test	5	4	3	5	1	2	–	2
9. Heat test	3	–	–	3	–	–	–	–
10. Poisonous-food test	4	–	–	–	–	–	–	–
11. Murderous woman	–	1	1	1	–	(1)	(1)	(1)
15. Fish kill him	6	5	4	–	2	–	–	3
16. Bushes grow out of body	–	–	–	–	–	3	3	–

E. Qa'mxulāł; F. The Visit in Heaven

Incident	E. Qa'mxulāł		F. The visit in heaven		
	Ne 5.199	K 11.12	Co 5.65	Co 5.69	Squ 524
2. Snapping door	–	–	–	–	1
3. Death-bringing mat	–	–	2	–	2
4. Falling tree	1	2	6	–	–
4a. Wedge test	–	–	3	3	3
6. Whirlpool	–	–	4	–	4
7f. Animals	–	4	8, 9	–	–
8. Berries	–	3	7	–	5
11. Murderous woman	–	–	1	1	–
14. Revenge of the animals	–	5	10	5	–
15. Fish kill old man	–	–	–	–	6
16. Bushes grow out of his body	–	–	5	4	–
17. Canoe taken away	2	1	–	2	–
18. House burned	3	–	–	–	–

The remaining northern versions may be summarized as follows:

Incident	Tl 4.256	Tl 119	Sk 240	Sk 221	Ts 1.89 [1]	N 131
1. The jealous uncle	1	1	–	–	–	–
1*a*. The expected husband	–	–	1	1	1	(1)
2. Snapping door	–	–	–	–	–	2
2*a*. Closing cave	–	–	–	–	3	–
3. Spine seat	2	–	–	–	–	3
4. Falling tree	3	2	3	–	4	–
4*a*. Wedge test	4	3	–	–	–	5
5. Precipice	–	–	–	–	2	–
6. Whirlpool	5	–	–	–	–	6
7. Devilfish		–	4	–	–	–
7*a*–*d*. Clam, etc.	–	–	5–8	–	–	–
9. Heat test	–	4	9	–	5	4
9*a*. Burning food	–	–	2	–	–	–
9*b*. Swallowing red-hot stones	–	–	–	2	–	–
10. Poisonous food	–	–	–	3	–	–
13. Flood	7	5	–	–	–	–
14. Revenge of animals	6	–	–	–	–	–

[1] The version Ts 5.287 is incomplete, and contains only the precipice test.

The remaining southern versions may be summarized as follows:

Incident	BC 5.260 [1]	BC 75	BC 79	Nu 5.117	Nu ap 895	Sts 5.39	Ntl	Lil
1. The jealous uncle	1	–	–	–	–	–	–	–
2. Snapping door	–	1 (?)	–	1 [2]	–	1 [2]	–	–
3. Spine seat	–	–	–	3	1	–	–	–
4. Falling tree	2	–	–	–	–	–	–	–
4*a*. Wedge test	–	–	5 [3]	5	–	2	2	1
5. Precipice	3	–	3	–	–	–	–	2
6. Whirlpool	–	–	4	4	–	–	3	3
7. Devilfish	–	–	–	–	–	–	–	–
9. Heat test	–	–	1, 2	2	–	–	1	–
11. Murderous woman	–	2	–	–	–	–	–	–
13. Flood	–	–	–	–	–	–	–	4 (?)
14. Revenge of animals	–	–	6	–	–	4	–	–
16. Bushes grow out of his body	–	–	–	–	–	(3) [4]	–	–

[1] This series of tests is evidently incomplete. Part of this story has been recorded independently in 5.266. In this version only the incident of the murderous woman (11) appears.

[2] In these two tales it is also stated that dangerous animals lie outside the door watching the entrance.

[3] The youth is asked to go out on a snag. The father-in-law throws the hammer into the water; and when the youth jumps in to get it, he lets the water freeze over him.

[4] This incident is evidently parallel to the Berry Bush story, but mentions only that fishbones stuck in the throat of the father-in-law.

The most southern Test stories collected on the North Pacific coast contain the following incidents:

(1) Whaling.
(2) Capture of animals and their revenge.
(3) Wedge test.
(4) Hoop games.
} Chin 33.

(1) Inexhaustible snow.
(2) Capture of animals and their revenge.
(3) Wedge test.
(4) Hoop games.
} Quin 113.

(1) Falling tree.
(2) Drowning.
(3) Keeping awake.
(4) Capture of animals and their revenge. } Kath 113.

The Contest stories which are found in the region of Columbia River differ in type from the preceding groups. We have the following records:

Incident	Quin 103	Chin 56	Wish 77	Till 30
2b. Animals watching door	–	1	–	1 [1]
10. Poisonous food	–	2	1	–
9c. Smoke	–	3	2	–
19. Diving-match	2	4	–	–
20. Climbing-match	1	5	7	–
9. Heat contest	3	7	4	2
23. Waking-match	4	–	–	–
21. Shooting-match	–	6	–	–
24. Whaling-match	–	8	–	(2)
22. Gambling-match	–	–	3,5	3 [3]
7. Catching animals	–	–	6	–
25. Wrestling in air	–	(2)	8	–

[1] Snapping door. [2] Occurs in another connection. [3] Hoop game.

It appears from this general statement that the southern stories are particularly characterized by the incident of the revenge which is accomplished either by the animals that the young man is required to bring, and which kill or mutilate the father-in-law; by the animals which he creates by magic; or by causing the food which the father-in-law eats to destroy him. The northern stories, except those belonging to the tale of the man who marries the Eagle, substitute the falling-tree test for the wedge test, although the latter reappears in some of the stories of the Comox and Kwakiutl. The task of getting the animals which are to destroy the hero is also quite differently developed in the northern area and in the southern area. The most characteristic feature of the northern area is the Devilfish and Clam tests; while in the south, particularly south of Vancouver Island, we find that the hero is instructed to bring dangerous animals, like wolves and bears, which, however, on account of his great strength, he is able to overcome. In the whole central region, from the Tsimshian as far south as the Kwakiutl, this test does not seem to occur. The heat test in the particular form that the youth is required to sit down in a kettle, in which he is boiled, occurs only among the Tlingit, Haida, and Tsimshian; while in other regions the overheated sweat-house is substituted for it. The incident of the precipice is regularly present in the story of the man who marries the Eagle, while among the Bellacoola and Tsimshian it occurs also in the test of a mountain-goat hunter.

(II c) *The Mountain Goats*

Inserted into the Test theme is the visit of Asdi-wā'l to the house of the Mountain Goats. This story has been treated on p. 738.

(II d) *Asdi-wā'l's Return from Heaven*

Asdi-wā'l is homesick. The Chief In Heaven asks his daughter why her husband is depressed, and he sends him home. He tells him the names of the constellations. The young couple go to the edge of the prairie and slide down the rays of the sun. The woman takes along four small baskets—one filled with mountain-goat meat, another with fat, the third with salmonberries, the fourth a water bucket. They go to Asdi-wā'l's mother. He gives a potlatch and takes the name Waxayā'ᵒk Ts 1.109–111.

Here follows the test of the husband's faithfulness by means of the plume. Whenever he brings water, the woman dips the plume into it. When her husband is true to her, the water is clear. When he is not true to her, it is slimy. She strikes her husband in the face, and returns, going up the rays of the sun. Her husband follows her; and when she looks back, he sinks. (This incident has been discussed fully on p. 780.) The young woman enters her father's house crying. He opens the hole in the floor of his house, fishes up the bones of the young man in his bag net, swings the plume over them four times, and thus revives him. After a while Asdi-wā'l becomes homesick again. He parts from his wife, goes down to Skeena River, which he follows towards the sea Ts 1.111–115.

In Ts 5.288 the first return of Así'wa is omitted. When he is homesick, his wife tells her father, who sends him back. Así'wa goes to sleep; and when he awakes, he finds himself at the foot of the cliff which he had climbed when pursuing the bear. His bow, arrows, and snowshoes lie next to him. He thinks he has been away only a few days, but in reality he has been absent a whole year.

In N 228 the whole incident of the marriage to the daughter of the Sun is omitted.

III. THE SEA-LION HUNTERS

(III a) *Asdi-wā'l's Marriages*

He reaches G·inaxang·i'ᵒgɛt. He falls in love with the chief's daughter, who has four brothers. After a while he invites his brothers-in-law to go mountain-goat hunting with him. The mountain goats are very numerous. He puts on his snowshoes and kills all the goats by means of his supernatural gifts. The people start for Metlakahtla. In the spring they go to Nass River, each in his own canoe. Asdi-wā'l is in the canoe of his eldest brother-in-law. At Kse-ma'ksen they are detained by a head wind. Asdi-wā'l and his brothers-in-law quarrel about the question whether it is more difficult to hunt on the mountains or at sea. The brothers go sea hunting. Asdi-wā'l goes up the mountains. He kills many bears; but in the evening the brothers-in-law have deserted him because they have come home empty handed. They have taken along Asdi-wā'l's wife, who is with child Ts 1.115.

(III b) *He Marries among the G·it-qxā'la*

(3 versions: Ts 1.121; Ts 5.288; N 228)

Asdi-wā'l is met by four brothers and their sister, of the tribe of G·it-qxā'la, who are going to Nass River. He marries the girl. He is a successful hunter, and the starving Tsimshian buy meat of them. After the olachen-fishing season they return home.

Asdi-wā'l becomes a great sea hunter Ts 1.121–125. Six brothers of the G'ît-qxā'la find Asi'wa and take him home. He marries their only sister Ts 5.288. He marries among the Tsimshian N 228.

(III *c*) *The Sea-Lion Rock*

(9 versions: Ts 1.125; Ts 5.288; N 228; Tl 147; Tl 203; Tl 230; Sk 282; M 385; Ri 5.229. See also Tl 50; Nu 5.121)

The four brothers are jealous of Asdi-wā'l. They start out in four canoes for the sea-lion rock. Asdi-wā'l is in the canoe of the eldest brother. He puts on his hunting-clothes, snowshoes, and blanket, takes lance, bow, and two quivers, and jumps ashore. He kills the sea lions; and when he returns, he finds that the brothers have left him. The eldest has returned, but three are still floating near by. They ask him to come aboard, but he refuses. One after another leaves, the youngest one last. In the morning Asdi-wā'l pulls his arrows out of the sea lions. A gale arises, and the waves break over the rock. Asdi-wā'l puts up his lance, and fastens the bow and the arrows to the top. His father gives him a bird blanket, and he sits on top of the last arrow until the storm subsides Ts 1.125–129. Asi'wa accompanies the brothers to their sea-lion rock. He puts on his snowshoes, takes club, bow, and arrows, and jumps ashore. He kills all the sea lions. The brothers are jealous, and desert him. Only the youngest one has pity and stays near by. When the flood rises and almost covers the rock, he puts his bow in a fissure, assumes the form of a bird, and sits down on top. When the waters rise still higher, he fastens an arrow to the bow and sits on the arrow. Thus he continues until the water sinks. Then he lies down to sleep Ts 5.288. Asi-hwī'l accompanies the brothers to the sea-lion rock. He puts on his snowshoes, takes his staff, jumps ashore, and kills the sea lions. Then the brothers desert him. The tide rises and almost covers the rock. He puts his staff into a fissure and sits down on top. When the water rises still higher, he ties his bow to the end of the staff. He whistles and calls his father to help him. Finally the tide ceases to rise and he lies down to sleep N 228.

This incident occurs in many other stories.

Hanɬ!ēkunas (The Man Who Recovered His Eyesight, see p. 825) leaves his country and meets a girl who has many brothers. He becomes the lover of the girl, and her brothers decide to kill him. They ask him to accompany them when they go sea-lion hunting. The rock is difficult of access because there is much kelp around it, and the brothers swim ashore. While Hanɬ!ēkunas is ashore, the brothers desert him. The youngest man has pity for him and throws a skin blanket ashore Ri 5.229. A woodworker has two children. He makes spears for hunting sea lions and goes out with the people to a sea-lion rock. The people are jealous, and abandon him. Only his youngest brother-in-law stays near by. He tries to take away the paddles of the people who are abandoning him, but is unsuccessful. The deserted man cries for his children, and lies down to sleep near a pond into which they used to drive the sea lions Sk 282. In the Tlingit town Q!ā'k!an a man named Nā'ntcūx is a good sea-lion hunter. His sister is married to a nephew of Chief Kinō'g^a^. Nā'ntcūx and his brothers go sea-lion hunting in a canoe, jump ashore on the sea-lion rock, and club the sea lions. They cut up the sea lions, load the canoe, and go back. The following day the brothers invite Gō'ttca, their brother-in-law, to accompany them. A gale arises, and they save themselves, leaving Gō'ttca behind. He drinks rain water that gathers in holes on the rock. He passes nine days there M 385. A man named Black Skin has attained strength without the knowledge of the people. When they go sea-lion hunting, they will not allow him to come along, but he pulls the canoe back and jumps aboard. The people say jokingly, "Black Skin came along to tear the sea lions in two." When they reach the rock, Black Skin's uncle jumps ashore when the canoe is on the crest of a

wave, and begins to tear sea lions in two. When he attacks a large sea lion, the latter throws him into the air and kills him. Then Black Skin shows his strength, walks to the bow of the canoe, stepping on the seats, which break under his weight. He jumps ashore, and kills the sea lions by stepping on them and hitting them on the head. He takes hold of the large sea lion that has killed his uncle. He seizes it and tears it in two. While he is carving it the people desert him Tl 147. A man named Natsîłane′ quarrels with his wife. His brothers-in-law take him to a rock out at sea and desert him there Tl 230. A young Haida is married to a woman who is not true to him. He kills his wife's lover and escapes with a slave. They go out seaward and land on a large rock which is full of seals. The man clubs the seals. Meanwhile his slave deserts him Tl 203.

The following tale differs somewhat from the preceding ones:

Two men who are fond of hunting purify themselves. They go to a sea-lion rock. One of them spears a sea lion, but the point of his lance breaks off. The animal which he attacked was the son of the Sea Lion chief. This man is drowned, but his companion reaches the rock in safety. There he lies down Tl 50.

The next incident is Asdi-wā′l's visit to the house of the Sea Lions.

While he is lying down sleeping, a person pokes him, and says, "My grandfather invites you in." He makes a hole through his blanket and discovers a Mouse, which speaks to him. He pulls out the bunch of grass under which it disappears and sees a ladder stretching down. When he goes down, the people say, "Now he has entered." He is made welcome, and the Mouse tells him in the usual manner that he is in the house of the Sea Lions. He sees that arrows are in their sides, causing disease. These are invisible to the Sea Lions; but he pulls them out, and thus cures them Ts 1.129–131. The version Ts 5.288 is identical with the preceding. It is merely added that while pulling out the arrows, he swings his rattle like a shaman. In the Nass version the Mouse says, "Grandmother invites you in." When he pulls out the bunch of grass, he sees a house underneath. The Mouse has taken the form of a woman, and asks him to come in. She tells him that the shamans are unable to cure the chief of the Sea Lions. Asi-hwî′l sees a bone harpoon in his side, pushes it in slightly, and then pulls it out N 229. Hanł!ēkunas covers himself with his blanket. He hears a voice saying, "My chief invites you in." The fourth time he sees a small man, who leads him into a cave which is the house of Amā′g·ıläsila, the chief of the Sea Lions, who promises to send him home Ri 5.230. The man goes to sleep, and hears a voice saying, "The chief asks you to come in." He looks through the eyeholes in his blanket and sees a grebe coming to the center of the pond. He takes a whetstone and jumps in. He finds himself in front of a large house, is asked to come in, and is questioned why he killed the chief's servants. He replies that he did so to feed his children. In a corner of the house is a pool of water in which two small killer whales, the chief's children, are swimming. They boil halibut in the mouth of a sea lion and give it to their guest to eat. They try to fit a killer-whale skin to the back of a man. He puts the whetstone on his back, and they are unable to do so Sk 282. In M 385 this incident is omitted. Black Skin dries the sea-lion intestines. While he is asleep, he hears beating of sticks and some one saying, "I have come after you." He sees a black duck, which tells him to close his eyes and get on its back. When he opens his eyes, he is in the house of the Sea Lions. A boy in the house is crying with pain. Black Skin sees the barbed spear-point in his side and pulls it out Tl 149. In Tl 230 this incident is omitted. The story Tl 203 proceeds in a different manner. The youth who is deserted on the rock covers himself with the skin of one of the seals. He ties it up and drifts on the water. He drifts to a beach (and here follows the story of the Eagle wives, which has been referred to on p. 796).

(III *d*) *The Invisible Arrow*

(24 versions: Ts 100; Ts 336; Ts 1.131; Ts 5.289; N 123; N 229; Tl 149; Tl 153; Tl 5.324; Sk 64; Sk 176; M 419; BC 5.254; H 5.237; Ne 5.190; K 5.149; K 5.161; K 9.53; K 11.24; Nu 5.99; Nu ap 916; Co 5.94; Sts 360; Coos 127. See also M 466; Co 5.78)

The incident of the arrow of man, which is invisible to the animals or supernatural beings, which enters as a prominent part into this incident (Ts 1.131, Ts 5.289, N 229, Tl 149), is widely distributed on the Pacific coast. It occurs with particular frequency in a story telling of the visits of a supernatural being to a village. During the night he tries to steal provisions, and is shot by the owner of the house, who follows him, and finds him in his own home, where shamans are in vain trying to cure him. The human visitor sees the arrows or whatever other weapon may have hurt him, extracts it, and thus cures the supernatural being, who in return gives him valuable presents.

In our series this idea is contained in the story of Txä'msem's further adventures (pp. 101–723), in which it is told that Txä'msem visits a house, is shot by the owner, who later on finds him wounded in his own house. The element of the cure is here omitted. This is evidently a new story built up on the old idea. It is also found in the story of Great Shaman (p. 335), in which it is told that a shaman is taken to the supernatural being Bagus, whose son is sick. He sees an arrow in the chest of the patient, pulls it out, and cures him. The idea of the invisible arrow is implied also in N 123, where a boy shoots the daughter of the Wolves. Nobody can cure her except himself. The same story is told more fully in M 419.

Corresponding to this tale is a Land Otter story of the Tlingit. A shaman is taken to the Land Otters, one of whom is sick. They are unable to discover the cause of the disease. In order to test him, they try to take him to the wrong house, but the shaman's rattle and belt run ahead and show him the right house. He sees a neck-ring (breastplate?) of carved bones, which he wishes to have in payment. The Land Otters understand his wish and give it to him. He pulls out an arrow that is invisible to the Land Otters Tl 153, Tl 5.324, Sk 64.

A boy who is deserted catches many salmon for his younger brother. They all disappear. He discovers that the Ga'ogila, a supernatural being, takes away the salmon. He shoots the Ga'ogila and pursues him. The Ga'ogila lives in the village of Master Carpenter, whose daughter the boy marries. The Ga'ogila is sick, but the shamans can not see what is ailing him. The Land Otter shaman tries to cure him, but does not see the arrows. The boy puts on cedar-bark rings, pulls out the arrows, and sticks them into the ring. He pushes them in and out until he is promised an adequate payment. In return he is given the daughter of the sick Ga'ogila Sk 176.

A boy and his grandmother are abandoned, and are given food by a Skunk-Cabbage. A supernatural being steals the fish that they have dried, and is shot by the boy. He arrives at the village of the carpenters, and learns that he has wounded the slave of the town chief, who, in the shape of a skunk-cabbage, had helped them. The characteristic restoration of the slave is here omitted M 466.

Two brothers live alone. A supernatural woman steals their salmon. The elder brother shoots her and pursues her. He passes the house of Masmasalä'nix, and reaches the house of Ałk!undä'm, whose daughter he has wounded. Two daughters of the wounded woman come to draw water, and he is called in to cure her. In return he is promised one of the girls. While he is singing, the scales of a cedar cone beat time on the drum, and he pulls out the arrow, and thus cures her BC 5.254.

Masmasalä'nix steals the salmon of two brothers and their sister. The elder brother shoots him and pursues him. When he reaches Masmasalä'nix's house, he finds that

nobody can cure him. He is called in, pulls out the arrows, and receives Masmasalā′-nix's daughter as a reward H 5.237.

ḶEma′ē is deserted and begins to catch salmon. These are stolen over night by a Dzō′noq!wa. He shoots her, pursues her, and is called in by the Dzō′noq!wa's daughter, who draws water for her sick mother. He sees the arrows, pulls them out, and receives as a reward the Dzō′noq!wa's daughter and other presents. When pulling out the arrow, he shoves it to and fro to make her more ready to give him what he wants Ne 5.190, K 5.161, K 9.53.

A woman is living with her only son. Their provisions are stolen by a Dzō′noq!wa, and the woman shoots her K 10.103. In this version the Dzō′noq!wa is found dead, and the characteristic incident of the healing is omitted.

Ya′xstał lives with his brother and dries salmon. A Dzō′noq!wa steals them. He shoots her and pursues her. He reaches a lake, and the Dzō′noq!wa's daughter runs out. He is called in. The people can not see the arrow which he pulls out, and he receives the girl as a reward K 5.149.

Kwo′tiath harpoons a shark. He follows it and reaches the Shark village, where he is called in. The Sharks can not see the harpoon, and he is promised the daughters of the Shark if he should cure her. He pulls the harpoon out of the wound, and she recovers Nu 5.99, Nu ap 916.

Qatē′mot throws a piece of bark to the ground and hits a double-headed serpent. He descends to the bottom of the sea, to the house of the double-headed serpent, where he finds that nobody can cure the patient. He appears as a shaman, whom the people fear. He sees the bark, and when he is promised an appropriate reward, he pulls it out. When he returns, he has supernatural powers Co 5.94, K 11.24.

A man throws away a torch. He travels in a canoe, reaches a house, and finds two women who are looking for medicine. They take him home. They order him to lie down with closed eyes in the canoe. He sees his torch in the side of a sick person. The shamans are unable to see it. He orders the people to cover him, pulls out the torch, and thus cures the sick person, whose daughter he marries, Coos 127.

The following probably belongs here too:

A thief steals provisions. Finally it is found out that during the night an arm is stretched out into the house and takes away the food. The thief is caught with a magic rope and killed with medicine Sts 360.

This incident has a very wide distribution. It occurs not only in America, but also in other continents (see, for instance, 5.352).

The following Comox story is evidently related to this group, but worked out in a different form:

A boy whose father is absent boils fish. The Grizzly Bear steals them. When the father returns, he tries to shoot the Bear, who, however, tears out the man's arm and takes it away. The shamans try to cure the sick man. Finally the Raven learns what has happened, goes to the Bear's house, whom he feeds until he falls asleep. Then Raven steals the arm which is hanging over the fire, and, by his shamanistic song, restores the arm, which is fastened by the snail Co 5.78 (see also p. 719).

(III c) *The Sea-Lion Rock*—Continued

Out of gratitude the Sea Lions send the visitor home.

Asdi-wā′l is well treated by the Sea Lions, but gets homesick. The chief orders his attendants to borrow the canoe of various Sea Lions; but they excuse themselves, saying that their canoes are broken. Finally the chief takes his own canoe; that is, his stomach. It is ballasted with stones, tied up, and Asdi-wā′l drifts home. He is

told to untie the stomach as soon as he lands, and to call the east wind to drive it back Ts 1.133–135. The chief of the Sea Lions sends four canoes, but all are cracked. Finally a good one is found. It is the stomach of a Sea Lion. He is put in, together with provisions, and is told to summon a favorable wind. Then the same happens as before Ts 5.289. Asi-hwī'l demands a canoe in payment for curing the Sea Lion. The canoe is made of intestines of sea lions. He is put in, the intestines are tied up, the west wind is called, and he drifts home N 229. The chief asks for the canoe of the Gull. They say it is too slow. He asks for the canoe of another bird. They say it breaks too easily. The canoe of the Goose is too low. Finally he takes the canoe of the Sea Lion. Hanł!ēkunas is tied in, the west wind is called, he drifts ashore and hides the skin in the woods Ri 5.230. When the Sea Lions are unable to transform the man into a killer whale, he is put into a sea-lion stomach, and is told to get out as soon as he feels that the stomach has struck land four times. The stomach then drifts back again Sk 283. He cleans a sea lion's stomach, ties up the lower part with rope, blows it up, and ties up the other end. He opens it again, goes in, and is blown ashore. A sculpin disengages the drifting sea-lion stomach from kelp. He lands at night, takes the stomach of the sea lion inland, and hangs it up M 388. In payment for his services in curing the child, he asks for a box which brings any kind of wind wanted. Black Skin gets into it, calls for west wind, and drifts ashore. He hangs the box on the limb of a tree Tl 150. The story Tl 230 omits this incident.

Distantly related is the story of the seal hunter who is sent home by the Seals and takes revenge on those who deserted him Nu 5.121.

(III *e*) *Asdi-wā'l Makes Killer Whales of Wood*

(6 versions: Ts 1.135; Ts 5.289; N 229; Sk 283; M 388; Tl 230. See also Ts 164; Ts 123; Ts 223; N 109; Tl 25; Tl 175; Sk 32; Ne 5.191; Co 5.87; Nisqually;[1] Lku'ñgɛn Hill-Tout 7.344; Quin 102)

This incident belongs to the Asdi-wā'l story as well as to other stories of deserted hunters.

After landing he meets his wife, who is wailing. He asks for his tool box. When the woman goes to get it, she pretends that she is going to burn it. She tells her husband that only her youngest brother is kind to her. Asdi-wā'l carves a killer whale first of cedar wood, then of other kinds of wood, finally of yellow cedar. Every time he blackens their backs and puts lime on their bellies. Meanwhile his wife sacrifices food, fat, and tobacco, down of birds, and red ocher. He takes the killer whales to the water and tells them to swim, but all die, until finally those made of yellow cedar remain alive and swim like true killer whales Ts 1.135–139. He finds his wife and her child wailing. He asks for his wood-carving tools, and carves killer whales near a lake. He tries alder wood, red cedar, yellow cedar. The first and the second are too heavy. The last swim well after he has anointed them with fat Ts 5.289. He carves killer whales first of red cedar, then of yellow cedar, finally of yew. The first two attempts are unsuccessful. After swimming a little they become logs again, turn over, and drift about. The last become real killer whales N 229. [In the version Ri 5.229 it is merely stated that the young woman and her child are crying, that only her youngest brother pitied her, and that therefore Hanł!ēkunas killed all the brothers.] He finds his wife and children mourning for him. He taps on the wall where his wife's room is and asks for his tools. He takes a child from his village along and goes to a lake. Here another incident is introduced. He cuts a large cedar and makes a trap for catching the lake monster Wa'sgo. He ties the child to a rope of cedar limbs and lets it down through the crack of the split cedar. The lake begins to boil, the sea monster takes hold of the child, and is caught between the two halves

[1] Paul Kane, Wanderings of an Artist among the Indians of North America (London, 1859), pp. 250 *et seq.*

of the cedar tree. He skins it, and hides the skin in a forked tree. Then he makes killer whales out of cedar at the end of the town. He puts fins on them, kicks them into the water, and they become porpoises. Then he makes ten killer whales out of hemlock wood. They are unsatisfactory, and become another kind of porpoise. He makes ten killer whales of yew wood and paints them with white stripes and white bellies. They catch red cod, spring salmon, and halibut. With these he is satisfied Sk 283. He hides in a cave. At night he goes into his house and gets his tools. He carves a raven-fin, a noisy fin, and a killer whale of spruce wood, throws them into the water, and tells them to blow. He tries the same with hemlock wood. Next he tries yellow cedar, and finally yew. The killer whale made of it comes up far away, and he is satisfied M 388. The version Tl 150 ends with the return of the man. He does not take revenge. In a Tlingit version it is told that Natsîłane′ begins to carve killer whales out of cottonwood bark while he is on the rock on which he was deserted. He shouts, but they are not transformed. He tries alder wood, hemlock, red cedar, and finally yellow cedar. They swim out for a long distance, but are finally transformed into wood. He makes holes in the dorsal fins, and they become alive again Tl 230.

On the following day the brothers-in-law go hunting. Asdi-wā′l sends the killer whales to upset their canoes. They split the canoe of the oldest brother and kill him. They break the canoes of the others nearer to the shore, and they escape with some difficulty Ts 1.141. He tells the killer whales to upset the canoes of his brothers-in-law, but to save the youngest one. They do so, but two of the killer whales accompany the canoe of the youngest brother and take it home safely Ts 5.289. The killer whales break the canoes of the brothers-in-law N 229. He orders the killer whales to kill all the people when they are out fishing. He instructs his youngest brother-in-law to wear a feather in his hair, and he tells the killer whales to save him. After this he gives names to the killer whales, and tells them to settle in various places Sk 284. Gō′ttca tells the killer whales to leave the lower jaw of a whale in front of the town every morning. After having done so, they return to Gō′ttca. He tells them to take a whole whale, then ten whales, to the town. The killer whales take him back to the Sea Lion chief. The revenge is here omitted M 390. The man sends the killer whales to upset the canoes of his brothers-in-law. After this he tells them not to injure human beings any more Tl 231.

The idea that animals or canoes are carved of different kinds of wood, until finally the appropriate kind of wood is found, occurs in a considerable number of stories that are not related to the group here discussed. The other idea—namely, that an animal is made of wood in order to take revenge on an enemy—occurs also in other combinations.

A story which is identical with Tl 230 is as follows: Nātsałanê′ of the Tsague′dî (Seal People) makes killer whales of red cedar, hemlock, and other kinds of wood. They do not swim. He is successful when he uses yellow cedar. He marks them with different designs. Some he paints with white lines from the corners of the mouth to the back of the head. He tells them to hunt seal at the heads of bays, and not to hurt human beings. The people ask them for food. The name of this man is the same as that of the hero of the story quoted before Tl 25.

The making of animals or canoes of various kinds of wood occurs in the following tales:

After the Snails have abducted a girl (see p. 749), her brothers follow her. They find her at the bottom of a deep valley. In order to go down, they carve an eagle, first of red cedar, then of spruce, and then of yellow cedar, and finally of different kinds of

wood—the body of red cedar, head and tail of white pine, legs and beak of yellow cedar, and claws of mountain-goat horn. This bird carries them down, and later on up again Ts 164. The same story occurs among the Tlingit; but in the version recorded it is merely stated that they try various kinds of wood and also bone for wings. They finally succeed when they use yellow cedar. By this means they fly up to the place where their sister is Tl 175.

The young men who try to attack a sea monster try to make a canoe that is to withstand the waves. The first one they try breaks when they launch it. Then they try in succession spruce, yellow cedar, and other kinds of wood, finally yew wood. This canoe is very fast and is not destroyed by the breakers Ts 223. Master Carpenter intends to make war on Southeast Wind. He builds a canoe on a steep place and throws it down into the water. He tries several times. Finally he leaves the limbs on one, and when he throws it down it does not break Sk 32.

A boy is carried away by the stars and placed over a fire. The boy's father carves a figure first of spruce, then of hemlock, balsam fir, red cedar, yellow cedar. The last one cries like the boy, and is substituted for him N 88. A girl is carried away by a star. Her brothers, after several attempts, succeed in making a figure that cries like their sister M 450.

The unsuccessful attempts are omitted in the story of the daughter of the South Wind who married the North Wind (see p. 732), who makes a duck of yellow cedar, which she sends to her father (Ts 123).

In a number of other stories the animals made of wood, instead of killing the enemies, are sent out to tow them out to sea.

A Nass story which is closely related to the part of the Asdi-wā'l tale here discussed opens with the statement that four men of different clans own each a sea-lion rock. The G·ispawadwɛ'da steals sea lions from the rock of the man of the Wolf Clan, who, in order to take revenge, carves sea lions of various kinds of wood. Finally he uses red wood, which becomes a good sea lion. It is placed on the rock. When the G·ispawadwɛ'da harpoons it, the sea lion tows the canoe out to sea until the land disappears from view N 109. A man who is making a canoe is neglected by his brothers. In order to take revenge he carves a seal of cedar wood, which he blackens over a fire. He places it on a rock, and the brothers harpoon it. The seal tows the canoe across the ocean, and finally is retransformed into wood Co 5.87, Nisqually.

These two stories are evidently identical, since the adventures of the men who have been taken across the sea are in part the same (see Dwarfs, p. 867). Evidently a Newettee story belongs to the same group, which differs only in so far as it is not stated that the seal which takes the people across the ocean is made of wood (Ne 5.191).

Ten strong boys are successful sea-lion hunters. An old man who is envious carves a sea lion of cedar, and tells it to kill the brothers. They harpoon the sea lion, which tows them out to sea. They are taken to a cave, where they find the Sea Lion families. The chief of the Sea Lions sends them home; Lku'ñgɛn Hill-Tout 7.344.

Bluejay and his companions starve Grouse, who, in order to revenge himself, makes a wooden seal, which he chars over the fire. The other men harpoon the seal, which drags them across the sea Quin 102.

There are numerous other stories telling how people were towed by animals across the ocean; but I do not enter them here, because they probably do not belong to our group of tales (see, for instance, Wish 75).

(III *f*) *Asdi-wā'l Goes Back to Skeena River*

Asdi-wā'l goes back to Skeena River and finds his first son grown up. He gives him his bow and arrows. Asdi-wā'l goes to the lake of G'inadâ'°xs. He finds many mountain goats. One day he forgets his snowshoes, and, after climbing the mountain, is unable to move. Both he and his dog are transformed into stone. His soul goes away with his father, the bird of good luck Ts 1.143.

A fuller version of the end of Asdi-wā'l is contained in the story of Waux (Ts 243).

The son is a very good hunter, and his father gives him all his hunting-utensils, while he himself uses only his bow, arrows, and snowshoes. When Asdi-wā'l is deserted at Kse-ma'ksen, his uncles take the boy along. After a while the boy and his mother search for Asdi-wā'l, but can not find him. He marries one of his mother's cousins. His wife gives birth to twins. One day when he is hunting mountain goats, the twins, who accompany him, fall down the precipice and die. At one time he forgets his spear, and he reaches a place on a precipice where he can not move. He shouts down to his wife, asking her to sacrifice. She understands that she is to eat fat. After shouting to and fro several times, Waux gets impatient, and tells her to eat melted fat and to drink cold water, and then to lie down across an old log. She does so, breaks apart, and is transformed into flint, while Waux himself is transformed into stone. The misunderstanding of an order followed by a transformation occurs also in Sk 362 I (see also K 9.447, p. 826).

37. The Blind G'it-q!ā'°da (p. 246)

(18 versions: Ts 246; Tl 104; M 353; Kai 263; Ri 5.228; K 9.447; Chil 35; Car[1] 171; Loucheux Petitot 7.84; Hare Indians Petitot 7.226; Central Esk Boas[2] 625; Central Esk Boas[3] 168; Esk[4] 99; Esk East Greenland;[5] Smith Sound Esk[6] 169; Assiniboin[7] 204; Arapaho[8] 286; Osage[9] 32)

The essential part of this story, which is common to all the versions here quoted, tells of a man who lost his eyesight and who was maltreated by his wife. Later on he recovers his eyesight by magical means and takes revenge. This theme is worked out into a number of different tales. Following is the Tsimshian version:

A blind man, his wife, and his little son, who loves his father, live on a salmon stream. A grizzly bear appears on the opposite side of the brook. The boy holds the bow for his father, aims the arrow, and the father shoots the grizzly bear. He hears the grizzly bear groan, and knows that he has hit it. The woman tells him that he missed it. She makes the boy pick up the arrow, washes it, and tells the man that he had hit a log. The man smells the fat. Every day mother and son eat meat, while the man is starving. The boy gives his father a little meat and tells him what is going on. The father asks the boy to take him to a lake where a loon is crying, who takes rubbish out of his eyes.[10] By repeating this four times he restores the eye-

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[1] Morice, Transactions of the Canadian Institute, IV.

[2] Boas, Central Eskimo (6th Ann. Rep. Bureau of Ethnol.).

[3] Boas (*Bulletin American Museum of Natural History*, XV).

[4] Rink, Tales and Traditions of the Eskimo.

[5] Holm (*Meddelelser om Grønland*, X, p. 31); Thalbitzer Ammassalik Eskimo (ibid, XXXIX, 250).

[6] Kroeber (*Journal of American Folk-Lore*, XII, 1899).

[7] Robert H. Lowie, The Assiniboine (*Anthropological Papers of the American Museum of Natural History*, vol. IV).

[8] Dorsey and Kroeber, Traditions of the Arapaho (*Field Columbian Museum Anthropological Series*, vol. V).

[9] G. A. Dorsey, Traditions of the Osage (ibid., vol. VII).

[10] In another connection the Sea Anemone (M 488, M 649) and Sea Gull (M 679) give to a person keen eyesight by removing blood from his eyes. See also Sk 115.

sight of the blind man. This matter had gotten into his eye because he had been careless in hunting. The woman finds the blood that had been removed from her husband's eye, and thinks that he is dead. The man goes home, tells his son what has happened, and does not allow the woman to enter. She freezes to death, and is transformed into a hooting owl. One day when the owl flies over his head, he falls down dead Ts 246. The transformation into a night owl of a woman who is left outside in the cold is repeated in Kai 238.

The Rivers Inlet version is similar to the Tsimshian tale.

A successful hunter cuts his game with shell knives, and blood squirts into his eye. This makes him blind. A bear appears on the other side of a river. The woman aims the arrow, and the man shoots the bear. She tells him that he has missed it, but against her orders one of her sons gives his father a piece of the meat and tells him what has happened. The father asks the boy to take him up to the upper mountain, where his eyesight is restored. Then he sends him home. He swims and prays to the Loon,[1] who dives with him. After diving four times for a very long time, he has recovered his eyesight. He kills his wife and his sons, except the youngest one Ri 5.228.

After this the travels of the man are described. He marries among the Bellabella; and here follows the story of the deserted sea-lion hunter (see p. 818), which in our series forms part of the Asdi-wā'l story.

Following is a Kwakiutl version:

The children of a blind man find a salmon in the river. The father tells them to put up a salmon trap. Mother and children eat, while the blind father is starving. The children see a black bear on the other side of the river, point their father's arrow at it, and he shoots the bear. He thinks he hears that his arrow strikes the bear, but the woman says he missed it. In the same way he kills a deer and mountain goats. He tells his wife to eat as much tallow as she pleases and to lie down. She does so, drinks water, and is transformed into a white stone. (See also the end of the Waux story, p. 825.) The man goes up the river alone. He reaches a lake. The water shakes, and a loon appears, which dives with him. When he gets out of breath, he pokes the loon. This is repeated several times, and the loon takes him to the house of a supernatural being, where his eyesight is restored. He returns, finds his children dead, and restores them by sprinkling them with the water of life. He restores his wife by sprinkling the stone with the water of life. Then he transforms her into a deer. By sprinkling her he retransforms her, and finally makes her a "woman of the woods." This is followed by a meeting between the blind man and his brother, the Thunderbird, which does not belong to our story K 9.447.

According to Swanton, the Kaigani story (Kai 263) and the Masset story (M 353) are identical. In the Masset version it is stated that the story orginated among the Tlingit.

At Qaik!, a Tlingit town on Kupreanof Island, lived a man who had been a good grizzly hunter, but who in his old age had become unsuccessful. He lives alone with his wife, who digs clams, on which they subsist. One day he tells his wife to look at a certain place. She sees a grizzly bear there, tells her husband, who asks for his belt, bow, and arrows. She leads him out, puts up a support for the arrow, and aims for him. Then the man shoots the bear. She claims that he missed it. She abandons her husband and lives on the meat of the bear. The husband creeps to a trail, and reaches a pond. A loon cries and asks him to get on its back. The loon looks like a

[1] Erroneously translated in the original as "goose."

canoe and dives with the man. After swimming around the lake several times and diving with the man, the latter has recovered his eyesight and is able to see all the animals on the mountains. Then the Loon tells him to go home, and, when his wife should cook the head of the grizzly bear, to wish that the head should bite her. He looks into the house from outside, sees his wife cooking a grizzly-bear head, wishes that it should bite her. She then runs out with the grizzly-bear head biting her, and dies. He takes his bow and arrows and goes back to the town, where he gives a feast of grizzly-bear meat. Then he recounts his adventures M 353.

In the Kaigani story the hunter is called Djî'naqodē. He belonged to the Tongass Haida (Tānt Xada'-i).

The Masset story takes up an entirely new adventure.

A cormorant appears in front of the town, and the grizzly-bear hunter and the other people throw stones at it. Nevertheless it comes ashore, gives olachen to the people, which they distribute. Next Raven appears from the east, and asks for some olachen. Upon being refused by the chief and by the cormorant, he transforms the people and the cormorant into stone. Against his wish the olachen also turns into stone M 361.

The Chilcotin and Carrier versions do not enter into the events that happen after the killing of the woman.

A blind man and his wife go hunting. Whenever a caribou comes in sight, the woman directs the arrow, and the man shoots. One day when he hits a caribou, she tells him that he missed, and runs away. The man follows the call of the Loon, marking his trail by means of fur torn off from his mountain-goat blanket. He reaches the lake, and promises the Loon his necklace for the restoration of his eyesight. The Loon tells him to dive; and after he has dived several times, his eyesight has been restored. He gives the Loon his necklace, *which becomes the white mark on the neck of the bird.* He goes home, kills his wife, and burns her body, together with the caribou meat.

The Carrier version is practically identical with the Chilcotin tale, except that it is stated that the blind man was in the habit of moistening the arrow points with his saliva, which gave them magical power. After his wife has abandoned him, he wanders about aimlessly until he reaches the shore of a lake, where a Loon asks him what ails him. The Loon dives with him, instructing him to hide his eyes in the down on the back of its neck. The Loon dives, and emerges on the opposite shore of the lake. They dive again, emerging at the place where they had first dived, and the man has then regained his eyesight. *He gives the Loon his dentalium necklace as a reward* Car 171.

From the Tlingit we have only a brief note relating how the blind hunter is met by another person (Tl 104).

The Loucheux and Hare versions (84, 226) are similar to those of the Carrier and Chilcotin.

An old man and his wife have a son. The old man is blind, but shoots caribou, the wife directing the arrow. One day he kills a fat caribou. His wife says that he has missed it, but he hears the groans of the dying animal. Later on he smells the meat that his wife is roasting. He goes to a lake where a Loon (white diver) dives with him. After diving three times, the blind man has recovered his eyesight and is well. He goes back to his wife, pretending still to be blind, and sees the caribou meat outside. When he asks for food, his wife says there is nothing in the house; and when he asks her for water, she gives him bad water, intending to poison him. He kills her.

There are also several versions from the Plains on record.

A good hunter who lives with his wife and child becomes blind. He teaches his wife to shoot. One day she shoots a buffalo, but pretends to have missed it, and leaves

her husband. The man, groping about, finds a lake. A bird (Mno'z) tells him that his wife has plenty of meat. The bird tells him to dive three times in the lake. Thus he recovers his eyesight. He kills his wife, and feeds the body to the bird. From here the story goes on differently. He returns with his child to his people, marries again, and lives alone with his new wife. He is killed in a fight against another tribe, and his wife and child are captured. She is recovered by a party of Assiniboin, Assiniboin 204.

The version recorded from the Osage has no reference to the blindness. A boy lives with his grandmother. When hunting, they find a deer. The boy shoots it, but his grandmother says that the deer has run off. Another day when the boy is out hunting, the woman takes some of the deer meat and cooks it with beans. In the evening, when the boy eats of it, he says the beans smell like meat. Thus the boy discovers that his grandmother had hidden the deer, Osage 32.

On the northernmost of three streams running east lives a couple with their son and daughter. The man loses his eyesight. The woman sees a buffalo passing. He asks his wife to direct the arrow, and he kills the buffalo. His wife says that he has missed it. She pretends to go with the children to pick berries. The woman and her children live on the meat. The same is repeated. When the blind man cries, an owl alights near him and tells him what has happened. The owl gives him its eyes. He drags his wife and children home, pretends to be glad that they have meat, while his wife pretends to be glad that he has recovered his eyesight, and says that she was about to give him meat. He kills her. Here the story takes up the fate of the children, who are deserted, and are helped in a magical way by the Wolves. Eventually the tribe comes on a visit, and the animals who protected them kill the father of the children, Arapaho 286.

Quite a number of Eskimo versions are on record. These are very much alike. Rink records the Greenland version (Rink 99).

A boy catches a ground-seal, and wants its skin for his own use, while his mother wants it too. When he refuses, his mother bewitches him; and when he cuts a line, it snaps, hits his eyes, and makes him blind. Then follows the incident of the shooting of a polar bear which appears at the window of the house, told in the same manner as in our story. While the mother and the boy's sister eat of the bear meat, he is given shellfish. One day the sister leads him out inland, and he lies down by a lake while she is gathering fuel. Then wild Geese appear, which brush his face with their wings and drop excrement on his eyes. They tell him not to open his eyes until they disappear. He obeys and regains his eyesight. Going back, he sees the bear skin outside, a pile of bones and the bear's paws in the house. He says to his mother that he dreams of a bear skin, the bones, and the paws, and finally she discovers that he has regained his eyesight, and she tries to regain his good will. The boy goes catching white whales. His sister holds the line. They agree to kill their mother. One day he induces his mother to help him. He ties a harpoon line to her body, harpoons a large white whale, which pulls her into the water. She cries, "My *ulo* (woman's knife), I cleaned away thy urine!" She wanted to cut the line with her knife. The mother is transformed into a narwhal. Then they repent, go inland, he kills a swan for his sister, and later on reappears once to tell the people of their fate.

The East Greenland version recorded by Holm (169) differs, in that a grandmother, her grandson, and her granddaughter live together. The Geese strike his face with their wings and tell him not to open his eyes until he gets home. The tradition continues, telling how the brother and the sister fall in with people that have no anus. The sister marries among them. This ending is the same as that found in Cumberland Sound.

In the Smith Sound version recorded by Kroeber, a mother, her son, and her daughter live together. After he has killed the bear, he smells it. A Loon asks him to sit

on its head, and carries him to its nest on a cliff. From there the Loon takes the boy to a pond and dives with him. After they have killed the mother in the same way as recorded in the Greenland tale, the brother and sister leave the village. They come to a house. The boy wants water, sends his sister into the house, where she is killed and eaten. In revenge the boy kills the inhabitants of this place. He carries his sister's bones along, and she revives. Later on they visit other people, among whom she marries, Kroeber, Smith Sound 169.

Except for the incident of the loon taking the boy to its nest, this story agrees with the versions recorded from Baffin Land and Labrador. We have two versions from Cumberland Sound.

A boy loses his eyesight, and his mother starves him. When the bear appears in the window of the house, the sister directs the arrow, and the boy shoots it. The mother tells her that he missed, but the sister gives him to eat. One day a loon calls. He follows it to a lake and is taken down three times. Thus he recovers his eyesight. When he comes back, he sees the skin and cuts it up. He questions his mother, who tells him that a passing boat left the skin. He goes white-whale hunting, and one day asks his mother to hold the line. He harpoons a large white whale, which pulls her into the water. She cries, "*Louk!*" (evidently corresponding to the cry "*ulo*" in Greenland). The brother and his sister repent and travel inland. They come to a house. The boy is thirsty and sends his sister for water. When she bends down to dip up water, the inhabitants of the house scratch her back with their long nails. The boy comes in and kills the people. He takes his sister along, and they reach another village where people live who have no anus, and she marries among them, Central Esk Boas 625.

A second version from Cumberland Sound adds a few details. When the loon takes the boy down into the water, he first believes that he is sitting in a kayak; and whenever the loon comes up with him, he finds himself in a kayak. Later on, when the mother is pulled into the water, she cries, "I cleaned you, *luk!*" After the sister has been scratched by the people whom they visit, he wraps her in rabbit skins and carries her along. The people among whom the sister marries are in the habit of cutting open the women when they are about to give birth to children (see No. 70, p. 609). He tells them that this is not necessary. He causes them to sit down on pegs, by which means they attain the normal human form, while a few die. Boas, Bulletin American Museum of Natural History, vol. xv, p. 168.

In the Labrador version (Rink 99) the loon dives with the boy, and the mother shouts, "I nursed thee!"

It is remarkable that in all these versions, except in the stories recorded from west Greenland, the later incidents agree so closely. Obviously the story of the origin of the narwhal and that of the visit to the fabulous people inland have been associated for a long time.

Distantly related to this group is the Masset story of the blind man who became a chief (M 677). The people maltreat him, and the Gulls restore his eyesight by removing blood from his eyes.

38. Local Winter in Git-q!ā'°da (p. 246)

(8 versions: Ts 250; Tl 43; M 630; Sk 331; Chil 19; Sh 744; Kath 216; Wasco 244)

In spring a man catches a spring salmon under the ice. On his way home a snowstorm comes up. He lifts the salmon and scolds the sky for letting snow come late in winter. In consequence of this, snow continues to fall and the people die. One

day a bluejay is seen holding a cluster of ripe elderberries. A woman and her husband, the sole survivors, put on their snowshoes and travel down river, and find that at some distance from the village it is summer, while black clouds continue to hang over their own village Ts 250.

A number of stories telling of a protracted local winter occur among the neighboring tribes.

Some boys pull drifting seaweed out of the water on one side of the canoe and put it in on the other. On account of this a heavy snowfall sets in, although it is summer. A bluejay holding an elderberry in its mouth appears, and cries, "Kîłna'xe!" the name of a neighboring town. The people move, and find that it is summer there Tl 43.

Among the Skidegate the tale is inserted in the story of the feather that pulled up the people, the story being placed on Nass River (see p. 738). The people who have obtained the heavenly feather go around with it. It begins to snow. When they rub the feather on the fronts of the houses, the snow disappears. It continues to snow, and the village is almost covered. After some time a bluejay drops a ripe elderberry through the smoke hole. They go out, and see Bill Of Heaven Sk 331.

At Yagun Inlet two women make improper remarks about food, which results in a heavy snowfall, although it is summer. The people die of cold and starvation. One man hears a voice saying, "I am warm." He discovers that an old mat is speaking. He goes under the snow to a salmon stream, puts an indicator into a salmon hole, and when a salmon appears he spears it. He hears a thrush, uncovers his face, and sees a bird through the smoke hole holding a salmonberry. He goes down inlet and finds that it is summer there M 630.

After Raven has lost the salmon (see p. 671), a snowstorm sets in, which covers the whole village. One day a bird appears holding berries in its mouth. Raven digs his way out, and finds the country all around green Chil 19.

After Coyote has finished catching salmon, a snowfall sets in and covers the whole country. When the supplies are nearly exhausted, he goes out of his house and sees a snowbird carrying a ripe berry. After four birds have appeared, he puts on his snowshoes, goes out, and finds that the farther he gets away the warmer it is Sh 744.

A boy makes fun of excrements, and in consequence a heavy snowfall sets in. The people are starving. The chief sees a bird carrying a strawberry, and the people discover that all around it is summer. The boy is bought from his parents and put on a piece of drifting ice. When the boy is killed, rain sets in and the snow melts Kath 216.

A girl strikes a bird, and in consequence of this it snows for seven months. A bird appears carrying a strawberry, and the people learn that it is summer at other places. The girl is bought and set adrift on a piece of ice. The snow melts. After five years the girl drifts back, but is first unable to endure the smell of people. Gradually she becomes human again; but she continues to feel cold in summer, warm in winter, Wish 244.

The Tsimshian story continues, telling the fates of the couple, who made their escape.

The husband is almost starving. The woman catches trout, and gradually he recovers. They go to Ksdâl, where the man goes hunting. They find a lake at the head of the river, and in the winter a man goes there on his snowshoes. He discovers smoke. In summer they go to visit these people. They are taken across the water in a small canoe, and are met by four young men, who were the offspring of the wooden duck sent by the daughter of South Wind to advise her father of her troubles (see p. 732). The daughter of the travelers marries the eldest man, and she gives birth to four children every spring, as ducks lay four eggs. They become a powerful tribe.

39. The Drifting Log (p. 253)

(2 versions: Ts 253; N 102)

The Eagles and G·ispawadwe·da of G·its!emga·lôn are at war. The Eagles are defeated, and their chief escapes with his niece, going to Nass River. In spring they go fishing olachen. The children are left to play; and the girls, who are in charge of the princess who had come from G·its!emga·lôn, play in a hollow log on the beach. One night the tide rises very high, and the log floats away. The princess owns a tame eagle that flies along. She tries to comfort the children. The parents are searching for the girls, but are unable to find them. The eagle flies back to the village, and the parents conclude that it has come from the drifting log. The log lands on Queen Charlotte Islands, in front of a Haida camp. The princess sends the girls to hide behind the village, while she steps out on the beach. She is taken into the chief's house, and the chief's son marries her. The girls are called out, and some of them marry. The eagle would fly to and fro between the Haida country and Nass River. The princess has a number of children. One day these happen to quarrel with other children, and they are told that their mother was found on the beach. When this happens a second time, the princess becomes sad, and decides to send her children home. Only one daughter remains behind. The eagle guides them to Nass River. Their various camps are described. The canoe arrives at the grandparents' village, and they tell them what has happened to the princess and to the girls. The old chief tells the eldest boy to take his place and to go back to G·its!emga·lôn and to take revenge. The young people visit the Haida country, and the Haida and Nass people become friendly. Later on they cross the mountains to G·its!emga·lôn, attack their enemies, and kill them. Among them they find the youngest sister of their mother, who had been made captive. They rescue her Ts 253.

Children are playing in a hollow log of driftwood on a beach. They are carried out to sea by the tide. They strike their noses until they bleed, and smear the outside of the log with the blood. Gulls that lie on the log are glued to it by the blood. The boys kill them and subsist on them N 102.

From here on the story does not continue as a quasi-historical clan legend, but it takes up a number of marvelous adventures of the children who drifted across the ocean.

The log drifts into a large whirlpool, and is pulled out by a one-legged person who lives near by, and who is hunting seals in the whirlpool. He takes care of the boys. His neighbor, Hard Instep, envies him. The boys are homesick, and are sent to look for One Leg's canoe, which they can not find because it looks like a rotten log. Finally he uncovers it, and it proves to be a self-moving canoe with a monster head at each end. These heads eat whatever crosses the bow or the stern of the canoe. The boys feed each end with five seals, and the canoe takes them home N 104.

Persons who consist of one side of a body only, occur in quite a number of tales.

In the Tlingit story of the four brothers it is said that the brothers reach the end of the world, where they meet a large man with but one leg, who is spearing salmon. When he is through, he puts the salmon on two strings, which he carries in his mouth. Then follows the story of the theft of the salmon-harpoon (see p. 606) Tl 22, Tl 101.

According to the Haida, Master Hopper, or He Who Jumps About On One Leg, has only one side to his body, Sk Swanton 2.30, Sk 267.

The Bellacoola tell of a man called Qasā·na, who consists of only one side of the body, and who marries a wife carved of wood (see p. 745) BC 5.256. The Chippewayan also tell of a monster of similar kind 7.363.

The whirlpool at the edge of the world occurs also in Tlingit mythology.

It is said that the earth is square, the corners pointing to the four points of the compass. At the north end is a hole through which the sea rushes down during ebb tide, while it returns during flood tide Tl 5.320. The Ts!ɛtslā'ut describe a rock in the middle of the sea, which is covered by a lid which is opened twice a day. When it is opened, the waters rush down, and there is a whirlpool. A chief who drifts out to this rock saves himself by tying his canoe to an overhanging tree Tsts 259.

The Comox tell of the navel of the ocean, an enormous whirlpool in which the fire-drill used to be at the beginning of the world Co 5.80.

The incident of the feeding of the self-moving canoe occurs in many other connections. Among the Tsimshian it is almost always a canoe with the head of the monster Wās (see p. 465), while among other northern tribes it is often a grizzly-bear canoe (Tl 255) or a canoe propelled by its decoration.

One of six brothers is helped by a mountain being to become a great hunter. He is sent home in a grizzly-bear canoe, the load of which is to be used for feeding the canoe. When the canoe is hungry, it looks back. When it is taken ashore, it is transformed into stone. Wherever the canoe turns to be fed, the river has a turn Tl 359.

The Lillooet tell of a self-moving canoe with an eagle's head at the stem, another at the stern. These had to be fed Lil 321.

A canoe that appears first like a log, paddles by means of its carved bow, and is fed, is mentioned in Sk 244. The Jellyfish's canoe is described as being pulled along with great swiftness by its tentacles (Sk 256).

The canoe that bites and kills grizzly bears occurs in the story of Gunaxnēsɛmg·ad Ts 1.159. Among the southern tribes the place of the eating canoe is taken by the self-moving canoe (Ne 9.279), which sometimes has the form of a double-headed serpent (H 5.238, Ne 5.184, Ne 5.175, K 5.167; K 5.135). It is also called "Raven's Folding Canoe" (K 5.167).

40. The Story of Asdi'ɫda and Omen (p. 260)

(4 versions: Ts 260; Kai 5.310; Sk 316;[1] Sk Swanton 2.92)

This story is the tradition of the Haida Eagle family, one branch of which settled among the Tsimshian. For this reason I begin the summary with the Haida versions.

Ten youths go fishing salmon. One of them is left to watch the canoe. When looking down, his cormorant hat drops into the water. He strikes the water and scolds it. The men make a fire. A large frog approaches. They throw it away. When it comes back, they throw it into the fire. It becomes red-hot, and finally bursts and scatters the fire. The same happens four times. When going back, they see a red person—the frog which they had thrown into the fire—who predicts that they will all die, and that the last one will tell their story. They die when passing various points of land. On the following day the reflection of a fire is seen on the mountains. The people scold the frog. On the sixth day fire is seen over the water, and the town is burned. A girl is hidden in a cellar, and remains unharmed. The frog appears in the shape of an old woman wearing an enormous hat painted with frogs, and sings a mourning-song. She moves her finger around and takes the scent of the girl whom she calls forth. This version is a fragment. It is merely told that the girl meets two men swimming in a pond. One of these is the White Goose, who takes the girl up into the sky Kai 5.310.

[1] A Masset version.

The sons of the chief of Djī'gua fish charr with nooses. Their fishing-ground is near New Kloo. The cormorant hat of one of them falls into the water. He is angry, strikes the water, and scolds it. They make a fire on shore to roast the fish. A frog appears, whose skin looks like copper. They put it into the fire, where it bursts and scatters the wood. This is repeated several times. When going down the river, a person appears on shore and tells them they will die as they pass certain points, and that the last one will tell their story and then die. When the children in Djī'gua are playing, a woman with a large belly appears. They strike her. It sounds like a drum. Next a woman appears carrying a child, who predicts the end of the town. The people go halibut fishing, and only a part are successful. The water begins to burn, cinders fall down. There are other portents of evil. The sky becomes red, and Djila'qons causes the town to be burned. A woman who is hidden in a cellar is saved. Djila'qons appears carrying a cane decorated with frog and cormorant and wearing a frog hat, and sings a mourning-song. The young woman comes out of her cellar, takes up some coppers, and starts traveling. A man from the Tsimshian country meets her and takes her along Sk 316.

Another version which is added at this place continues that when she is married in the Tsimshian country, her high rank is discovered when a dogfish tattooing is seen on her back. Some of her children later on go back because they are taunted with being Haida slaves, Sk Swanton 2.94.

The Tsimshian tale is also located in the town of Dzi'gwa, the Tsimshian pronunciation of Djī'gwa.

A prince and his three friends go out fishing. His cormorant hat falls into the water, so that he can not spear the fish. He tears up his hat and throws it away. The steersman fishes it out of the water again. They start a fire. The frog leaps on their cooked fish, and they throw it into the fire. It jumps out again, but they put it back, and it is killed. One of the young men throws it into the bushes. When they go home, a young woman with blackened face appears on the beach and asks to be taken along. One of the young men jumps ashore, tries to embrace her, but only a frog leaps away. This happens four times. The last time they refuse to go ashore. Then she tells them that they will die as they pass various points of land; that the last one will tell the story and then die. The people move away. An old woman of the tribe dreams that the village is destroyed by fire. She tells the chief to hide his daughter in a cellar which is lined with coppers and valuable skins. Fire falls from the sky and burns the village. After everything has been burned, an old woman appears, singing a mourning-song. Another woman appears, carrying a cane on which is carved a frog and an eagle, and wearing a hat painted green. She is the mother of the frog that had been burned. The girl learns the songs and begins to travel. On her way she sees a glittering garment and a supernatural halibut, which therefore are mentioned in her mourning-song. She finds a fire burning at the foot of a cedar tree, and sits down. The daughter of a chief had been burned here; and when the parents come to wail, they adopt her as their daughter come back. The next summer the young people go in their canoes to pick strawberries. The young woman is left alone in the canoe, which drifts away and lands at Metlakahtla. There she marries the prince of the G'id-wul-g'âdz. She has five children. One day she is taunted with being a Haida slave. The children take the names and emblems of their maternal uncle. The children are sent back to Queen Charlotte Islands. Two sons and one daughter remain with their mother Ts 260.

The incident of the prediction of death, telling that the members of a crew shall fall dead one after another and that the last one shall tell the news and shall then die, occurs also in other connections. In

a short Skidegate tale a girl tells of her imprisonment in a cave and of the method of her escape. Then she dies Sk 327. A naked man painted red all over announces this fate to some fishermen in Tl 144. The same story is told, with slight variation, in Kai 253.

41. Explanation of the Beaver Hat (p. 270)

This is the clan story of a group of Tsimshian Eagles who escaped from Alaska after a war with the Ravens. It tells briefly of their adventures and of the origin of their crests

The cause of the war is the jealousy of a young man who kills his wife. Her brother disguises himself, pretends to be the wife who has returned, and during the night cuts off the head of his brother-in-law. A battle ensues, and the relatives of the young man have to flee. On their trip they lose their coppers and an Eagle carving, which they used as anchors. They destroy a monster halibut which had killed some of them. They meet a beaver with copper eyes, copper ears, copper teeth, and copper claws, which they kill Ts 270.

42. The Water-Being who Married the Princess (p. 272)

A number of girls go out in a canoe. When they cross a sandbar, a mass of foam strikes the canoe, and the princess disappears from among the girls. A shaman discovers that she had been married by a supernatural being, and her uncle sacrifices to him. The Mouse Woman tells her in the usual way where she is. She has a son, whom the father of the supernatural being pulls in order to make him grow quickly. The princess also gives birth to a daughter, and the supernatural being invites in all the supernatural beings of the rocks, and asks them to spare the people. Finally the princess and her children are sent back. The son of the princess invites all the supernatural beings. In order to prepare for the feast, all the Tsimshian tribes have to give him presents. He builds houses for his feast, and sends out his final invitations. The supernatural beings do not come because one of them had been forgotten. When he is called, they all appear.

The rest of the story has been discussed in connection with Raven's feast (see pp. 718, 847).

43. The Story of Part-Summer (p. 278)

The beginning of this story will be found discussed on p. 835. It is identical with the introduction to the story of Gunaxnēsemg·a'd. The second part of the story deals with the rescue of the woman and the fate of the Bears. It is related to BC 111.

The male Bears go fishing. When one of them does not come back, the others say that his fishing-line broke because he used common bushes in place of cranberry bushes. This means that the Bear has been killed. The female Bears go out; and when one of them does not return, they say that her tump-line tore, which means that she has been killed. In the fall the chief invites the whole tribe in, and asks them in what dens they intend to sleep in winter. Each mentions the name of a place. The young woman objects to all the dens mentioned by her husband, because they are too easily found by her younger brother's dogs, Red and Spots. The chief then inquires how many mats her four brothers have. She says sixty for the eldest, forty for the second, twenty for the third, five for the youngest. Whenever she mentions these numbers, the same number of Bears hang their heads, meaning that they will

be killed. The mats mean the period of purification for each brother. Among the Bears to be killed by the youngest brother is also the young woman's husband. The chief instructs the Bears to gather food, and to go into their dens when they hear the thunder rolling. The brothers go hunting, and the dogs of the youngest one find the den of the Bear who married the young woman. The man can not go up. His sister sees him and throws down a snowball. The youth finally succeeds in climbing the mountain, and recognizes his sister. The woman gives birth to two children, which she gives to her brother and comes out. She asks him to kill the Bear by means of a smudge. She sings a song and teaches her brother the Bear taboos. She is taken home with her cubs. When these grow up, they go hunting. They call clouds the smoke of their Bear grandfather. One day while they are romping in the house, they fall against the back of their grandmother, who scolds them. They run back to the Bears, but give food from time to time to their uncle Ts 279.

44. Explanation of the Abalone Bow (p. 284)

This is the story of a chief who finds a live abalone bow, which becomes his crest Ts 284.

45. Story of Gunaxnēsemg'a'd (p. 285)

This story consists of four parts:

I. The girl who is taken away by the Bear whom she scolded.
II. The marriage of the girl with the lake-being.
III. The woman carried away by the Killer Whales.
IV. The origin of the crests of the Raven Clan.

We have two full versions from the Tsimshian, and one from Skidegate. Only one of the Tsimshian tales contains the fourth element, which I recorded in 1888, however, as a separate story (Ts 5.294). In Masset and among the Tlingit, parts I and III have been recorded separately. The first part appears as the beginning of tales based on the marriage of a girl to a Bear—either Black Bear or Grizzly Bear. We have this form in the Tsimshian story of Part Summer, the Tlingit tale of the origin of copper (Tl*d*), a Bellacoola story, and in a Shuswap version. The analogy with the Snail story (p. 749) and others of a similar type shows that the return of the young woman to her parents, with or without her children, would be a complete story.

The connection between the first and the second parts of the story is made by means of the incident telling how the young woman came to marry the lake-being. In the Tlingit, Skidegate, and Masset versions, the Obstacle myth is furthermore introduced as a connecting link. The second part of the story would be complete in itself if the lake-being had abducted the girl.

In all the versions there is a distinct break between the return of the woman and the incidents relating to the story of the young woman carried away by the Killer Whales and rescued by her husband. This lack of connection is also brought out clearly by the fact that among the Tlingit and Masset the two stories are told separately. The distribution of the story of the woman carried away by

the Killer Whales is peculiar. Among the tribe of Rivers Inlet it appears appended to the Wa'walis story, the beginning of which is related to the opening passage of the Ǫau'ō tale (see p. 848). It has not been collected among the Bellacoola and the Kwakiutl, but it has been found among the Seshelt and Nanaimo. The agreement in form of these two versions with the Tsimshian version is so great, that I suspect here a recent introduction. Certain elements of the tale occur in the intervening territory, but in entirely new combinations. We find them in the Transformer cycle and in the stories relating to the origin of salmon. It is interesting to note that in the Masset version the Obstacle myth is introduced here a second time. The Tlingit tale Tl*d* is highly modified.

(*a*) *The Girl who is Taken by the Bear*

(10 versions: Ts 278; Ts 1.147; Ts 5.294; Tl 4.271; Tl*b* 126, Tl*d* 252; M*b* 500; Sk*b* 336; BC 111; Ri 5.226[1]) [cited respectively Ts, Ts 1, Ts 5, Tl 4, Tl*b*, Tl*d*, M*b*, Sk*b*, BC, Ri 5])

According to Ts 1, the story belongs to the G·idzɛxlā'ᵊl, and occurred at Ksdâl. Ts 4 places the occurrence at Metlakahtla, and calls the hero Yehuxlane. Tl*b* introduces the story in the Raven legend, and tells it as happening in the village of Ǫau'ō, which is called Gît!i'kc. Tl*c* calls the hero Gamnā'tck!î. M 495 places the second part of the story at Sîñs, and calls the hero Nanasîmgît. The first part is placed at Sq!ēlū' M*b*. Ri 5 places the story in Tsakwa'lo, and calls the girl La'lxemił. The related story Ts 278 is placed at G·its!ɛmgā'lôn.

A chief has four sons and one daughter Ts. The parents and uncle will not allow the princess to marry M*b*. The people are drying salmon and berries; one day ten girls go berry-picking Ts 1 [a princess goes berry-picking with companions Ts 5, Tl*d*, Tl 4; goes digging clover roots BC]. The princess steps on bear dung Ts, Ts 1, Ts 5, Tl 4, M*b*, BC, Ri 5 [grizzly-bear dung Tl*b*, Tl*d*, Sk*b*]. She scolds the Bear Ts, Ts 1, Tl*d*, BC, Ri 5 [scolds the bear dung Ts 5, Tl 4; scolds the bear dung twice M*b*]. After berrying, the boxes are tied up, and they go home Ts 1. The carrying-strap breaks, and the berries are scattered Ts, Ts 1, Ts 5, Tl*d*, Sk*b*, M*b* [she drops her basket Tl 4; upsets basket four times Sk*b*]. Her companions leave her Ts, Tl*d* [one by one M*b*; the first time three, then two, then two more, then one; the last one she sends home Ts 1; the fourth time she sends the girls home Ts 5; is deserted by her companions Tl 4; her father's slave remains longest, but finally goes home M*b*]. [When alone, she loses the trail and goes to sleep Tl 4; the Bears cause the carrying-straps to break Ts 5, M*b*.] Two young men appear Ts, Ts 1, Ts 5, Sk*b*, M*b*. They offer to carry her basket Ts [box Ts 1; promise to take her home Ts 5; take her to Bear town M*b*; invite her to go along, saying, "Inland are berries" Sk*b*].

The Tlingit, Bellacoola, and Rivers Inlet tales introduce one man only. One man [who is whirling a stick Tl*d*] takes her off Tl*b*; offers to show her the way Tl 4; good-looking youth approaches her BC; man named G·a'lgɛm, wearing Bear blanket, approaches her and takes her home Ri 5. [They pass under two logs which are really mountains Tl*d*.] Her brothers look for her in vain, observe taboos for two months, and stay in solitude; if they had returned too soon, they would have lost their senses Ts 5 [people think she has been killed by bears Tl*b*]. She is taken to a town Ts 1 [house Ts 5, a house with painting in middle of town Sk*b*, a bear's den Tl 4]. She sees that it is not her father's town Ts 1. She is left outside. The father of the young Bears asks them whether they have brought her Ts, Ts 1. Two young women lead her into the house Ts 1. [She sees two old Bears, who then appear as husband and wife; they

[1] This story is also briefly referred to in Albert P. Niblack, The Coast Indians of Southern Alaska and Northern British Columbia (*Report of the U. S. National Museum for 1888*, Washington, 1890, explanation of Plate XLIX).

say that she has been taken away because she made fun of them. The story continues here, telling of the killing of the Bears. *For this reason women speak kindly of the bear, and ask it not to take them* Tl 4.] The Mouse Woman asks the girl to throw her ear-ornaments into the fire Ts, Ts 1 [in the winter the Mouse Woman asks her to sacrifice her ear-ornaments, and tells her that Bear is very jealous Ts 5; a woman half rock sits in the corner of the house Sk*b*; woman has pitch running all over her arms, and is stuck to the ground by the pitch M*b*]. She advises her not to eat of the first salmon and first berries. The former is the stomach of dead men; the latter, decomposed flesh and eyes Ts. [Rock Woman advises her to eat only the shadow of food, not to eat the black round things that would make her half rock, to eat only cranberries and drink only water Sk*b*.]

The girl wears bracelets, pretends they are human excrements Ts 1. [Rock Woman advises her to cover her excrement deep in ground. She puts copper bracelets and copper wire down on surface Sk*b*. Pitch Woman advises her to hide excrement and put bracelets on top M*b*. When asked by Bear to defecate, she puts down copper pins from her hair and deceives the Bear four times Ri 5. She tears off small coppers from her neck-ornament and drops these unobserved; then Bear strikes the small of her back, compelling her to defecate BC.] The Bear shouts when he sees the copper Sk*b* [surprised at copper M*b*; the Bear people watch her cover up her tracks; she wears dentalium shells around her neck, which she drops on her tracks Tl*b*]. The eldest Grizzly Bear marries her Ts 1. The male Bears get salmon Ts, Ts 1, Ts 5, Tl*b*, Sk*b*, Ri 5 [at midnight M*b*]; females pick berries Ts [women gather firewood Ts 1, Tl*b*, Sk*b*, Ri 5].

Here follows the incident of the dry wood that does not burn well (9 versions: Ts 1.153; Ts 5.295; Tl*b* 127; Tl*d* 253; M*b* 501; Sk*b* 336; Ri 5.226; —Kai 255; Lil 310).

Woman is sent to gather firewood and takes dry wood Ts 1, Ts 5, Ri 5 [can not start fire with dry wood Tl*b*]. The Bears, on returning, shake their fur over the fire and extinguish it Ts 1, Ts 5, M*b*, Sk*b*, Ri 5. She is ashamed because her fire goes out Ts 1. When the husband scolds her Ts 5, Ri 5, the Mouse Woman advises her to take driftwood Ts 1, Ts 5 [old woman tells her that she has come into her present state because she used dry wood, that driftwood will burn Tl*b*, M*b*; woman half rock advises her to take knots Sk*b*; Pitch Woman tells her to get driftwood and light it with dry wood M*b*; Bear gets wet wood and strikes fire, which is not extinguished Ri 5]. *For this reason it is known that driftwood burns* Ts 1. She gets driftwood; and when the Bears shake their blankets over the fire, it does not go out M*b*, Sk*b*, Ri 5. [The Grizzly Bear people go after salmon. Her husband gets wet wood. She gathers dry wood, which goes out when the coats are shaken over it Tl*d*.] [The Bears roast the salmon and eat them when only the skin is cooked; she eats only berries, no half-raw salmon M*b*.] [When the Bear takes her home, he asks her to gather brushwood for their bed; she brings hemlock branches, which he throws away and asks her to gather devil's-club BC.]

A woman who is taken by Land Otters builds a fire of dry wood. It goes out when the people shake the water off their skins, and they scratch her. A woman rooted to the floor tells her to use wet wood Kai 255. Glacier, who has married the daughter of Chinook Wind, sends his servant Water Ousel to get wet firewood, because the fire of dry wood is too hot Lil 310.

The stories Ts (see p. 834), BC, Ri 5, continue differently, and tell of the events that happen to the woman, who continues to live among the Bears. Remotely connected with this are the Chilcotin, Shuswap, and Thompson stories (Chil 19, Sh 715, Ntl Teit 2.72). In the preceding parts of the tale, BC and Ri occupy evidently an exceptional

position. The incident of the wet wood is replaced in BC by selection of peculiar material for a bed. For the copper bracelets other copper ornaments are substituted.

The woman who was taken in summer becomes homesick in the fall Ts 1. The Mouse Woman tells her that her home is near by, and points out the trail Ts 1, Ts 5 [the helpful woman tells her how to escape M*b*, Sk*b*; after her dentalia are nearly gone, the old woman advises her how to escape Tl*b*]. [The Mouse Woman (see p. 752) tells her that she is among the Grizzly Bears, and shows her the way to her father's home Tl*d*.] She tells her about Dzaga-di-lâ´° Ts 1, Ts 5. She is always watched by two Bear girls Ts 1 [her sister-in-law Ts 5, one man M*b*]. When gathering wood, she pretends to tie a bundle on the back of her companion, and ties each to a stump Ts 1, Ts 5 [she ties big bundle on the back of the watchman M*b*]. They call the men Ts 5, and the Bears pursue her [Tl*b*, Tl*d*, M*b*, Sk*b*, introduce here the Obstacle myth; in M*b* Snowbirds help the Bears and pursue her; in Sk*b* the Wolves join the Grizzly Bears in their pursuit.]

(*b*) *Marriage of the Girl with the Lake-Being*

(6 versions: Ts 1.157; Ts 5.295; Tl*b* 127; Tl*d* 254; M*b* 505; Sk*b* 337)

She reaches a lake, on which Dzaga-di-lâ´° stays in his canoe Ts 1, Ts 5 [called Sagadila´°o Sk*b*, man fishing halibut Tl*b*; a canoe wearing a dance hat Tl*d*]. He is looking down into the water Ts 5. She asks him to save her, and offers first her father's property, then herself Ts 1, Ts 5, M*b* [ten coppers Sk*b*; he asks her to become his wife Tl*b*].

The woman who offers to marry the man who rescues her occurs also in other combinations. A girl who goes to marry Hawk has to pass over a fish dam. Bald-Headed Eagle will not let her pass. She addresses him as "man," "friend." When she calls him "husband," he gives way and takes her home Lil 318. The same story, with the substitution of Golden Eagle for Hawk, and terms of relationship for "man" and "friend," is found U 243. In Ntl Teit 3.345 it is the hawk Ra´tarat, the same as in Lillooet, who is referred to. She addresses the Bald-Headed Eagle as "uncle," "brother," etc.

The same incident occurs in Sh 685. A Seal woman who has taken Eagle's claws and Raven's teeth offers to return them if the messenger will address her as wife Wish 77. A boy engages himself to marry a helper's daughter Chin 32.

The story continues with the woman's rescue from the Bears:

Then he hits the canoe with his club. It moves by itself, and he takes her aboard Ts 1, Sk*b* [he puts the club into water and the canoe moves Ts 5; he goes ashore, takes her aboard Tl*b*, M*b*]; [he goes back and continues to fish with a float at the end of his line Tl*b*]. Immediately the Bears appear and demand their wife Ts 1, Ts 5, Tl*b*. The man looks into the water Ts 1. He is sealing Ts 1, M*b*. The Bears jump into the water to attack him. He strikes the edge of the canoe, which bites off the heads of the pursuers Ts 1, Sk*b* [he throws the club into the water, which kills the Bears Ts 5, Tl*b*, M*b*, saying that his father belongs to the GinaxcAmgê´tk, and that therefore he does not fear the Bears Tl*b*]; [the woman is asked to hold her head down while the club is killing the Bears M*b*]. He asks the woman to louse him; she sees that his lice are frogs, and, being afraid to bite them, she bites her nails Ts 1, Sk*b* [he asks her again to hold down her head, and first a snake, then a frog, passes around her waist; the man proves to be Xa´ñt!dañ, a being similar to a sea anemone; when she is afraid, he reminds her that she had promised to marry him M*b*]. Dzaga-di-lâ´°'s house is at the bottom of the lake Ts 1 [she was underground, but she thought that she was in a house because she was out of her head Tl*b*]. When he goes fishing, his canoe goes down into the lake and reappears in the sea Ts 5.

The man says he has another wife on the other side of the house Tl*b*. He gives all the seals to his first wife, the Wolverene Woman Ts 1, Ts 5 [Ła'gał-djat Sk*b*, Finger-Nail Woman M*b*]. Wolverene Woman says the new wife shall be her sister Ts 5 [she is pleased with the new wife M*b*]. The woman is warned not to look when the first wife eats Ts 1, Ts 5, Tl*b*, M*b*, Sk*b* [when he goes home from fishing, he sits down on top of the house with his new wife, who asks him to tell her all he knows; he says his first wife is the Clam, and whoever looks at her while she is eating falls into the water in which she sits and drifts away Tl*b*]. The woman looks secretly at the other wife, and sees her bolting whole seals Ts 1, Ts 5 [sucking the seals out and spitting out the bones M*b*, Sk*b*]. As soon as looked at, she chokes Ts 1, Sk*b* [she feels when she is being looked at Ts 5]. Then the old wife bites through her neck Ts 1, Ts 5 [kills her Sk*b*; scratches her to pieces M*b*; when she looks at the Clam through a hole in her blanket, the Clam shoots out water, which drowns her Tl*b*]. The man feels that his wife is dead Ts 1. When he asks her, she says that the other wife is asleep; sparks fly out of Wolverene's mouth and eyes when she is asleep Ts 5. He cuts off Wolverene's head Ts 1 [sends his club to bite through her neck Ts 5; kills her Sk*b*; he enters a red-cod skin, clubs his wife, and cuts her in two M*b*; kills the Clam by breaking its shell Tl*b*]. The parts of the body come together until he puts poison on Ts 1, Ts 5 [until he puts a grindstone in, on which the parts of the body grind themselves to pieces M*b*, Sk*b*]. He takes out the heart of Wolverene and swings it [four times Ts 5] over his second wife and revives her Ts 1, Ts 5. [She is restored to life by putting eagle feathers on the body, *therefore eagle feathers are used in dances* Tl*b*. He wakes her Sk*b*, spits medicine on her to revive her M*b*.] They bury the body of Wolverene. Her nine brothers come to visit him, bringing meat Ts 1 [her children come to visit their mother Ts 5]. They find the body Ts 1, Ts 5, and take it back Ts 5. The man and his young wife escape in their canoe Ts 1, Ts 5.

The Tlingit version Tl*d* distorts this incident. The canoe belongs to the Sun's sons, whose wife is a cannibal. They destroy her and marry this woman. They chop up the cannibal woman and throw her body down. It falls on a Tsimshian town. *Therefore there are many cannibals among the Tsimshian.* This version bears clear evidence of the effect of disintegration. The remark of the narrator that "she was out of her head" illustrates this.

A boy is born Ts 1, Ts 5, Sk*b*, who receives the name Gunaxnē'sEmg'a'd Ts 5. His father washes him and pulls him, so that he grows quickly Ts 5, Sk*b*. The woman longs for her parents Ts 1 [the youth longs to see his grandfather Ts 5]. The man gives her his copper canoe and otter club, instructs her to give the boy devil's-club and to name him Gunaxnēsemg'a'd Ts 1 [the father gives him his copper canoe, club, bows and arrows, a harpoon, skins, and sling-stones Ts 5; he makes a small canoe and club for him; the club, when thrown into the water, picks up small fish with its teeth for its master Sk*b*]. He tells her that her parents live near by Tl*b*. The canoe is loaded, and the load pressed down to a small compass Ts 5. He sends her home Ts 1.—She returns to Q!adō' Sk*b*; he takes her on a visit to her father M*b*; after the canoe is loaded, she goes home with her husband; the canoe is a Brown Bear that must be fed Tl*b*.—They have a child. They load the father's grizzly-bear canoe, which can hear and is fed as they go along Tl*d*.

The version Ts 5 introduces here the story of Tsauda and Ha'lus (p. 855), which, according to Mr. Tate, is a Wolf Clan story. Ha'lus is said to accompany Gunaxnēsemg'a'd, who takes Tsauda's place.

The Masset story ends here with their return, and the statement that the new wife does not eat so much as the old one M*b*.

The woman hides the canoe behind the town Ts 1 [puts it on a dry place under a tree Tl*b* 129]. She finds her father and mother dead Ts 1 [the parents think she has died Tl*b*]. Her uncles refuse to admit her, except the youngest one. Her son is made fun of because he eats devil's-club all the time and soils the house Ts 1 [when

she returns, she looks filthy, her clothing ragged, although she herself thought that she was beautiful; she smells of the beach; her husband does not enter with her; a boy is born in her parents' house; he is a good shot Tl*b*].

Her brother meets her, reports her arrival, but is not believed. When the people go out, the husbands of the young woman are invisible to them. They appear like moonlight or like sunbeams. When they enter, they seem to step out of a fog. Here follows the story of the faithlessness of the wife (husband) of the supernatural beings (see p. 780) and their departure. In punishment the Sun's sons send poverty to their wife and her children. One of the children eventually finds the canoe of his father, which is copper, and by means of which he becomes rich Tl*d*.

The version Tl*b* tells of the boy's visit to his father, who gives him his gifts. This becomes necessary, because the boy was not born when his mother returned to her father's house. The form recalls the tale of visits across the sea and the invitations tendered by supernatural beings to people in distress.

The boy goes out with his friends, shoots a cormorant, which induces them to follow it out to sea. It becomes foggy; they fasten the canoe to a snag, and some one calls the boy to his father's house. He loses consciousness, and finds himself in a beautiful house on the mainland. His father names him CAmgigê'tk. The boy is surprised that the father never inquires for his mother. He gives him abalone shells, sharks' teeth, and a club, which, when put down, will fight for him and kill animals. The door of the house opens, and he is back in his canoe. He tells his friends who inquire that he has been on top of the snag. He reaches home. Only his mother knows what has happened Tl*b*. The boy has four friends Ts 1.

The other versions continue as follows: The people are starving, and he goes hunting with them; his mother gives him the otter club, bow and arrows; he kills seals and fills a canoe; when he comes back, the people make fun of his mother because they do not believe that her son has been successful; he returns, relieves the people; his mother gives a potlatch and names her son Ts 1. He elopes with his uncle's daughter Ts 1 [marries his uncle's daughter Sk*b*]. He makes copper plate out of his canoe, which he uses as marriage gifts Ts 1 [in Tl*b* he obtains much food during a famine; then follows a story of the Giant Crab].

(*c*) *The Woman Carried Away by the Killer Whales*

(13 versions: Ts 1.171; Ts 4.275; Ts 5.299; Tl*a* 26; Tl*c* 215; M*a* 495; Sk*a* 245; Sk*b* 338; Hai 6.71; BC 5.259; Ri MS; Na 5.55; Se 52)

A white sea otter appears in front of the village Ts 1, Sk*b* [Metlakahtla Ts 4, Ts 5; at Masset Sk*a*; between two towns M*a*;[1] a sea otter appears near Metlakahtla Hai 6]. The youth's mother-in-law asks him to shoot it Ts 1 [wife Hai 6] in tip of tail M*a*, Sk*b*, Hai 6. He hits the sea otter in the tip of the tail Sk*a*,[2] Se [he goes with four friends and kills it Ts 1]; [Wa'walis spears a sea otter Ri MS]. There is some blood at the tip of the tail Ts 4 [a drop of blood on the skin Ts 1; husband tells his wife not to let blood soil it when skinning it Sk*b*; he skins it Sk*a*; he skins it, there is blood on the fur Ri MS; the mother-in-law skins it M*a*]. [A harpooneer invites friends to a seal feast Na 5.] The woman washes the skin, which drifts seaward; she follows it into deep water Ts 1, Ts 4, Ts 5, M*a*, Sk*a*, Sk*b*, Hai 6 [he gives her several skins to wash, because they are bloody; she carries the skins on a rope Ri MS; GAmnā'tcklī gives his wife skin and meat of seal to wash, the meat drifts out to sea

[1] The introduction to the story tells of a boy banished with his grandmother, who becomes successful and marries his uncle's daughter.

[2] This is part of the story He Who Gets Supernatural Power From His Little Finger. The beginning is not related to the tale here discussed.

Tlc; Wa'walis asks his wife to wash seal intestines BC 5; the woman washes dishes and a seal skin Na 5; the hunter's wife washes the sea-otter skin Se; she urinates on the beach and the skins drift away Ri MS]. Two Killer Whales take her out to sea, she sits at the base of the dorsal fin Ts 1 [G'ilcksets'a'ntk carries her away, she holds on to his dorsal fin Ts 5; Killer Whale carries her away on his back Ts 4, Ri MS, Na 5; for Scannah-cah-wink-a-dass, Hai 6; between his fins Ska; between two dorsal fins of Killer Whale Skb; one Killer Whale on each side Ma; Killer Whale takes white skin along Ma; skin transformed into Killer Whale Se; Killer Whales take her into canoe Tlc; many other whales appear Ska, Se]. She shouts whenever the Killer Whale rises Ts 1 [the husband pursues the Killer Whales in vain; they dive and he returns Ma, Ska, Skb; Wa'walis is told that his wife is being taken away Ri MS].

Quite unrelated is the introduction to a parallel Tlingit tale.

A man and his wife go to the head of a bay where Killer Whales always go; they see a camp-fire on shore; when near by, the man jumps into the water and urinates; the Killer Whales are encamped there; their chief feels the people looking at them, and they swim away; the man and his wife go ashore, find provisions in the camp, and begin to cook; then the woman sees a black canoe coming, and wants to invite the travelers; when the canoe approaches, it seems to her too black; it is a Killer Whale carried by other Killer Whales; they seize the woman, who is hiding behind her husband, and carry her away because the man had taken their provisions; when they rise, there are many Killer Whales; the man pursues them, paddling alongshore Tla.

From here on this story continues like the others.

The young man pursues the Killer Whales with four friends Ts 1 [with friends Na 5]. He takes poison along Ts 1 [he prepares his canoe and pursues the Whale with many slaves Ts 5; he prepares slowly, washes with devil's-club, puts eagle down on his head, paints his face, takes along tobacco and poison Ts 4; returned to Metlakahtla, he puts various kinds of poison into his box; he takes along cedar-twig rope, drill, and whetstone Skb; collects various kinds of poison, hair-combings, whetstone Ma; paints his face black, white, and red, puts eagle down on his head Se; takes red and black paint Tlc]. [He goes to see a shaman, who tells him that Killer Whales have taken her Hai 6; old man says Supernatural Being Always In The Cradle took the woman; the shaman gives him canoe, cedar-limb rope, tobacco, and tallow Ska; he goes with Marten and Swallow—Marten to scent the trail, Swallow to watch from above; shaman instructs them to look for a canoe Hai 6; they burn canoe bottom before starting; shaman tells them that when the sun shines the day is unfavorable, while on a cloudy day he says the sun will shine later, and they start Ska; the husband pursues them alongshore Tla.] The Killer Whales dive at the foot of Kwe^{e}xt Ts 1 [in Nass River Ts 4, Ts 5; suddenly under a high cliff Tla; in front of pursuer Ska; in Nass River, in front of Killer Whale Always Blowing Skb; at Qayä'nan Ma; dive Se]. At this place he throws out the anchor and climbs down the anchor-line Ts 1, Ts 5 [slave lets him down by means of a rope Ts 4; takes eagle down off his head and dives Se; ties deer-skin rope around his waist, and is let down Na 5; lets down rope of mountain-goat hair Ma; fastens bough to top of cliff, fills shirt with rocks, and jumps into sea Tla; he takes the cedar-twig rope in his teeth and goes down BC 5].

In the Haida versions he climbs down a two-headed kelp, the usual means of access to the bottom of the sea.

They make fast the canoe at a kelp with two heads, which is the trail leading down Ska, Skb. He steps into the water and goes down Ma.

In two versions the bottom of the ocean is reached from the coast. This idea is also found on the west coast of Vancouver Island.

He lifts the edge of the water like a blanket and walks underneath Tlc, Ri MS.

He says that he will swing the rope when he reaches the bottom, and also as a signal when he is ready to return Ts 1. He tells his friends to wait Ts 1, *Ma* [the shaman promises to remain at the end of the trail, and tells him what he will find below Sk*a*: Marten waits for him in the canoe Sk*b*, Hai 6; the Swallow returns to report Hai 6.]

When he goes down, he reaches LA′mas (a passage leading into Nass River) Sk*b* [he falls on a smooth mossy place Tl*a*, goes to a cave in which there is no water Ts 4]. [He meets many people, who inform him where his wife is Ts 5.]

The following difficulties which he has to overcome on his way to the house of the Killer Whales are related to the incidents of the travels of the Transformer among the Kwakiutl tribes. In these also the encounter with the Blind Geese occurs. Among the Kwakiutl tribes the long incident relating how the wedges of the wood-splitting slave are mended belongs to the story of the origin of salmon. In this group of stories the visit to the house of the Killer Whales occurs in exactly the same setting as in the story that we are discussing here. These incidents will be given in the following description in their proper places.

(1) He meets Blind Geese[1] (Ts 1, Ts 4, M*a*, Hai 6) who are digging roots, which he takes away. Then they quarrel, thinking that the others had taken them Ts 4, Hai 6. [They are eating roots of a seaweed, and smell him Ts 4; they are singing Ts 1; they were women Hai 6; he meets women digging clover roots, who say they smell him Sk*b*; he meets old women, one of whom distributes food boiled in kettle; he takes away dishes, and they smell the stranger Na 5.] [In M*a* he meets Heron first, who warns him against the Blind Geese; he is to give them *tc!al;* he approaches from behind; they smell him.] They call him by name, and this is the first time his name is known M*a*, Sk*b*, Hai 6. He opens their eyes, and in return they promise their help Ts 1, Sk*b*, Na 5 [he rubs their eyes with a root; they are able to see, and cry, "Our eyes are open!" *therefore they cry that way up to this day;* he gives them tobacco, *therefore geese are brown under the bill* Ts 4]. [In M*a* the Geese appear as watchmen of the Killer Whales, and promise not to shout. The same idea occurs in Se, where the Geese grandmothers shout when he comes. In all the other cases the Geese warn him, telling him about later dangers. The Geese warn him against the Clam, Codfish, and Halibut, and promise to help him Ts 4. In Sk*b* they tell him that Gîtgida′mtc!ēx, the son of Isnē′gał, married the woman. In Na 5 they tell him about the Crane.]

(2) Next he meets the Beaver, whom he helps in cutting down trees, and who promises his assistance Ts 1.

(3) He meets the Clam, which threatens to swallow him. He gives it tobacco. The shells close, and he can step over it. *On account of this the clam tastes like tobacco* Ts 4.

(4) He meets the Codfish [who can not give information Ri MS], and gives it tobacco. He steps on its head, *which for this reason is flat* Ts 4.

(5) He meets the Halibut, which lies there with its slippery side upward; when he gives it tobacco, it turns the rough side up, so that he can step over it Ts 4.

(6) He meets the Mouse, to whom he gives deer tallow, and who warns against the Heron, who is the watchman of the Killer Whale M*a*.

(7) He meets pale people, whom he paints red—men, women, and children. They are *red cods, and therefore these are red* Tlc.

(8) He meets Halibut people, and is given food Tlc [these are the first to be met by him in Ri MS].

[1] 23 versions (see p. 593).

(9) He sees smoke in the center of a fine valley Se. At the end of the Killer Whale town he meets the old Crane Woman, who sits with her back to the fire Ts 1 [Crane is the watchman of the Killer Whales Hai 6; Crane grandmother Se; Heron *Ma*; Crane in a hut of branches warming his back Ts 4]. As soon as he is seen, the Crane shouts Ts 1, Hai 6, Se [he approaches from behind M*a*, and Heron shouts M*a*, Sk*a*]. He blows into the ashes, which fly over Crane; *therefore its belly is gray*. The Crane coughs on account of the smoke Ts 4. Then he gives him tobacco Ts 4. He gives Crane Woman a harpoon-point to form her beak Ts 1 [a bone Ts 4; he makes a sign before Heron's eyes and gives him a whetstone to sharpen his beak M*a*; the man kicks Crane into the fire, and then cures him and gives him a fish-spear Na 5; in return Crane Woman hides him in her feathers Ts 1 [takes him in the form of a louse under the wing Ts 4]. The Killer Whales have heard the shout and come to inquire Ts 1, Ts 4, Sk*a*. She says that she cried because she fell into the fire Ts 1. The Killer Whales scent the man, but they can not find him Ts 4.

In another group of tales the Crane or Heron is standing at the end of the village, working on a canoe.

The old man tells that the Heron stands at the end of the town repairing a canoe, and instructs him to put tobacco into his mouth and to give him cedar-twig rope when he shouts Sk*a*. The Crane uses a feather for drilling holes; when he has mended one part of the canoe, he breaks another Hai 6. He is told about Heron watching at the end of the town, repairing a canoe, and is instructed to give him cedar-twig drill and whetstone when he shouts Sk*b*. When the man approaches, he hears hammering Sk*a*. He finds the Crane, who is mending a canoe Hai 6. He gives him a drill Hai 6, and the other objects that he had been told to give him. Heron shouts; Heron hides him in his mouth Sk*a* [in the armpit Sk*b*], and the Killer Whales come to inquire Sk*a*, Sk*b*. The Heron says that he has been mistaken Sk*b* [Crane says that he has been frightened by four men, but that they are friends Hai 6; Heron says his awl had slipped Sk*a*; the Killer Whales say that Crane smells of a human being, but they can not find the man Sk*a*].

The Crane, propitiated, then promises his or her help. The Crane advises him that when he comes back he is expected to eat him, but that he will not do so Ts 4 [Heron advises him that the house post of the Killer Whales has three watchmen on top Sk*a*, and that the man who has married the woman lives in the middle house of the town Sk*b*].

The Tlingit versions treat the approach to the Killer Whale house in a quite different manner.

He comes to a fort; the people inside do not want to see strangers; they look pale, and he paints them black; they are Sharks Tl*c* [he sees a long town; the last house is that of the Shark people Tl*a*]. He inquires what clan has taken his wife; and the Sharks point out the town, saying that the woman has been taken by the Killer Whales who live across the way, and that they beat the Killer Whales in all their fights; while he is talking, a bony-looking person jumps up behind the boxes and says he is the man's lost halibut hook named Łgudjî', which is the name of an island Tl*c* [a man with crooked mouth peeps from behind a post and tells him that he is one of his halibut hooks which was taken away by Sharks and enslaved Tl*a*]. The Sharks instruct him what to do Tl*a*, Tl*c*.

At this point the incident of the wood-splitting slave is introduced. I have found 20 versions of this incident: Ts 1.177; Ts 4.277; Ts 5.300; Tl*a* 26; Tl*c* 215; M 421; M*a* 498; Sk*a* 245; Sk*b* 339; Hai 6.73; Ri MS; BC 5.259; Na 5.56; Se 53. Also N 88; Sk 267; Ne 5.175; Ne 9.219; K 9.169; K 10.332.

The Geese [Crane Na 5] tell him about the Whale's slave who is splitting wood *Ma*. He meets the Killer Whale's slave who is splitting wood Ts 5. The slave has three dorsal fins Ts 4 [he is chopping wood with a stone ax *Tla*; two slaves named Raven and Crow are to cut a dead hemlock tree *Skb*; he meets a man with a thick belly, called Ix'e'iqt, who is splitting wood with a wedge BC 5.259; a slave chopping wood Na 5; Killer Whale's slave Big Belly, the red cod, who is splitting wood with the wedge Ri MS; while he is standing by the Gêese, three men come and say they are slaves of the Killer Whale Hai 6;[1] by his magic he compels the slave of the Killer Whale to come and gather firewood Se]. The man crawls into the log that the slaves are going to split Ts 1, Ri MS. When the slave begins to work on the wood, the man bites off the points of the copper wedges Ts 1 [stone wedges *Skb*; wedge breaks Ts 5; bites off the points of the wedges Ts 4, Ri MS; bites off point of chisel Se; breaks off point of wedge BC 5, Na 5; wishes ax to break *Tla*; looks stealthily at the slave, thus causing the wedges to break; two persons covered with sores appear. When he looks at them, they say, "Don't tickle us by looking at us!" he heals them by rubbing them with tallow *Ska*]. Then he comes out, mends the wedges, and gives tobacco to G'îlks-ats!ā'ntk Ts 1. He mends the wedges and gives tobacco to the slave Ts 4. [He mends the wedges Ts 5, *Skb*, Hai 6, BC 5, Ri MS. He spits medicine received from Heron on the wedges *Ma*; repairs the ax, the only one in town *Tla*; he mends chisel by magic Se.] The wood is to be used for making the fin for the woman Ts 1, Ts 4, *Ska*, *Skb*. The man then chops up the wood for the slave *Skb*. The slave tells him the whereabouts of his wife BC 5.

In M 421 this incident is only briefly mentioned.

Now the slaves' wives—Otter Woman and Mink Woman—appear Ts 1 [Otter, Mink, Marten, and Weasel Ts 4]. They come to carry wood, but are driven away by their husband; they scent the man, but he does not allow them to find him Ts 1 [they scent the man and run to tell about it; but when they reach a sand-bank, they clean their mouths with sand and forget about it Ts 4].

The Heron shows the house in which the woman is; the man looks in, sees that it has several platforms, and returns to the Heron *Skb*. Supernatural Being Always In The Cradle is hanging up as in a cradle *Ska*. The Crane takes him to the house where the woman is warming herself Hai 6. The slave tells him that the Killer Whales enslave all men, but that the chief has married her; he takes him to the door and shows him where his wife sits; he looks through a crack and sees that she appears cast down Tlc [he looks through the doorway and sees his wife weeping *Ska*]. The Crane says that they are going to cook and eat the woman Na 5. In the evening the slave lets him in; a stone box stands near the door, in which the fin for the woman is to be steamed *Skb*.

The slave hides the man in a bundle of rotten wood Ts 1 [he carries him among pitch wood into the house Ts 4; puts him into a bundle of wood *Ma*; he hides in a bundle of wood and instructs the slave to carry him in Se]. The slave puts the wood containing the man next to the door Se. In the analogous stories M 422, Ne 5.175, K 10.332, the man hides in a fagot and is carried in by the girl. He sees the woman in the house with bent back, on which the wooden fin is to be placed Ts 4 [they say fins are to be put on the woman *Ska*; the woman is warming herself by the fire Hai 6]. The slave makes a big fire, so that the man can see everything in the house Se. In the evening the slave (or slaves) is sent for water; he gets back with it and throws it from the top of the ladder into the fire Ts 1 [extinguishes fire Ts 4, Ts 5, *Tla*, *Tlc*, *Ma*, *Skb*, Hai 6, Ri MS, Se, Na 5; he breaks the strings of the box and extinguishes the fire *Ska*, BC 5; he upsets a kettle over the fire Hai 6]. As soon as the house is full of steam, the man carries his wife away Ts 1, Ts 5, *Tlc*, *Ska*, *Skb*, Hai 6, BC 5, Ri MS, Se. As soon as the man escapes,

[1] According to Hai 6, one of the slaves hides in a hollow tree, the others go to town, and the sleeper then awakes. In cutting up the wood, one breaks his ax, which the man breaks. This version is evidently due to a misunderstanding.

the slave who has helped him swells up in the doorway Ts 1, M*a* [the slave swells up, and they can not pass over his spines Ri MS; the slave shouts after a while, saying that the woman has been taken away Tlc; the three-headed house pole gives the alarm Sk*a*, Sk*b*]. The Killer Whales pursue him [Fast Rainbow Trout pursues him above, Marten below Sk*b*].

When the man escapes, he is protected by the slave. When the slave swells up in the doorway, his wives peck open his belly, and he collapses Ts 1. They run in pursuit, the slave ahead, who falls down, swells up again; his wives peck open his belly and he collapses again Ts 1 [the man throws tobacco to the slave, who swells up Ts 4; one of the slaves lets himself fall and lets his belly swell up; the Mouse Łgī'yutsin gnaws it through; the other slave falls down, and the Weasel gnaws through his swelling belly Sk*b*. The slave falls down and forms a mountain Se.

This incident of the wood-splitting slave occurs also in similar form in the Nass story of the Stars N 90; in a Skidegate story of a man who married a bird Sk 267; in the Bellacoola version of Wa'walis BC 5.259; and in the Kwakiutl stories of the origin of the salmon and of the visit to the chief of the Killer Whales Ne 5.175, Ne 9.219, K 10.332, K 9.169.

In the Tlingit versions referred to, the man goes back to the Sharks.

The man carrying away his wife is called by his halibut hook to come into the Sharks' house Tl*a*. The man reaches the fort of the Sharks, who put on their armor; the halibut hook encourages him, and the fort kills the Killer Whales by moving up and down and cutting off their heads; another assault of the Killer Whales is beaten off in the same way Tlc [the man is protected by the Sharks, who fight with the Killer Whales; they sharpen their teeth on rocks and rip open the stomachs of the Whales Tl*a*]. The Sharks keep the man for some time and then send him home Tlc.

In other versions practically the same obstacles are overcome which he encounters on his way to the Killer Whale house.

The Crane pretends to strike him; the Beaver helps him obstruct the trail by means of dams; the Geese scatter down, which blinds the pursuers Ts 1. The Crane pretends to strike him Ts 1, Ts 4. They are given again tobacco Ts 4. The Heron hides him in his mouth; the Killer Whales smell him, but can not find him Sk*a*. The pursuing slave is given tobacco Ts 1, Ts 4.

The version M*a* introduces here the Obstacle myth.

The man is pulled up into the canoe Ts 1, Ts 4, Ts 5, Na 5 [he gets back to the canoe Sk*a*, Sk*b*, Se; there he finds that his companion has become an old man Sk*b*; he finds the Marten dead and only the skeleton left Hai 6]. He sprinkles medicine over the dead and revives them; the canoe is renewed in the same way Hai 6. On their way home the slave of the Killer Whales pushes the canoe ahead M*a* [is first in pursuit Ts 1]. The man throws poison into the water and kills his pursuers Ts 1, Sk*b* [they sink Sk*b*]. *One of them becomes a rock near Port Simpson* Ts 4. The kindly Killer Whale has three fins; he is given tobacco and fat and returns Ts 1. The man becomes a rich chief Ts 1. The woman retained her paint-bag, which is inherited by her descendants Ts 4. The man then keeps his wife in the bottom of the innermost box in a set of five; she disappears through a hole in the bottom of the box Sk*b*. He returns home Sk*a*.

The following tale is attached to only one Tsimshian version:

The people go to Nass River, and the man puts up a stone totem-pole at Little Crab-apple Tree. At his feast he divides animals and supernatural beings of the woods and the sea. The monsters come in, bringing a wave of foam. When it disappears, they are seen wearing their crests. The man takes the name Y!aga-k!unē'ºsk. It is daylight before the stone totem-pole has been erected. The guests disappear, and therefore a stone remains leaning against the cliff Ts 1.

Other versions of this tale have been discussed on p. 718.

46. Story of the Ganha'da (p. 285)

This is the story of a man who goes hunting and sees a sea raven Ts 285.

47. G'it-na-gun-a'ks (p. 285)

(6 versions: Ts 285; Ts 5.291; Hai 6.66;[1] Tl 51; M 644; H 5.238)

Dzagam-sa'gisk goes fishing with his three brothers-in-law. At night they anchor at the foot of a steep mountain. At midnight a blue cod swims around the canoe and strikes it. Therefore the chief catches the fish, breaks its fins, and throws it away. The fish is a female slave of Na-gun-a'ks. The anchor-stone had fallen on Na-gun-a'ks's house, and the slave had been sent out to investigate. She returns, and Na-gun-a'ks takes the canoe down into his house. A drop falls into the eye of one of the men. He wakes, and the men find themselves on the platform of a house. They are called down to the fire, and a Mouse tells them in the usual way what to do. Na-gun-a'ks gives a whole seal to each man. They swallow them, except the steersman, who belongs to an Eagle family. Na-gun-a'ks gives a feast in honor of his guests. After they have given him presents of copper, mountain goat, tobacco, berries, ocher, and eagle down, they are told to go into their canoe. The waters rush into the house as the guests come in. He shows them the gifts, and in return he gives to his guests crests. As usual, the men sleep in their canoe, and on the following morning find themselves at the foot of the mountain where they had anchored before. Their canoe is covered with seaweed, and has been transformed into copper. They go home, and after a while are recognized. There they show the gifts that they have received. While below, they were forbidden to kill fish. One day one of the companions of the chief disobeys, clubs a bullhead, and makes fun of it. In consequence the chief perishes in a whirlpool Ts 285.

In the version Ts 5.291 the same names are given. The slave of Na-gun-a'ks is the Shark. The men are ordered to remove the anchor. When the shark knocks at the canoe, they first catch it and throw it away; then they kill it and tear off its fins. The men are taken down, and one of them wakes because water drips into his eye. The men give presents to Na-gun-a'ks, who, in turn, gives them crests. Na-gun-a'ks invites the sea monsters, who come into the house in a flood of water. When the water runs out, they are seen wearing their dancing-ornaments. They are given part of the presents that Na-gun-a'ks has received from the men. The men go to sleep in their canoe, find themselves at the place where they had anchored, and go home.

The Masset story M 644 resembles the Tsimshian story in all its essential features. It does not contain any reference to crests or clans.

Some hunters believe they see a seal, harpoon it, but find that it is an old log. They anchor at the foot of a cliff, and hear a skate flopping on the water. They harpoon it, and the skate swims away. It is the slave of GonaqAde't. The slave returns, and GonaqAde't sends his people to take the canoe down. The men find themselves in the house. They are asked to what family they belong, and he tells them that he belongs to the same family. They are told to build a house like the one that they see down below. The fishes and sea mammals, who are nephews and friends of the GonaqAde't, are massed near the door. The men return home Tl 51.

In a Bellabella version the name of the sea-spirit is Q!ō'mōgwa. The introduction is the same. The slave of the sea-spirit is the Shark. After the slave has been mutilated, the men are taken down. When one of them wakes up, he thinks he is dreaming, and bites his hand. He calls the others, and they are asked to sit near the fire. The Mouse Woman warns them not to eat of the food that they are offered. They rub their canoe with medicine in order to prevent its being swallowed by the canoe-swallowing sea monster. They give a little mountain-goat tallow to the sea-spirit, who throws it into the four corners of his house, where it increases in bulk. The sea monster invites his friends, who rush into the house with floods of water. The door

[1] A Tsimshian story.

is the canoe-swallowing sea monster. After the feast the men fall asleep again in their canoe, and find themselves on the surface. They have been taken home by three Killer Whales. Their canoe is filled with seals. They believe they have been down below for four days, but in reality they have been absent four years. Their anchor line and stone are covered with sea grass. They throw it ashore. *This is the origin of sea grass* H 5.238. There is little doubt that Deans's story of a visit of four men to the house of Keel-coonuc belongs here Hai 6.66.

48. The Four Chiefs and Chief Grizzly Bear (p. 292)

(2 versions: Ts 292; Ts 295)

There are four brothers in one village. A famished man comes down the river in winter, and the chiefs make fun of him. Instead of feeding him, they give him snow to eat. The youngest one takes pity on him, and in return is promised crests. On the following morning, men are seen on the other side of the river wearing grizzly-bear and mountain-goat crests and singing a song. Crests and song are given to the young chief. The elder brothers do not receive anything. The young chief is a successful hunter and gives great feasts. When he is old, he goes hunting, and is met by a man who gives him a mountain-pole with a carving at one end Ts 292.

Another version is given in Ts 295, in which it is stated that after the chief had fed the stranger, the prince of the Black Bears comes down from the hills singing and carrying the crests.

49. Ġau′ō (p. 297)

(1) *The Faithless Woman*

(5 versions: Ts 1.193; Ts 5.281; N 221; Sk*a* 166; Sk*b* 341 [cited respectively as Ts 1, Ts 5, N, Sk*a*, Sk*b*]. See also H 5.234; BC 5.257; Ri MS; K 5.130, 162; K 9.487; Chil 44; Chippewayan 7.407.—Sk 201; BC 5.247; Lil 335; Ts 317.—K 5.129; Nu 5.123; Pentlatch 5.96; Co 5.89; Sts 5.22; Lil 339; U 285; Ntl Teit 3.384; Quin 121.—Ts 270.—U 240; Till 138; Coos 155)

There were two villages on Nass River Ts 1, Ts 5, N, Sk*b*—one east and one west Ts 1. In one lived the G·ispawadwᴇ′da; in the other one, the G·it-g·iniō′x N. M 728 gives G·it!e′ks as the place where these events happened. The people were wealthy, numerous, and brave warriors Ts 1. In the village of the G·ispawadwᴇ′da lived the chieftainess Ġau′ō, who had four sons and one daughter Ts 1, Ts 5 [Sqä′ġał's children settled at Q!adō′, and she had seven sons and one daughter Sk*a* 166; the sons are rich in provisions and marmot skins Ts 5]. The inhabitants of the two villages are in the habit of visiting and gambling together Sk*b*. The brothers go into their valleys to hunt deer and beaver, and after one month their tents are full of skins; they give a feast to the people of the two villages and return to hunt; before going out, they fast, and the wife of the eldest fasts with him; three of the brothers are successful in trapping, but the eldest does not catch anything; they go to another valley where there are beaver-dams Ts 5. [The boys hunt marmots for two months, and three are successful; the eldest one has bad luck Ts 1; the four brothers observe taboos Sk*b*.] They go beaver hunting [they do not kill anything Sk*b*]. When breaking down the beaver-dams, the eldest one is buried under the dam Ts 1, Ts 5, N. A log pierces his heart Ts 5, N [his shoulder Sk*a*; the dam floats down and the brothers barely save themselves Sk*b*]. They take out the body of the eldest Ts 1, N. They take it back to the valley where they had been hunting before Ts 5. Then they think that the eldest brother's wife must have been faithless Ts 5, N, Sk*b* [they know that regulations have been broken Sk*b*]; the youngest one is sent home to see what the wife of the eldest brother is doing Ts 1, Ts 5 [the eldest one goes home Sk*b*]. He waits behind the houses until it is dark Ts 1, Ts 5 [three brothers hide behind the house N; at midnight all are behind the house Sk*a*]. They make a torch of pitch wood N. At midnight he [they] listen, and hear talking in the room of the woman Ts 1, Ts 5, N. At

midnight the man enters, goes to his mother's bed, and asks her if any one comes to visit the young woman Ts 1, Ts 5 [he lights a torch before going to his mother N; the brothers send the youngest one to speak to their mother Ska]. The mother does not know Ts 1 [she says the prince from the other village comes to the house Ts 5, N]. He tells his mother about the death of the eldest one, and asks her not to cry Ts 1, Ts 5, N [when the mother cries, he tells her to stop Ts 5, Ska]. Her daughter-in-law [people Ts 5, Ska] asks her why she cries; she replies that she dreamed that her son had been killed Ts 1. The young man then lights a torch, goes to the bed of his sister-in-law Ts 1, N; knife in the right, torch in the left Ts 1. He sees her with her arms stretched out and under the neck of the youth Ts 1, N. He puts down the torch Ts 1, N. The youth had large abalone ear-ornaments N [abalone ear-ornaments and ornaments of killer-whale teeth Ts 1]. [The young man lies down flat near his mother; at midnight he hears a man talking with the young woman; when they are asleep, he goes to their bed Ska. After speaking to the mother, the youth goes back to report. He disguises like the eldest one, ties dried leaves around his legs so that they look swollen, supports himself with a cane, the mother recognizes his voice. He does not go to the fire, but to the mother. He does not allow the young woman who believes him to be her husband to touch him. He stays near his mother's fire, a board in front of him. Through a knot-hole he sees a stranger come in at night and go to his sister-in-law. When all are asleep, he takes off the leaves, lights a torch, and goes to her bed; he recognizes the chief's son from the other village Ts 5. He finds some one with the woman Skb.] He takes the youth by the forehead and cuts off his neck Ts 1 [he cuts off the head Ts 5, N, Ska, Skb; he goes out home, takes the head along Ts 5, N]. When the blood runs over the bed, the woman's child begins to cry Ts 5, Skb [when the people ask why the child cries, she says that it soiled the bed Skb; blood streams over the bed N]. When cutting off the head, the arm of the woman is wounded Ts 1. The woman buries the body Ts 1, N [digs a hole for the body Skb] and lies down again N. The youth goes back. He does not say anything, but hangs the head up over the body of his brother. One of the other brothers sends his boy, who sees the head Ts 5 [after killing the youth, the man awakens his wife Skb]. The brothers return and tell of the death of the oldest one Ts 1, N, Skb [they bring the body home N; they act as if nothing had happened Skb]. They hang up the head over the doorway (all versions) [on the beam over the doorway Ts 1; the youngest one hangs it up, and blood is oozing out of the head Ska].

Closely related with the part of the Ga'ō story here discussed is the introduction to the Wa'walis legend, which is known particularly in the region between Bellabella and the central parts of eastern Vancouver Island. (Versions: H 5.234, BC 5.257, Ri MS, K 5.162, K 9.487, Chil 44, Chippewayan 7.407. See also Ts p. 756.)

Wa'walis's slave disobeyed him, and for this reason he beat him. The slave cries, "Don't beat me! Rather beat your wife's lover." Thereupon Wa'walis pretends to go out hunting or getting firewood, and gets seals. In the evening he returns home. By means of his magical staff he makes the whole village sleep, and goes to the outside of his house, to the place where his bed stands. He scratches the wall, and hears his wife say to her lover, "I wish that mouse would eat Wa'walis's face or stomach." Then he moves his staff toward the house, and all the people are asleep. He goes in and cuts off the head of his wife's lover. He takes the head away. A child which is sleeping in her mother's bed begins to cry, and the woman's mother calls her. When she finds her bed full of blood, she wraps up the body in a bear skin and deposits it in front of the house of her lover's parents BC 5.257.

In the Rivers Inlet version Wa'walis lives in one village; Maqwa'ns, the father of his wife's lover, in another village. The story then continues, telling of the pursuit

of Wa'walis and his later adventures. In some of the versions it is told how he marries again, and the story of the woman carried away by the Killer Whale is then introduced BC 5, Ri MS. The version Chil 44 is probably derived from Bellacoola sources. Here belongs also the Chippewayan tale 7.407. Less closely related are the stories of Sī'xa Sk 201; of the Moon as a lover BC 5.247; the Lillooet story Lil 335; and the Wolf tale Ts 317.

The plot is reversed, telling of the revenge of brothers upon a man who had killed their sister, his wife, in the story of the Lē'gwiłda$^{\varepsilon}$x^{u} (K 5.129, K 9.401, Nu 5.123, Pentlatch 5.96, Co 5.89, from Lower Fraser River 5.22, Lil 339, U 285, Ntl Teit 3.384, Quin 121).

All of these are versions of the same story. A man finds that his wife is faithless. He takes her to get cedar bark. When she has climbed a tree, he impales her on top; and while he descends he strips off the bark. The woman's brothers hear her wailing and eventually find her. They take her down. The youngest brother puts on her dress and goes to the house of his brother-in-law, pretending to be the woman who has succeeded in making her escape. During the night he cuts off the man's head and makes his escape.

A similar incident occurs in a story of the Eagle clan. A man kills his wife. Her brother disguises himself, pretends to be the wife who has returned, and during the night cuts off the head of his brother-in-law Ts 270. (See also Nu ap 919.)

Another story which contains the incident of the man who cuts off the head of his wife's lover is connected with the tale of the skin-shifter (see No. 66 [p. 606], p. 870).

The Ga̱u'ō story continues as follows:

The chief of the other village misses his son (all versions), and thinks he may have fallen through the ice Ts 5. The people inquire, and learn that he had crossed the river N. They search for the prince everywhere Sk*b*. A frost comes, and the river is frozen over Sk*a*. Since the slaves can not find the body, the chief suspects foul play Ts 5. He orders all the people in the two towns to put out their fires and to wail. All obey except the brothers Ts 1 [when the brothers return from hunting, he orders all fires to be extinguished because he wants to have a pretext for investigating in the houses Ts 5; he suspects the brothers N]. The chief sends a slave to ask for fire (all versions) [a slave woman Ts 5, N, Sk*a*, Sk*b*]. The slave is invited to sit down by the fire. A man throws him with a salmon-board, and says in fun, "Your master probably does not rise very early. He sends rather late to get fire" Ts 5. She lights a torch Ts 1, N. She takes some live coals Sk*a*, Sk*b*. She goes home over the ice and comes every morning for fire N [she is sent to the middle house for fire Sk*a*]; meanwhile the slave looks about secretly Sk*b*. When going out and passing through the doorway, blood drips on her instep Ts 1, N, Sk*a*, Sk*b* [she sees a black spot on the threshold and sees it is blood Ts 5; she takes coal from the front of the fire, looks up over the door, and sees the head Sk*b*]. When she gets outside, she pretends to fall, and extinguishes her torch in the snow (all versions). She goes back to relight her torch, and recognizes the dried head over the door Ts 5 [she recognizes the ear-ornaments N, Sk*a*; she is not sure whether she has recognized her master's head, and goes back to get new coals; she comes back a second time, and recognizes the eyes Sk*a*]. She goes home, and when halfway across the river she throws the torch [coals Sk*a*, Sk*b*] away, runs home, and tells her master Ts 1, Ts 5, N, Sk*a*. The people arm, come across the river, and fight on the ice and kill the brothers and their people. Their town is burned (all versions).

Ga̱u'ō and her granddaughter Ts 5 [and her daughter Ts 1] hide Ts 1 in a pit Ts 5, N, M 728 [Wa'g'îxs, the wife of the eldest brother, makes a hole under her bed for herself,

and hides in it with her daughter Sqawô′ N]. After the village is burned, the women come out of hiding Ts 1, Ts 5. [When the ashes are cool, they come out and sit down near the water; therefore the place is called Hwil-uks-g·i-d'a′ Sqawô′ (that is, where Sqawô′ sat down near the water) N.] [One woman who is behind the screens escapes with her mother M, Sk*b*. The mother and daughter go inland Ts 1, M 728, Sk*b* [live in a branch house in front of the hill behind the town; the mother cries and stays in her bed Sk*a*; they go to the hunting-valley of the brothers Ts 5]. She wails for her sons Ts 1.

(11) *The Revenge of the Heavenly Children*

(8 versions: Ts 1.209: Ts 5.283; N 222; Tl*a* 125; Tl*b* 295;[1] M 728; Sk*a* 167; Sk*b* 342 [cited respectively as Ts 1, Ts 5, N, Tl*a*, Tl*b*, M, Sk*a*, Sk*b*].

The Masset and Tlingit stories begin here. The Tlingit story is joined to the story of the magical arrow of the Wolf Clan (see p. 857). There the woman escapes with her daughter after having lost the magical arrow. Then she calls, "Who will marry my daughter?"

According to Ts 1, the following animals come and answer her question as to what they are able to do. The Wren flies around the hunter. The Hummingbird picks hair off heads. The Sparrow sings and wakens sleepers at dawn. The Robin says when he sings, it is summer; the Mockingbird, when he sings, it is bad weather. The Bluejay foretells good luck when people pick berries. The Eagle pecks out the eyes of enemies. After all the birds have come, the quadrupeds come. The Squirrel scatters pine nuts. The Rabbit frightens people by opening his eyes. The Porcupine strikes with his tail, so that the body of the enemy is full of quills. The Marmot looks at the sun, and knows what weather it is to be in winter. The Land Otter dives with the enemy and drowns him. The Beaver cuts trees, and throws them so that they fall on the enemy. The Wolf kills with his teeth. The Grizzly Bear tears heads and bodies with his claws. He makes the chieftainess afraid.

Ts 5 has a little bird who says he can do nothing. If an arrow passes him, he is dead. The Deer excites the whole village. The people take arrows to hit him, and then the people quarrel over him and kill one another. Ga̱u′ō shouts again, looking up to the sky, and the Grizzly Bear says that he tears off heads and eats people alive.

In N the following animals appear. The Grouse raises his feathers and frightens man. The Squirrel frightens him by throwing down acorns; the Rabbit, by opening his eyes and moving his ears; the Owl, by talking. The Bear throws trees down and tears the ground. The Grizzly Bear tears out roots that look like human heads, and chews alder bark. When he spits it on the roots, they look like bloody heads.

In Sk*a* the woman uses distorted Tsimshian words in calling. The Grizzly Bear says he appears at the end of the town and devours all the inhabitants. The Beaver tips over the town by digging with his teeth. The Deer, when taken into a canoe, causes people to quarrel and kill one another.

In Sk*b* the Grouse drums in the summer on top of trees, and his voice is heard. The Sparrow makes summer and winter alternate by his song, and people hear his voice. The bird K!u′djixu says that people listen to his song in summer. The Deer scatters soil with his antlers. The Bear knows how to catch fish. When he gets angry, he strikes the enemy with his paws. The Grizzly Bear is powerful, and, when angry, tears his enemy to pieces. The Beaver fells trees and makes houses in lakes. All the animals of the woods appear.

In M the daughter is called Lia, and the following animals appear. They always say specifically what they will do against the enemies of the village that have destroyed the relatives of the women. The Deer says he will pull out skunk-cabbage on the other side of Gi′algudañ. The Mink says he will blow out wind against the enemies on the other side. The Grizzly Bear will chew up the roots belonging to the enemies. The Wolf will growl at them. Marten shows his teeth. Eagle claws them out. The

[1] A very brief abstract of the tale.

bird Djidja't calls out at the enemies. A small bird finally says he can not do anything.

In the version Tl*a* the woman asks, "What will you do for a living?" Mink says his smell kills; Marten is a fast runner; Mountain Goat kills with his horns and lives on bluffs far away from harm; Wolf is a fast runner, and has plenty to eat. He is not satisfied when the woman declines him, and comes back, carrying a mountain goat in his mouth. She goes to a lake; and a frog, a handsome youth, appears, and says although he is small, all large animals are afraid of him. The Grizzly Bear shows his strength and his teeth. The bird Slas! is a good singer; the bird Tslinige'nî is handsome and liked by women; the Fox has beautiful clothing, runs, and gets what he wants; the Lynx is a traveler and eats birds; the Wolverene is a good hunter.[1]

Last of all, when the woman calls, a stroke of lightning appears Ts 1, Ts 5, N [a shining man appears on top of the mountain Tl*a*; a handsome man Sk*b*; a man who held a bow and arrows in his hands, carried a quiver on his back, dancing-leggings, and a gable-crowned hat Sk*a*]. She weeps because the animals that appear are weaker and weaker. Finally, when she wipes away her tears, she goes up the hill to call, and a voice is heard from above M. There are five strokes of lightning, and a man appears with garments like tongues of fire Ts 1 [she is blinded by the lightning, but continues to call, and there are four strokes; there is a clap of thunder, and she faints N]. Then a supernatural being with wings stands in front of her Ts 5. She asks him what he can do, and he says when he turns over his hand in battle, the earth turns and trees are thrown over Ts 1. [He takes a club from under his blanket, turns it over; the ground turns and trees grow up; the woman and her daughter are buried in this show of his power; when he turns the club back, they reappear; he steps with his right foot and the ground cracks. Here follows a description of how he built his house by means of his magical powers Sk*a*. He says he moves about as quick as thought. His father is the Sun; he speaks to the Sun, and it gets hot Tl*a*. He asks, "Can I not look down upon the enemies on the opposite side?" M.] This supernatural being promises his help, and is accepted (all versions) [his father sent him to help the women Ts 5; he came to help them N, Sk*b*]. He takes the mother under one arm, the daughter under the other, and flies up to the sky [a mountain Ts 5]. Before starting he tells the women not to open their eyes until they reach the sky. Gau'ô disobeys four times; then he pulls out a branch near the top of a tree and puts her in Ts 1 [he puts her into a cave after tearing out a rock, which he then puts back; upon his question, she says she is uncomfortable; then he tears out a branch of a little cedar, puts her in, and puts the branch back Ts 5]. [He tells the women not to open their eyes, although they hear a noise. While passing through the clouds, they hear noises, and the old woman opens her eyes. Then she is put into a tree, as before N. He takes the women up, one on each side of his body, tells them not to look, and climbs a lofty mountain. When the mother looks, he slides back. Then he pulls a limb out of a tree and puts her in Sk*b*. A spherical cloud rolls up with them; he tells his wife not to look Tl*a*. When he goes up, the mother wants to go along, but a voice tells her that she will stay in a tree; there she lives M. Before this a basket comes down from heaven. She puts her daughter into it, and the basket goes up. When her daughter disappears, the old woman makes a house. At daybreak she finds a half-salmon in front of the house, and some more food every day M.] He says to the old woman, "Travelers shall listen to you." *For this reason trees creak in the wind* Ts 1, N. [*Cedars creak in the wind* Ts 5; people will hear your voice, *therefore trees creak in the wind* Sk*b*. He puts the mother into a tree, tearing out a branch, and names her Woman Of The Forest. She is to mock people, and *becomes the echo* Tl*a*.]

[The one who appeared to her is the Moon, called One Who Goes Along Above. He puts on his quiver and hat, and takes his bow and goes up with his wife Sk*a*.] The

[1] Enumerations of the powers of animals occur also in Tl 9, where Raven searches for an animal that he wants to kill; and in M 316, where Raven wants to give his sister in marriage.

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youth takes the girl to his father Ts 5, Sk*b*, the supernatural being of the shining heavens Sk*b* [when they reach the sky, he tells her to open her eyes; they are in an open country, with grass, flowers, and fruits Tl*a*; the youth in heaven has the name Hîs-legi-yō′ôntk; he takes her to his father's house; the rays of the sun fall through a chink upon her N]. She has four sons and two daughters; their names are Gumxma′lad, A'aiyā′wuxk, Gumdasū′mada, Ligi-yū′°n, KsEm-hamha′m, KsEm-g·i-lax-wilô′gôn, the last two girls Ts 1 [she has four sons and two daughters, whose names are in order LExyē′wun, KsEm-hamha′m, SisgEgō′°sk, KsEm-gudz'EX-t'ā′la, Gam-t'asā′n and (?) The second and fourth of these are girls Ts 5]. After they are born, the grandfather bathes them in a small well in front of a seat. Then he pulls them, stepping on their feet and holding the heads. [She has three sons and two daughters named, the sons, Hîs-legi-yō′ôntk, Ax-t'Em-hwîlhwî′lg·it (Headless), Lē-g·a′amExsk (Lying On); the girls, KsEm-hamha′m (Pigeon) and KsEm-gwadzîq-t'ē′lix (Excrement Grease) N. She has five sons and one daughter Sk*b*; eight sons and two daughters; the eldest son is called Puncher (Ẋatagi′a); the elder girl, One Who Heals The Place Where The Arrows strike; the other one, One Who Sucks Arrow Poison From Wounds Sk*a*; seven boys and one girl; the girl is afraid of everything; *therefore women are afraid nowadays* Tl*a*.] The body of the youngest one is all stone Ts 5 [the grandfather puts stone in the body of the eldest one in place of bones Sk*a*]. [A voice is heard from above, and a basket comes down with Lia's nine sons and one daughter, who visit their grandmother M.] They are taught to gamble by their grandfather Ts 5, Sk*b*. They are also taught to fight Ts 5, N, Sk*a*, Sk*b*. The grandfather gives a small club to the eldest one. He gives them bows and arrows; and the sisters suck out the arrows, saying that they are only thorns Ts 5 [the grandfather makes bows and arrows for the boys, lets them shoot at one another's eyes; the girls suck the wounds, which close at once N; the grandfather sits in front of the town, and lets the children fight; their weapons rebound from their blankets; the elder sister sucks out the arrows; the younger one spits on her palms and rubs on the wounds, which heal up at once Sk*a*; when the brothers fight, the sister puts on her belt and tries to stop them by seizing their weapons Sk*b*; the grandfather says they will be quarrelsome; he tells them to examine their bracelets when quarreling, and gives them armor and weapons Tl]. The youngest one, who is stone, fights with his fists Ts 5. The grandfather gives them a box which is to save them when hard pressed by their enemies. He tells them to open it when hard pressed and to turn the opening toward the enemies Ts 1, Ts 5. [The boys carry a club which overturns houses N; the grandfather pulls out the innermost box from a set of five; he tells them when in danger to cover their faces and take off the cover, and not to look until all noises cease Sk*b*; the youngest one is told to put a wooden wedge with drawing into a fire, saying to it, "Speak to my grandfather!" Sk*a*; the grandfather gives them a small wedge and a knife; the sisters are given medicine, which they are told to spit on their brothers when they are wounded Sk*b*; they are given a painted wooden wedge; when in danger, they are to put it into the fire and say, "Grandfather, enemies are beating us!" Tl*a*; the youngest one has bow and two arrows like weasels M.]

The grandfather makes houses for them with painted fronts. The eldest one has the moon; the second, stars; the third, a rainbow; the fourth, lax-ô′m Ts 1 [eldest, rainbow; second, moon; third, stars; fourth, lEx'ô′m]. The houses stand in pairs, opposite each other Ts 5. [The house of the eldest has three doors ornamented with skulls; it is called lax-ô′m. The doors are called Qalx·si-sqä′ek ("dark passage"). Painted planks are in front of the houses. The oldest has a head-ornament decorated with abalone; the second, one decorated with skins; the third, bows inlaid with abalone. All wear ermine blankets N. They are given each ten slaves and a row of houses set with cedar limbs. The crests are, for the first, thunderbird; second, sculpin; third, rainbow; fourth, killer whale; fifth, human being; sixth, stars; seventh, cormorant; eighth, sea gulls. The sisters are given two impenetrable marten-

skin blankets; the boys, a spear box and an arrow box Ska. The grandfather builds small houses with painted fronts for the children. He puts up forty small boxes of provisions in the houses. The boys have bracelets; the girl, marten robes Tla. The upper part of the faces of the boys is painted red with a design like a net M 732.]

The grandfather sends the houses and his grandchildren down to their old village Ts 5, N, Tla, Skb [every night one house comes down Ts 5]. The mother remains in heaven Ts 5, N, Skb. [When the houses are put down, they become large Tla. The grandfather pulls the floor planks apart, and below they see Qlado'. At midnight the eldest one is let down, and the doors of the house rattle Ska. While the grandmother is living in her small house, a basket comes down from heaven with Lia's boys in it. They tell their grandmother about their mother. Years after this Lia comes down with her children in the basket. It is a cold, dry day. The wind is blowing, and the trees creak as if calling. She says, "This is my mother talking." They go to their old village. She tells her children that there their uncles have been destroyed. The basket goes back to heaven M. They hear a noise "*Be be be!*" N. When the brothers come down, they open their box, and suddenly six houses stand there. They start fires and live there Skb. They go to the burnt town, collect sticks, and build a house. They bathe in the sea for strength. Ice-floes drift down against their bodies and break. Then they shout for joy M.]

The tribe of the enemies is bad. They play at night in the moonlight Ts 1, Ts 5. The noise is heard for four nights Ts 5. In the morning it is foggy Ts 1, Ts 5, N. The girl gathers in the fog in her basket. The roofs appear first Ts 5. When the enemies hear the village coming down, they say, "Ghosts are settling" Ska [they hear a noise like birds, and say, "These are the ghosts of our enemies" Ts 5; they say the bones of the Gitlî'kc make a noise Tla; they say, "Hurrah! there is noise in the town of our enemies;" the old people forbid them to say so Ts 1; the enemy say they are the ghosts of the slain who are singing, "Just out from Todu't is the town of the fearless ones" N; they say when they hear the voices of the boys, "The bones of the people shout for joy" M]. When the fog disappears, the enemy see the carved houses Ts 1, N [smoke rises from the houses in the daylight Ska]. The enemies walk on the street of their village, feathers in their hair, and send a slave in a canoe to the middle house with the thunderbird design to get live coals Ska. He recognizes Ga'oax, who is cooking, and the brothers are gambling. She gives the slave a piece of meat, saying, "Here is ghosts' food." The slave throws away the live coals and paddles back. He asks the people, "Did you kill Ga'oax?" They are not sure whether she has been killed. One man tastes the food brought by the slave, and says, "It is not ghost food, it is human food" Ska. One man goes across to the middle house, that of the eldest boy. He sees that the houses are connected inside by doors. He is given to eat, and takes the food back to show that the people are not ghosts Ts 5. They go across over the ice to see who is shouting, see the boys, and report that nine men are there M. The enemy then come across to gamble (all versions) [they cross in canoes Ska]; [they send their two best gamblers; the brothers lose Ts 5]. One man comes across to gamble Skb. Then their enemies come over Ts 5. [When the enemies arrive, they stop gambling among themselves. Ga'oax spreads grizzly-bear skins, on which the visitors sit down. She gives them food, and they begin to gamble Ska.] The brothers lose everything. At last the eldest one stakes his last property, the magical club. The people laugh, and say it will not kill a fly. He says to their opponent that it will cut off a foot. When asked to do so, he strikes, and cuts it off Ts 5. [Ligi-yû''n stakes against the chief of the enemies, who says the club can not kill even a little bird. Being asked to try it, the youth strikes the chief and kills him Ts 1. The eldest one is left-handed. He has his gambling-sticks and his club in his left. He tells the chief with whom he is gambling that he is cheating. The chief then throws the shredded cedar bark in his face. Then he is killed with the club. The youngest brother is left-handed; he is whittling by the fire. The people ask him to gamble,

and he says that he has no stake. They ask him to stake his stone wedge, and laugh at him. When they begin to gamble, the sister puts on her belt, because she knows that the youngest one always begins to fight when he gambles. He stakes his stone wedge, and kills his opponent Sk.] Then they begin to fight (all versions). The eldest one kills them in the house with his club; the youngest one stands in the doorway and strikes them with his stone fist [the eldest one is naked and fights with his fists Ska]. When the brothers are wounded, the sisters suck out the arrows and heal them Ts 5 [when the eye of one of the brothers is hit, the sister sucks out the arrow N; the sisters are invulnerable; when one of the brothers is wounded, the sister sucks out the arrow, the other one rubs over the wounds Ska; the sister revives the brothers when they are killed; she is always holding medicine in her mouth Skb]. [The enemy start in canoes to attack them Tla. The chief sends over two heralds to ask when they are to fight; a day is agreed upon for the battle; it is cold; it is seen that the boys wear armor and weapons that are not human; they see their paintings representing nets; the boys put their war-spears into the ground, as is done before fighting M. The youngest shoots his weasel arrows, which bite through the throats of the enemy and then come back; they fight against four towns M.] The brothers are tired out, and they use the weapon given them by their grandfather (all versions) [when they are tired out, they open the box which kills the enemy Ts 1]. [The brothers offer to make peace; when all are assembled, they open the box; they see that it is black inside; when they move it around in the direction of their enemy, all die, their houses collapse Ts 5. When they pull off the cover, the town of the enemy is burned, the people destroyed Skb. The eldest brother threatens to turn his club; when the enemy do not withdraw, he does so, and the ground turns over; he turns it back; the houses reappear, and the enemies continue to fight; then he turns his club again and burns them N. The youngest one runs to the house, makes a drawing on a wedge, and throws it into the fire, telling it to inform their grandfather; the wedge goes to the front of the Sun's house and says that the boys are hard pressed; then the Sun looks down between the planks of his house, takes out of the innermost of five boxes something like a skein of yarn covered with the sky and tied with a rope; he throws it down, and the legs of the enemy only are visible; it is called Clouds Of The One Who Kills Ska. The wedge is put into the fire; at once the sun shines fiercely; the enemy jump into the sea, but the ocean is hot and they die there; those who remain on the land are blinded by the heat and killed Tl. When the sun is low, the brothers are tired; their mother instructs them what to do; four towns come against them, and they do not dare to flee; their father lets the sun fall at night on the place where the enemy are, the ice splits, and they go down; the rest are enslaved, and when they weep they are freed (!) M. After this they travel north and south and make war. Where people agree to establish the clans, they do not fight Ts 1 [the brothers travel and make war Ts 5, N; they start down Nass River, come to a town at the mouth of the river, make war on the Tlingit, and continue to make war on other tribes Skb; they fight other families M]. When they return from a war, they make a potlatch Ts 1. They paint their relatives with the net design, which remains among them M. The head-ornament of abalone remains among the relatives N. This is the beginning of the G·ispawadwɛ́da Ts 1. Whenever they are pursued, they open the box, a strong wind arises, and the water burns and destroys their enemies Skb. The chief gets uneasy because they wage war too much, therefore he takes them up Ts 1. Therefore he makes them forget the box, and they are killed; their heads are cut off and put on a pole; when a raven comes to peck out the eyes, the head of the eldest one says, "A raven wants to peck out our eyes," and scares it away Ts 5. On Stikine River they are pursued by many canoes; they open their box, but nothing happens, because they had taken the wrong one by mistake; they are all killed; the youngest one is put up at the end of a town on a pole; although he is dead, his voice is heard; the sister sees that they have forgotten the box; she goes with the wives of the men to search for them; they find cedar bark and forget their

purpose; *therefore women talk until they forget;* they remember, get the box, open it, and destroy the enemies; the youngest is taken from the pole; they spit medicine on him, and he revives; the others are lost; he goes inland; here follows the story how he learns to dive and a story belonging to the Tsauda cycle Sk*b* 346 (see p. 856); the chief in heaven is angry because they abuse the gift, and makes them forget it when they attack the town Gulg·e'u; there the place is called Hwîl-d'ak·s-ts'ax ("where the club is forgotten"); they go to Prairie Town, settle there, and become the ancestors of the G·isg'ahã'st N; in M there follows a tale telling that not long after Lia's children died they made a well behind the town, into which no girl was allowed to look; at that time they established taboos; the well fills with water, which becomes a large river, which sweeps away the middle of the town; they build a trap on the other side, and the river becomes a lake; there the people are called Salmon-Trap People.

In the discussion of this story I have omitted the Lê'gwîlda^{s}x^{u} story K 5.130. This tells of three brothers and one sister, and the husband of the sister, Nantsuwigame. The four men go hunting together, but the husband is unsuccessful. He suspects his wife, finds her with her lover, whose head he cuts off. The woman flees to her brothers. The husband stays singing in his house. Then the brothers go to the house and find the head, and the husband flees. The story then continues in the form of Burning Leggings (p. 781). It seems fairly clear that this is a distorted version of these stories. As stated in 5.130, I suspect very strongly that it is a recent importation from Skeena River.

50. Story of the G·ispawadwe'da (p. 297)

A man is carried to a bear's den and taught how to catch salmon and how to build canoes. When he returns, he looks like a bear, but by means of medicine he is finally restored. He becomes a successful hunter and assumes the bear crest Ts 297.

51. Tsauda and Halus (p. 297)

(2 versions: Ts 297; Ts 5.298. See also Sk 346)

A shining youth from heaven named Tsauda appears to a girl who is carefully guarded. She marries him. The next night Tsauda sends his slave Halus, and she mistakes him for Tsauda. Suddenly Tsauda himself appears and curses his slave. He himself marries the girl's lame sister. He takes her up to the sky, washes her in his father's washtub, and she becomes beautiful and sound of body.[1] Tsauda receives from his father a magic sling and sling-stones.[2] The father-in-law sends Halus to get firewood. Tsauda blows water from his mouth, and wills that the firewood shall produce smoke. It so happens, and Halus is scolded. Next Tsauda gets wood, which burns well. In spring the people move to Nass River. They can not round a point on account of head winds, and Halus is induced to throw a stone from his sling against the point of land. Tsauda wills that it shall fly back and pass through the old chieftainess's lip-hole. When Tsauda throws, he makes a hole through the rock, through which the canoes pass. Next they throw at a copper hanging on a high mountain. Tsauda wills that Halus's sling-stone shall pass through his father-in-law's canoe, while Tsauda hits the copper. It slides down, and one part flies to Copper River, another part northwestward. When they go fishing, Halus fills his bag net with leaves, while Tsauda fills his canoe with fish. Halus is ashamed, jumps into the water, and becomes a snag. His wife also jumps into the water, and becomes a codfish. Tsauda's bag net catches in the snag, and Tsauda curses him and transforms him into a red cod. When Tsauda catches the woman who had been transformed into a codfish, he throws her back into the water. Tsauda's wife gives birth to a daughter, who is born with four holes in each ear and a hole in lip and septum. He says the girl is his sister-in-law come back. He announces that he will take his wife up to the sky, and

[1] See also p. 870. [2] These appear also in N 139.

that he will return with his daughter, who is to be called Moon. Later on he does so; and when he arrives at his father-in-law's house, the new-born child is a grown-up woman, who is called Moon Ts 297.

While Mr. Tate gives this story as belonging to one of the Wolf families, I collected it in 1888 as part of the GunaxnēsEmg·a'd tale, which belongs to the Ganha'da.

When the woman who had been taken by the Bears leaves her husband, Dzaga-di-lâ'°, he gives her a slave whose name is Halus. They return to Metlakahtla, and Halus tells the people that their princess has returned. In winter there is a famine, and GunaxnēsEmg·a'd tells Halus that they will go to get meat and fuel. GunaxnēsEmg·a'd throws his club into the water, which kills seals. Against the orders of the young chief, a slave-woman hides some of the seal meat and takes it home. When they come to a tree, GunaxnēsEmg·a'd orders the men to close their eyes. He throws one of his sling-stones against the tree, which falls down and breaks to pieces. The slaves load the canoe, and he presses the load down so that it takes up only a small space. The slave-woman feeds her child, which chokes, and in this way it is discovered that GunaxnēsEmg·a'd has killed seals and thrown down a tree. GunaxnēsEmg·a'd's uncle has two daughters. The younger one is lame. GunaxnēsEmg·a'd wishes to marry the older one, but Halus gets ahead of him. He takes the younger one, washes her in a pond, and she becomes beautiful. GunaxnēsEmg·a'd wishes that Halus shall go out to get fuel, and wills that the smoke shall blind the chief's wife. It so happens, and the chief is angry. The following day GunaxnēsEmg·a'd himself goes and gets a great deal of good fuel. The people go to Nass River to catch olachen, and GunaxnēsEmg·a'd challenges Halus to try to hit a stone and to break it. Halus's stone jumps back and hits his mother-in-law's mouth. Next GunaxnēsEmg·a'd throws, and makes a hole through the stone. Next they throw at a copper on top of a mountain. Halus is unsuccessful, but GunaxnēsEmg·a'd hits it and wills that part of it shall go to Skeena River, part to Cassiar. On Nass River, Halus catches only leaves, while GunaxnēsEmg·a'd catches fish. Halus and his wife are ashamed and jump into the water and are drowned Ts 5.298.

The incident of the copper occurs also in a peculiar ending of the Gau'ō story as told by the Skidegate (see p. 854).

One of the heavenly children who is left-handed captures a loon. Then he marries, and the people go to Nass River. He puts on the loon skin and catches a hair-seal, gets firewood and a halibut. There is copper on a cliff on Mount Qātcliiga'n on Nass River. The people try to shoot it down with arrows, but are unable to do so. A slave of the youth's father-in-law tries to bring it down with a sling, but hits his master's wife. The youth hits it. When it falls, his mother-in-law is frightened and wishes it to go north. *Therefore there is much copper in the north.*

The rest of this story deals with the rivalry between the youth and the slave and the faithlessness of the wife of the former. It seems like a much distorted version of our tale.

The slave steals the youth's clothes, sits down by the side of his wife. Eventually his wife and the loon skin disappear. She has tried to imitate him and is drowned in the attempt Sk 346.

The story proper of Tsauda and Halus ends here. The following part deals with the adventures of the families of his daughters:

The elder girl marries, and her husband goes to get the copper which has been thrown up the river. He starts with three companions, and reaches the tree of sweet odors, which embraces and threatens to kill him. The tree is killed by digging it out, and

the prince escapes. They sell the wood of the tree at a high price. He goes on to find the copper. Near the head of the river he sees a salmon in the water, spears it, and clubs it. When he throws the salmon backward over his shoulder, he finds that it is copper. In the night the chief dies, because the live copper kills him. His companions throw the copper into the fire and melt it. They carry the copper and the body of the prince home in their canoe. The prince's wife mourns for him. Her father appears to her in a shining light, and revives her husband by sprinkling him with the water of life and slapping him on his cheeks. Then he is taught the taboos of copper, which become the property of his family Ts 303. The capture of the copper salmon and instruction regarding copper taboos occur also in M 692, M 701.

52. Story of the Wolf Clan (p. 306)

(2 versions: Ts 306; Tl 122)

At Metlakahtla there is one Eagle village opposite the Wolf village. The two tribes build a weir between the two islands and quarrel about the game. A battle ensues, in which the Eagles are victorious. The Eagle chief's wife gives birth to a number of children. Their father allows the girls to grow up, but kills his sons. Finally she gives birth to a boy. She tells her husband that it is a girl, and the child is allowed to grow up. The woman and her son flee. When the boy is grown up, he takes revenge and kills his father. (See also K 5.138, Lkuñgen 5.61, Kath 158, for the disguising of male children.)

The mother tells him about the live arrow which is owned by Chief Gutginsa′, who lives on the northwestern confines of the world. The son sets out with his friends, taking along much food. When they camp, he bathes. A youth appears to him, who gives him instructions how to reach the country of Gutginsa′. They pass a number of villages. Every time the young man puts on his sparrow blanket and sings. Then the people tell him how far it is to the village of Gutginsa′. They continue to sacrifice, and finally reach a large village, where they are told there are three more villages to pass, and that it is one month's travel between the villages. In the last village he puts on his sparrow garment, is called in by the chief, and is told that he has reached the corner of the world, that beyond there is only air. The chief offers to accompany him, and both fly away in the form of birds—the youth as a sparrow, the chief as a hummingbird. They reach the air island, and the hummingbird asks for the loan of the live arrow. Hummingbird instructs the youth to keep the arrow in hiding to protect it against noxious influences. He also tells him to call in the old men and to ask them for instructions. When they return, the youth is told to wear his sparrow blanket, to fly ahead of the canoe, and to sit down on the bow when tired. He is told that in this way he will reach home in four days. The prince owns many grizzly-bear skins. He invites the old men of his father's tribe, and asks them what they did when young. One said that he was in love with women; another, that he succeeded in getting a good-looking wife; a third, that he married many beautiful women. All these he sends away, each with a present of a grizzly-bear skin. Finally an old man tells him that he has been a warrior. He shows him how he shoots through a knothole, and how he can jump forward and backward over two boxes placed one on top of the other. When shooting, he shouts, "I shoot right through the eye!" The young man takes his uncle's name, and his father tries to kill him. One night the young man sends the live arrow through the smoke hole into his father's house. It goes through the heart of the chief. On the following morning the chief is found dead. The arrow is taken out, and the people see that the eyes in its head are twinkling and that it has teeth. While the people are examining it, it flies away. The people mourn and try to find the owner of the arrow. During the festival given by the dead chief's nephew, all the chiefs of other villages are given large presents, but the chief's own son is insulted by receiving a small present. A quarrel ensues, and the people learn that the young man has killed his own father. They attack him. A rock lies

on the beach in front of the village. When the attacking party land, singing is heard in the young chief's house. Eagle down flies upward through the smoke hole. The young man comes out wearing his dancing-ornaments, holding his bow in one hand, a rattle in the other. He leaps down to the beach, jumps over the rock, and lets his live arrow go. He jumps back over the rock, runs up to the house, up a ladder to the roof, and down through the smoke hole. The arrow goes through the hearts of the people, kills them, and then returns. No matter how many people appear, the arrow kills them all. The old man advises his own relatives not to go to battle, but they do not believe him. Finally the old blind warrior himself goes out. He is placed behind the rock, and his grandson points the arrow to the smoke hole. When the young person comes out, the old man lets go, and hits the prince in the eye and kills him. His sister puts on the armor and acts in the same way as her brother had done. When going back, however, she turns and jumps over the rock forward. She becomes tired, and the people see that she is a woman. She throws the paraphernalia of her brother away. They are transformed into rocks. The Wolf people are scattered among all the tribes Ts 306.

A similar story of a war between the Gînaxdâ'yîks (Bear clan) and Gîtandu' (Gît!endō', Eagle clan) is embodied in the long Raven legend recorded by Swanton at Wrangell.

At the village Gît!îkc there is a war. A chief, his sister, and his sister's daughter are the only people left. The chief sends for an old man, in order to get knowledge. The first old man tells about good food and his noble descent; another one, about his love affairs. Finally he sends for Old Man Who Foresees All Troubles In The World, who lives among his enemies. The old man instructs him always to speak highly of his enemies, and makes a Wolf helmet, a dancing-hat of wolf skin, and an arrow which is decorated with black lines. The youth is instructed that his sister shall sing a war song for him, that his sister's daughter shall beat a drum, and that he shall jump over a rock on the beach four times. The old man tells the chief not to direct his arrow toward the canoe farthest from the beach, in which the old man's nephews are. The old man further instructs the chief to let the arrow go at midnight, and to say to it, "I am shooting you to kill the chief of my enemies." At midnight he shoots, while his sister and his niece are singing and beating the drum, and the arrow pierces the enemy's heart. The people try to find where the arrow has come from, and it flies back, naming the village where it came from. The people attack the chief. When they land, the chief's sister sings, and the niece beats the drum. When he comes out of the house, ashes fly out, which conceal his movements. He shoots, and his arrow passes through four canoes, comes back, and he shoots four more canoes. He shoots the old man's relatives, and then the arrow flies back to the old man, who, in his turn, kills the chief. Then the sister puts on her brother's war clothes, while her daughter sings and drums. The people tell the old man that he has not succeeded in killing the chief; but when the woman is running back to the house, they see her apron, recognize that she is a woman, and attack her. She escapes with her daughter. From the top of the mountain the two see that their house is being burned Tl 122. Here follows the Gau'ō story (see p. 847).

53. The Prince and Prince Wolf (p. 317)

The wife of a prince who is a successful hunter goes picking cranberries with her maid. She meets a youth in the forest, who seduces her. She wears an armor set with ears of reindeer and deer, and a garment of mountain-sheep feet. He wears a hat ornamented with a wolf's tail. The prince becomes unlucky. He goes home secretly and questions his wife's maid, asking whether his wife had been true to him. Then he kills the young man who is in the house and cuts off his head. He takes the armor and helmet as his crests, and does not discard his wife, because through her

he obtained these crests. The people build a fort with a double wall against the Wolves. The Wolf prince's mother sings her mourning-song, and asks for the body. At night the Wolves attack the fort. They throw down the outer wall, but are unable to break the inner wall. At last the prince says to the Wolf mother that he will take her son's name. She adopts him as her son. From this time on the prince is successful again, because the Wolf mother helps him. After the death of his father and mother, the Wolf mother carries him away. She invites all the wild animals, to show them her adopted son. She gives him her brother's two daughters in marriage. The Wolf wives help him when he goes hunting. Finally he becomes homesick. He goes home alone. His body has become hairy. His cousin, the chief, recognizes him and welcomes him. After a while he brings down his Wolf wives too, who help the people hunt by locating the game. When he dies, he orders his children, some of whom are Wolves, not to harm the people. The rest of the children stay among the tribe.

There is no strictly analogous story on record. The incident of the stockades built against animals occurs, however, in other connections.

In a Masset story (M 518) it is told that a man is carried away by the Black Bears. Eventually he steals the Bear chief's skin and makes his escape. Here the incident of the fort is introduced (M 522). The people build ten stockades, one inside another. The animals try to overthrow the fort, pull out the posts with their teeth, but are unable to destroy the innermost line.

54. The Ghost who Fought with the Great Shaman (p. 322)

A prince and his friends play that they are shamans. He lies down in a coffin and dies at once. His friends watch by the grave-box, but after a while go home one after another. His father takes the body home, places it on a plank, and finds that the heart is still beating. The shamans dance and restore him. The prince has come to be a great shaman, and goes to recover the soul of a person who died. He goes to the village of the Ghosts and takes back the soul. On account of his shamanistic art nobody dies. Therefore the Ghosts try to kill him. Next time when he crosses the bridge to the Ghosts' village the Ghosts try to throw him into the water, which burns his feet (see p. 455). He lies sick in his father's house, but recovers by the aid of his supernatural powers. Next the Ghost chief pretends to be sick, and sends for the prince to cure him. While he is away the Ghosts attack the village, but are beaten back by means of noxious fluids which are thrown against them. When the prince performs his shamanistic dance around the Ghost chief, he kicks the ground, the earth opens and swallows the chief of the Ghosts, who thus meets his second death. He cures a princess who has been drowned and whose body is found months after. The other shamans become envious and decide to kill him. They give him dried human flesh to eat, and he predicts that he will die, but will revive after a year, provided they will catch him. One of his nephews promises to do so. At the end of one year he arises in the form of an owl. The nephew is afraid, and for this reason all the people die. He becomes the chief of the Ghosts. His companions become powerful shamans. The souls of the shamans who killed him he casts into the burning river that separates the Ghost village from our world. The prince's friends are told by him not to try to resuscitate those who have been dead more than four days. They disobey, and are killed by the Ghost chief.

55. Great Shaman (p. 331)

A prince and his companions try to obtain power in a deep pit. The first two have not the courage to go down, but are hauled up again after descending a short distance.

The third one has a cedar-bark line tied around his waist, and is let down to the bottom. He passes stinging insects, which have frightened his friends. Down below a door opens with a clap of thunder, and he is led into a house by a hairy young man. Inside a shaman is seen. Another shaman comes in, and he sees whistles, batons, boards for beating time that move like serpents, a live rattle, etc. Many shamans come in and put their powers into the mouth of the visitor. He finds himself in darkness at the bottom of the pit, and is pulled up. When going home, all the men find that they have acquired supernatural power. The man who had been given the greatest power does not show it at once, but finally becomes a great shaman. The other shamans are jealous of him and call him to a youth who pretends to be sick. He tells the man that on account of his evil intentions he shall never recover. The people bring him poisonous water, and he makes them drink it. When going home, he takes along a spring of water. Another attempt to kill him fails. A cannibal invites him, and they expect that the human flesh will take away his shamanistic power. However, he swallows it whole and takes it out of the side of his body. Finally he is called to the supernatural being Bagus. He is taken along in a supernatural canoe, and when about to lose consciousness he blows poisonous fluid into the air, which strengthens him. He sees an arrow in the chest of Bagus's son, pulls it out, and thus cures him. Other shamans who had in vain tried to cure the prince had been thrown into a lake of blood. When he returns and the sun rises, he sees that the canoe is a log of driftwood.

The incident of the invisible arrow has been discussed on p. 820. The whole story of the visit to the supernatural being Bagus is obviously a version of the widely spread Land Otter stories of the Pacific coast. The Land Otters take away human beings in their canoes, and keep them until they are finally transformed into land otters.

56. Story of the Ghost (p. 336)

A prince named Brown Eagle dies and is buried. One day the children dig fern roots near the burial-place, and in jest offer some salmon to the buried prince. A middle-aged woman warns them and hides with her two grandchildren. Suddenly a terrible noise is heard. The skeleton of the prince appears and asks for the salmon. It takes away the breath of the people, and they all die. Some run into a fire that they have started, and are consumed. The shamans decide that the people must have a war with the Ghosts. The people put on their armor and go to the burial-ground. Led by the shaman, they go to the Ghost house at the burial-place, attack it, and rescue the souls of the young people.

57. The Man Who Bound Up His Wrinkles (p. 339)

An old shaman who lives on an island sells arrows winged with beautiful feathers. He abducts princesses and kills them, but his actions are not known to the people. One day a good-looking young man appears to the last surviving princess. He wooes her, and asks her to follow him. He takes her to a small house filled with beautiful furs and other valuables. On the following morning she finds that what she believed was a youth was the old shaman who had tied up his wrinkles, so that his skin appeared smooth. After a few days he takes her to a rock where he intends to gather feathers. When they reach there, he tells her to jump ashore, and immediately pushes off, and says that he will leave her to die. The old man shouts, and flocks of birds come down to the rock. She hides in a cave; and when the birds leave again, she picks up

their feathers and finds the bones of the victims of the shaman. After four days the shaman reappears, intending to pick up the feathers. When he goes ashore, she creeps into the canoe, cuts the rope with which it is tied to the shore, and leaves the shaman on the rock. She shouts, and he is eaten by the birds. Then she returns home, and she tells what has happened.

A somewhat similar story is told by the Comox. A woman deserts her rival on a lonely rock, induces her to tear out her hair, and calls the Thunderbird to kill her. Later on she is killed in the same manner by the woman who had survived Co 5.84.

An old woman who ties up her wrinkles in order to appear young is mentioned in Lil 294; Lil Hill-Tout 6.185; Sts 5.30; U 284 (see No. 64, p. 605).

58, 59. The Brothers Who Visited the Sky; the Six Hunters (pp. 344, 345)

(6 versions: Ts 344;[1] Ts 345;[2] M 370; Sk 259; Sk 36; Hare Indians, 7.207)

A group of stories common to the Tsimshian, Haida, and Tinneh centers around the idea that hunters, by disregarding certain taboos, may find themselves suddenly either at the bottom of a pit or on top of an unscalable rock.

Three brothers are out hunting and lie down to sleep. When they awake, they find themselves on a rock near the sky. The elder brothers want to climb down, but the youngest advises them to wait. When they lie down again, the youngest is told by the daughter of the Sun to hold a pebble in his mouth (see p. 776). The elder brothers try to climb down while the youngest is asleep, and perish. The youngest prays to the heavenly bodies, puts his arrow into a crack, ties a rope to it, and gets back safely Ts 344.

Six men go out hunting. Their provisions are stolen by a squirrel, which they throw into the fire. On the following morning they find themselves in a deep pit. Since they are hungry, they throw one of their dogs into the fire. Suddenly they see it on top of the pit. Then five of the men jump into the fire and appear at once on the rim of the pit. The youngest one lies down. The Mouse Woman appears and takes him to the house of the Squirrel, who tells him that the other men are dead. On the next morning he finds himself in the woods, sees the bodies of his companions, and returns. The people kill the Squirrels, who, in revenge, burn the town, sparing only the house of the youngest hunter Ts 345.

A hunter and his friends kill a black bear which is different from others. On the following morning they find themselves at the bottom of a deep pit. They put one of their dogs into the fire, which at once is seen on top of the pit. They do the same with their other dogs, and finally they themselves jump into the fire. Immediately they find themselves on top of the mountain. They go home in their canoe; but when they arrive, nobody takes any notice of them, and they find that they have become supernatural beings M 370.

Ten brothers go hunting with a dog. They find themselves on a steep mountain, light a fire, jump in, and find themselves on the ground below. They reach a town in Masset Inlet, and find that they have become supernatural beings Sk 36.

The incident occurs also in the long story of Łaguadjî'na, which is said to have happened in the Kaigani country.

A woman has ten children, whose father is a Dog. They attain human form when their mother burns their blankets. North marries the only girl among these children, and a contest between the brothers-in-law follows. North puts them on an inaccessible tree. The brothers jump into the fire, and find themselves at the bottom Sk 259.

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[1] Same as Ts 5.290.

[2] Same as Ts 5.304.

A Hare Indian story recorded by Petitot is probably related to the Haida tale.

Two sisters have been carried away by a giant, and live among the Dog people. Their brother searches for them; and when he finds them, the women run away with him and leave their Dog children. When they awake, they find themselves on top of a steep mountain. They go to sleep again, and the brother flattens out the country. On the following day, on awaking, they find themselves on a small desolate island. The brother creates a road that leads to the shore 7.207.

60. The Land Otter

(2 versions: Ts 345;[1] K 10.249. See also Tl 28, Tl 87, Tl 4.288, M 523, M 536.—Tl 29, Tl 187, M 653.—Tl 5.322, Kai 251.—Tl 30; Tl 188; Tl 4.272; Kai 253; M 517; M 545; M 601; Sk 64; Sk 269. See also M 448; Kai 254)

Stories of people who are drowned and taken away by the land otters are very common among the Tlingit and Masset, but occur also among the Tsimshian and Kwakiutl. In these tales the life of the land otters is described; and many of them hinge on the point, that, if a traveler accepts the food of the otters or follows their call, he is lost and can never return.

A man and his sister capsize. He swims ashore and sees a fire that seems to move away when he approaches. He starts a fire of his own. The Land Otters arrive in their canoe. He throws the paddles into the fire and they turn into minks. At the same time the people disappear and the canoe turns into a log of driftwood. Later on his sister's ghost appears and feeds him. The man is on his guard, and is rescued by his friends Ts 345.

Quite analogous is a Kwakiutl story which tells first how a woman is induced to eat the Wood Man's food and is thus captured by him.

A hunter reaches the Wood Man's house. He is warned by the captured woman. He throws the food and paddles of visitors into the fire. The food becomes rotten wood, the paddles become minks. The canoe becomes a skate; the people, land otters. Eventually he is rescued K 10.249.

There are many other tales dealing with encounters with land-otters, but the themes show great variation. In our series the essential idea underlies the story of the princess who married a land-otter, which has been discussed on p. 751.

61. The Deluge (p. 346)

Some hunters go to a lake. The waters of the lake rise and overflow into Skeena River. A whale appears and goes down again. The following year two brothers try to get supernatural power at this lake. The elder one steps into the water and sinks to the bottom. The lake rises again, and the whale emerges. The younger brother remains on shore. The man who has gone into the lake is taken into a house. Lightning and a grizzly bear appear, and he is given various supernatural gifts—a thunder-bird, a grizzly-bear box, living eyes (the hail), a monster called Mouth At Each End, a codfish. He comes ashore with these gifts and finds his brother starved to death. Martens have eaten his body. He restores him to life, and the younger brother also becomes a shaman. The martens that have eaten him are in his body, and a vessel of blood is his supernatural power. On account of the great power of the elder brother, the supernatural beings try to kill him. Finally two hermaphrodites[2] overcome him.

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[1] Identical with Ts 5.290.

[2] Probably homosexuals are meant.

The younger brother remains alive and overcomes his enemies. One winter there is a famine, and the people apply to the younger brother for help. He takes them down the river and instructs them in the use of sea fish, and shows them how to make halibut hooks. At that time the people of Skeena River reach the sea for the first time

62. The Cannibal (p. 350)

Story of the initiation of a cannibal who is placed in a hut in the branches of a tree.

He is visited by the cannibal spirit, who gives him dead bodies, which he has to bolt down. He is captured by the Cannibal Society and treated in the usual way, in order to restore him to his normal condition. He escapes and flies away. The people desert him, and he continues to prey on them, eating live people as well as bodies of the dead. The people catch him in a trap, and by treatment with medicine and by putting on him rings of red-cedar bark, they try to drive away the supernatural power. He flies to a rock which floats during high tide, and later on lands again. He continues to live on a tree. He devours people every now and then. After two generations his voice ceases to be heard.

63. Origin of the Cannibals (p. 353)

A mountain-goat hunter pursues a white bear, and is taken into a mountain. There he finds a house, and sees the four secret societies, each seated in one corner of the house. There he learns their practices and is sent back. He appears on the top of a tree, devours people, but is finally overcome and restored to his senses, and teaches the people the dances.

64. Story of the Wolf Clan (p. 354)

The Tahltan have a war, and six brothers belonging to the Wolf Clan make their escape. Two cross the mountains to Nass River, where they are kindly received. Four go down Stikine River. The latter pass through an ice cave and reach a village at the mouth of the river. They are kindly received among the Stikine people. Later on a war breaks out, and some of them escape to Tongass. Still later one of them escapes to the Tsimshian.

NASS MYTHS

The Wolves and the Deer (N, p. 83)

The Wolves and the Deer have a feast. They play laughing at each other. The Wolves laugh first. The Deer fear the large teeth of the Wolves and do not open their mouths. They are told to laugh aloud. When the Wolves see that the Deer have no teeth, they devour them.

The Stars

(3 versions: N 86; Tl 209; M 450)

A boy makes fun of a Star, saying, "Poor fellow! You little twinkler, you must feel cold." In punishment, the Star takes him up. The people are unable to find him. The father travels about, reaches a smoking mountain, and is told by a woman who lives on top of the mountain that the Stars have taken the child and have tied it to the edge of the smoke hole, so that sparks fall on its body. He is told to make a chain of arrows and to ascend to the sky N 86.

Two boys make many arrows, and when playing one of them makes fun of the Moon, saying that it looks like his mother's labret. A ring like a rainbow appears over this boy, and he is taken up. The friend who remains behind tries to shoot arrows to the sky, and finally succeeds Tl 209.

A woman who lives on Nass River points her fingers at a star and is pulled up. She is placed on the roof, near the smoke hole. This story continues with the rescue of the woman, and tells that after she came back she pointed at the Moon and at a reflection in the water. Eventually she is taken up by the Moon while she is carrying a bush of salal-berries. She may still be seen in the Moon carrying the bush and a pail M 450.

The incident of the arrow-chain has a wide distribution, and occurs in many other connections (42 versions: Tl 209; Sk 78; Sk 142; Sk 354; BC 69; BC 95; BC 5.246; H 5.234; Ri 5.215; K 5.157; Ne 5.173; K 9.123; K 11.84.—Ts 5.278; Nu 5.117; Nu ap 907; Nitinath;[1] Co 5.68; Co 5.65; Co 5.64; Sts 5.31; Squ Hill-Tout 3.522; Ntl 5.17; U 246; Ntl Teit 3.334; Lil 311; Sh 749; Kutenai;[2] Okanagon[3] 146; Okanagon Gatschet;[4] Quin 108; Kath 11; Wish 171; Wasco 303; Till 137; Coos 151; Coos 12.—Achomawi[5] 166.—N 88; M 450).

The boy tries all the bow staves, but breaks them except one made of very hard wood. He hits a star, which darkens. The arrows form a chain; and when it nearly reaches the ground, he puts on the last one to complete it. The manner of the ascent has been described before Tl 209.

A man who is pursued by his sister, who tries to kill him, first tries to find protection in the house of Many Ledges. Then he goes to an island, shoots up to the sky, and continues making a chain of arrows, which he finishes by putting on his bow at the lower end. He climbs up, and the ladder draws itself up after him Sk 78. Raven makes an arrow-chain, which he completes by placing his bow at the lower end Sk 142.

The rejected lover (see p. 769) makes two boxes full of arrows, shoots at the sky, and makes a chain of arrows. He puts his bow at the lower end and climbs up. After he has been helped by the beings of the sky, he climbs down again Sk 354.

Among the tribes of the central coast of British Columbia the incident of the arrow-chain is generally found in connection with the Mink tale (see p. 585, No. 1).

Mink obtains a bow from his mother, and shoots arrows up to the sky until they reach down to the ground. Then he ascends BC 95. The same story is told of the Wasp BC 69.

Mink shoots an arrow against the sky, makes a chain, which he shakes in order to see whether it is strong enough, then he climbs up BC 5.246.

Mink receives bow and arrows from his uncle. He makes a chain, which he shakes in order to try its strength H 5.234. The incident of the shaking of the chain is omitted in Ri 5.215 and K 5.157. The rest of the story is the same as in the Bellabella version.

Mink, who has been deserted while diving, asks his wife, who is in the canoe, for his bow and arrows. He makes a chain in the usual way, shakes it, and climbs up Ne 5.173.

Mink takes his bow and arrows, strings the bow, and shoots four arrows, which are transformed into a chain which stretches down to the ground. He shakes them, and they become a rope. Then he climbs up K 11.84.

Mink obtains arrows from his uncle. He makes a chain of arrows, which reaches down to the ground. He shakes them, and they become a rope K 9.123.

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[1] F. Boas, Die Mythologie der nordwest-amerikanischen Küstenvölke (*Globus*, vol. LIII, p. 316, 1888).

[2] F. Boas, Einige Sagen der Kootenay (*Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte*, p. 165); Kutenai Tales (*Bulletin 29, Bureau of American Ethnology*, p. 72).

[3] C. Hill-Tout on the Ethnology of the Okana'k'ên of British Columbia (*Journal of the Anthropological Institute of Great Britain and Ireland*, vol. XLI, 1911).

[4] Der Tskan Vogel (*Globus*, vol. LII, 1888, p. 137).

Roland B. Dixon, Achomawi and Atsugewi Tales (*Journal of American Folk-Lore*, XXI, 1908).

So far as I am aware, the incident does not occur in this area in any other connection. In the north and the south, however, it is found in many stories telling of the visit to the sky.

A man wishes to ascend to the sky. He goes to a sandbar near Metlakahtla and shoots arrows up, which form a chain. Finally he completes it by putting his bow at the bottom Ts 5.278.

The Mucus Boy (see p. 734) resolves to go up to the sky. He takes a strong bow, makes many arrows, and begins to shoot. After shooting for a long time, he sees a fine dark line, which descends toward the earth. He rubs it with medicine, and in this way makes it so strong that he can climb up. Nu 5.117.

The Mucus Boy asks the people to make arrows. He looks for the "log of heaven." Snail discovers it, and then exchanges its eyes for those of Thunderbird. The Mucus Boy shoots at the log and makes a chain of arrows. He reaches the sky and walks along a trail Nu ap 907.

Two brothers, Kumslā'aqs and Sī'axᵉum, go out in their canoe to hunt birds. The second brother is sent to get water; and when he returns, they notice that the sun is low. They shoot their arrows at the sky, form a chain, and shake it. The elder brother climbs up, and when he reaches the sky shakes the chain. Then the younger brother follows. Up above they meet the Sun, who at first is angry, but then welcomes them, Nitinath.

Two boys go out in a canoe, and begin to shoot toward the sky, until they make a chain that reaches down to the ground. The elder one shakes it, and finds that it is strong enough. Then he ascends Co 5.68. Two boys who have been scolded shoot arrows up to the sky. They form a chain. The elder one shakes it to see whether it is strong enough. Then they climb up Co 5.65. In Squ Hill-Tout 3.522 Wren shoots the arrows; the Transformer strengthens them with medicine.

The Sun has killed the Pitch. Pitch's sons resolve to take revenge. They shoot their arrows toward the sky. The elder brother shakes the chain, and they climb up Co 5.64. Woodpecker and Eagle have lost their sons, who had been taken up to the sky. The two birds ask all the animals to devise a plan to reach the sky. They are all unsuccessful. Finally one Bird shoots arrows up to the sky while his grandmother is beating time. While doing so, he paints his face with a long straight red line. After he has finished, he wipes off the red paint and paints his whole body white. Then the arrows are transformed into a wide trail, which the animals ascend Sts 5.31. The Birds try to make war on the sky. They try to reach the sky with their arrows; but all of them are unsuccessful, until finally Tcitu'c succeeds. After they have ascended, the chain breaks before all the animals succeed in getting back Ntl 5.17. The people of the sky steal Swan's wife. The Birds try to shoot their arrows at the sky, and finally Wren succeeds. He makes a chain, and the people ascend. When they return, the chain breaks, and some remain in the sky U 246, Ntl Teit 3.334, Lil 311.

Black Bear and Wolverene—the former the chief of the Fishes, the latter of the Birds—make war on the sky. The animals are unable to reach the sky with their arrows, until Wren succeeds. Then the other small birds shoot in order, until a chain is made. Wolverene and Black Bear quarrel, and the Bear knocks down the chain of arrows. Only a few animals succeed in getting back Sh 749.

The animals believe that a woman has been killed by the Sky people. They try to make a chain of arrows, but they do not succeed until finally two Hawks shoot. They make a chain. In order to complete it, Raven puts his beak in the nock of the last arrow, and stems his feet against the ground. The animals go up. Wolverene tells them to wait. Since they do not do so, he becomes angry and tears down the arrows. Only some of the animals succeed in getting back, Kutenai 165.

The animals try to get the fire from the upper world. They try to make a chain of arrows, but all fail. The bird Tsiskā'kᵉna succeeds, and then the others continue

to shoot until the chain is complete and they climb up. When they try to come back, they break the chain of arrows, and some of them have to jump down, Okanagon Hill-Tout 146.

Another version of this story has been recorded by A. S. Gatschet.

The Birds are unable to reach the sky. Finally the bird Tskan (*Zonotrichia intermedia*) uses the rib of an elk as bow, the feathers of the eagle for winging his arrows, and obtains stone arrow-points. He hits the sky. Then all the other animals shoot and climb up; last, Grizzly Bear, who carries provisions on his back. By his weight he breaks the chain, Okanagon Gatschet.

The animals make war upon the sky. A small bird calls the sky to come down, but does not succeed. Then they try to shoot at the sky, making a bow of the trunk of a white cedar, and an arrow of the limb of a tree. None of the animals can bend the bow. Wren succeeds and strings it. He is also the only one to shoot the arrow. Snail sees it sticking in the sky. Snail directs the next arrow, and Wren pulls. In this way the chain of arrows is made. The people ascend. When they return, the arrow-chain breaks, and some are left up above Quin 108.

An ogre steals a boy, who succeeds in killing the ogre. Then the trees fall upon him. He climbs a white pine, takes his arrow and shoots at the sky. Then he ties the bow to the lower end and climbs up Kath 11. In a Wishram variant the boy is given five quiverfuls of arrows. He goes up a mountain, makes a chain of arrows, and climbs up Wish 171. A boy shoots arrows up in the air, makes a chain, which he climbs; then he follows a trail which leads him to the Sun's house Wasco 303. A man has been killed by the Sky people. His two sons set out to take revenge. The elder brother is unable to reach the sky with his arrows. The younger brother, who is half dog, makes a chain of arrows. When it reaches half down, the elder brother helps, and they climb up. The elder one is warned not to look back while they are climbing Till 137. The Sky people kill a man. His younger brother wants to take revenge, makes a chain of arrows, and climbs up. On his way up he meets various people, who give him information, Coos 151. Two men create the world. They want to go up to the sky. They make a chain of arrows, shake it, find that it is firm, and go up, Coos 12.

Farther to the south the arrow-chain incident seems to disappear, and in its place we find the tale of a rope shot up into the sky. Following is an instance of this type of tale:

Loon Woman has married Wildcat. The latter leaves her and returns home. Loon Woman threatens to attack the people. Then the Mice brothers make a rope of rye grass, and shoot it with an arrow into the sky. Then they climb up the rope. The rope breaks, and the people fall back into the burning house, Achomawi 166.

We revert to the story of the Star. After the chain of arrows has been made, the friends of the person who has been carried away try to rescue him.

His father carries tobacco, red paint, and sling-stones. When he reaches the sky, a person advises him to carve a figure in the shape of his son, to place it on the roof of the house, and to carry away the boy. He tries spruce, hemlock, balsam fir, red cedar, yellow cedar. He hangs these figures over the fire. They cry, but only the figure of yellow cedar does not stop. Therefore he selects the last (see p. 822). The father goes on and meets the Star's slave, who is splitting wood. He gives him tobacco, red paint, and sling-stones, and in return receives advice N 88 (see p. 845).

After the boy has made the chain of arrows, he sticks various kinds of bushes in the knot of his hair. While he is ascending, the bushes bear berries, which he eats. When he reaches the sky, he is tired and sleeps. During his sleep a girl speaks to him. The first time she hides before he awakes. Afterwards he pretends to sleep and sees

her. She calls him to her grandmother's house, who tells him that his friend is in the Moon's house. She produces food by putting her hand up to her mouth, and gives it to the boy. Then she gives him a spruce cone, a rosebush, a piece of devil's club, and a piece of whetstone to take along Tl 210. The girl's brothers carve a figure which cries, and its voice is different from that of the girl. After several attempts they succeed in making a figure that cries like their sister M 450.

In the night the father places the wooden image on the roof and escapes with his son. The image does not cry very long. The Stars discover their loss and pursue the boy. The father throws tobacco, red paint, and sling-stones in their way. The Stars pick them up and paint their faces. *This accounts for the colors of the stars.* When he passes the slave of the Stars, he gives him tobacco, and the slave swells up,[1] obstructing their way. He goes down the chain of arrows, which he pulls down N 93.

The friend places the spruce cone on the roof, frees the boy, and they run away. The spruce cone drops down, and the Moon starts in pursuit. Here follows the Magic Flight. The boys reach the old woman's house. They are told that if they want to return to earth, they must think of nothing but their playground. One of them disobeys and thinks of the old woman's house, and immediately they find themselves back there. When they obey, they go to sleep, and on awaking find themselves on earth Tl 211.

The Masset version is very brief. The Stars pursue the boys and the girl, who pour out some red paint. The Stars pick it up, and they succeed in getting back to the earth M 451.

War Between the Dwarfs and the Birds (N, p. 111)

This story does not occur independently, but appears embodied in various other tales. It has a peculiar likeness to the classical story of the war between the Pygmies and the Cranes.

A person carves a sea lion out of wood, which pulls his enemy through the water to a land across the ocean. The man and his companions go ashore, and see a canoe in which a small man is seated. He jumps into the water and clubs halibut under water, strings them on a line, and puts them into the canoe. When he jumps into the water again, the men paddle out to his canoe and steal fish. When the dwarf comes back, he misses two fish that have been stolen. He paddles ashore, asks who has stolen the halibut, and takes the thief by the feet and kills him by striking him against a stone. The dwarf goes back to the village, and the men are invited in. All the people are dwarfs. At one time the people make clubs, saying that they expect an attack by enemies. The next day the Birds come in great swarms to a sandy point below the town. A battle ensues in which many dwarfs are killed. On the following day the men offer their assistance. They run among the Birds and twist off their necks. The dwarfs are grateful and send the men back to their home. The dwarfs are here called G·ilg·ina'mgan, a word evidently analogous to the Kwakiutl G·ing·ina'-nEmis (that is, "Children of the Sea") N 111.[2]

Parallel to this is a Newettee story, which also tells of a man who is towed across the ocean by a seal.

After several adventures, he reaches a canoe which is adrift near a small island. There is nobody in the canoe, but two halibut are in it. A man, A'pōł, takes these and goes ashore. Then the dwarf G·ing·ina'nEmis emerges, carrying a halibut in each hand. He shouts, "Who has stolen my halibut?" A'pōł becomes afraid and returns them Ne 5.192.

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[1] See p. 844.

[2] In a Tlingit tale men are requested to assist the ducks in their war against the herons Tl 56.

A man makes a seal of cedar wood. His brothers try to kill it and are towed across the ocean. After several adventures, they reach a village, where they go sealing. Near an island they see a canoe adrift. There is nobody in it. After a while a dwarf named Tcetciudjai'mix comes up, who puts two halibut into the canoe. The brothers steal one of the fish. When the dwarf comes up again and notices the theft, he stretches his hand out, moves it around the horizon, and in this way gets the scent of the brothers, The Birds try to attack him; but he overcomes them, puts them into his canoe, and enslaves them. He takes them to the village of the dwarfs; and the chief tells them to assist them in the war against the Birds, who shoot the dwarfs with their feathers. The brothers club the Birds. The youngest brother pulls the feathers out of the bodies of the killed dwarfs, and they come to life again. Out of gratitude the chief sends the men back home. He puts them into a whale, which serves as their canoe Co 5.88.

Paul Kane [1] tells another version of this story, apparently collected among the Nisqually of Puget Sound.

In a family of four brothers the three younger ones quarrel with the eldest one, who causes a Seal to take them across the ocean. They spear it, and are unable to detach the harpoon-line. They land and see a small canoe. In it is a dwarf, who jumps into the sea and brings up a fish, which he throws into the canoe. Every time he comes up he counts the fish. .One of the brothers swims out to the canoe and steals a fish. The dwarf notices that one fish has been stolen, and moves his hand along the horizon. It is arrested in the direction in which the brothers are hidden. He finds them and takes them home. Swarms of large geese appear, which attack the dwarfs with their feathers. When all the dwarfs are killed, the birds leave. The brothers pull the quills out of the bodies of the dwarfs, and they return to life. In return the dwarfs send the brothers home. They are placed on the back of a whale, which carries them away. On his way back the whale transforms the brothers into turtles.

Coyote meets a man who dives from his canoe and comes up holding in each hand a sturgeon. He puts the sturgeon into the canoe and counts them. When he dives again, Coyote steals one of the sturgeon. When the person comes up again, he misses a fish. He points with his finger, and thus finds the place where Coyote is located. Coyote dodges, but the finger always points at him. Coyote sees that the person has no mouth. Here the story continues differently, and it is told how Coyote cuts a mouth in his face. Then he makes mouths for all the people of the tribe Wish 19.

TS'AK· (N, p. 117)

This story is a combination of the story of the boy or bird that killed the grizzly bear and the marriage to the daughter of the Chief in Heaven. The latter part has been discussed in connection with the Asdi-wā'l story (pp. 243 *et seq.*).

A boy named Ts'ak· catches fish, which are stolen by Grizzly Bear. The boy scolds the Grizzly Bear, who snuffs him in. Ts'ak· kills the Bear by starting a fire in his stomach. Then he comes out and asks his grandmother to cut the Bear. First she refuses to believe him, but finally accompanies him and finds the Bear N 117.

Other stories of this type have been discussed before (see No. 4, p. 611; pp. 659, 687, 718).

On the opposite side of the river live the Wolves. Ts'ak· visits them, and they learn that he has killed a bear. They tie him, go to his house, and steal the meat. On being released, he returns, finds his grandmother asleep, cuts some flesh off of her body, roasts it, and gives it to her to eat. Then he taunts her with having eaten her own vulva, and she turns him out of the house N 120 (see No. 18, p. 585).

[1] Wanderings of an Artist among the Indians of North America (London, 1859), pp. 250 *et seq.*

Ts'ak· takes revenge on the Wolves. A supernatural being tells him to blow sickness through a hollow bone into the daughter of the chief of the Wolves. The Wolf shamans can not cure her. He claims to be a shaman, sends his grandmother to offer his services. He cures the girl, and receives as reward the sick girl and a slave named Drum Belly N 122.

Parallel to this is a Masset tale. A boy has been deserted with his grandmother. The boy makes himself into a shaman and goes to cure the child of his uncle who had deserted him M 417.

Here follows Ts'ak·'s visit to the sky. He desires to get another wife, and starts, accompanied by his slave Drum Belly, and several Birds. He reaches a burning mountain, which he tries unsuccessfully to cross by assuming the shape of various birds. He lies down, and is called by a Mouse, whose house is under a bunch of grass. He obtains her good will in the usual way, and is shown the trail that leads to the other side under the mountain. At the end of the trail he reaches another Mouse, who gives him advice. Then follows the marriage between Ts'ak· and the daughter of the chief, and the tests of the son-in-law, as discussed on pp. 794 *et seq.* N 126.

Growing Up Like One Who Has A Grandmother (N, p. 137)

This story belongs to the type of tales of boys who are deserted by the tribe (see p. 783). The introduction is somewhat different here; but the second part of the story, telling how the boy becomes rich and how he rescues the people who have deserted him and who are starving, is the same as usual.

A chief's nephew is a poor orphan. A light comes down from heaven and hangs at the end of a branch. It proves to be copper. The chief promises his daughter to the one who will knock it down. The orphan boy receives from a supernatural being stones of four different colors, and with the last stone knocks it down; but the young men take the copper away from him, and claim to have hit it. The next day a white bear is heard behind the village, and the chief's daughter is promised to him who kills it. The orphan boy kills it with his arrow. The other youths claim to have killed it; but the youth's arrow is found, and thus the chief learns that his nephew has killed the bear. The chief is ashamed, and deserts his nephew, his daughter, and their grandmother. The boy goes to a pond and shouts. A giant frog, the guardian of the pond, emerges and pursues the boy. The boy makes a trap and catches the frog in it.

The sea monster caught in a trap is mentioned in M 614, 624; Sk 283.

He skins the frog, goes into the pond, and catches a trout. He puts the trout on the beach. In the morning a raven finds it and begins to croak. The princess sends the boy to look, and he brings the trout. Every night he goes out and catches in succession trout, salmon, halibut, bullheads, seals, porpoises, sea lions, and whales. Finally the princess discovers that he catches them, and asks him to marry her. They have two children. The chief's people are starving; and the chief sends a man and some slaves to see if his nephew, his daughter, and their grandmother are dead. The boy gives them food to eat, and they report what they have seen. The people return; and he sells his provisions for slaves and elk skins, gives a potlatch, and becomes a chief. Finally he is unable to take off his frog blanket, and stays in the sea, whence he provides his wife and children with food N 165.

The story of a man who kills an animal or a monster, whose skin he puts on and whose form he thus assumes when out hunting, occurs frequently in the mythology of the Haida.

A man kills the sea monster Wa'sgo, skins it, and puts on the skin. In this form he is able to catch whales and other sea animals Tl 166; M 614, 624; Sk 283; Hai 6,60. The same story is told of a brown eagle Kai 249; of a halibut Sk 196; of a fish M 366; of a sea lion M 657. A woman enters the skin of a surf scoter and goes fishing Sk 78. In other cases the hero borrows a skin from the animals: from a mouse Sk 266; an eagle Sk 279, Tl 204, 209; M 514. (See also Tl 101.) Tales of the skin-shifter have been enumerated on p. 606, No. 66.

She Who Has A Labret On One Side (N, p. 188)

A scabby slave-girl appears on the street of a village. A prince marries her. When his mother feeds her, she puts into the empty dish a scab, which is transformed into an abalone shell. In the evening the girl's mother, Evening Sky, comes and announces that her people will come and give the prince much property. Next day they arrive. The prince and his people go inland to trade. His wife is angry because he does not take her along. She bathes the awkward brother of the prince, gives him red paint, and sends him to the inlanders to trade for weasel skins. He becomes beautiful and rich, and she marries him. Her mother comes again and brings much property, which she gives to her new husband.

The marriage with the awkward man who is made beautiful is somewhat similar to the marriage of Tsauda to the lame girl whom he cures (see p. 855).

The Squirrel (N, p. 211)

This story accounts for the origin of the power of a shaman, and it is similar in character to the story of Great Shaman (p. 859; see also No. 61, p. 862). The single incidents, however, are quite distinctive.

A young man has killed many squirrels. One day he sees a white squirrel climbing a spruce tree. He goes around the tree to get a shot, and finds that the squirrel is the daughter of the chief of the Squirrels. He is called into the house. The chief asks him to burn the meat and bones of the squirrels which he has killed, and thus to restore the Squirrel people to life. In return he promises to make the hunter a shaman, and gives him a dance and a song. After some time the youth's dried-up body is found on the tree. It is taken to his father's house and placed on a mat, and during the mourning-ceremony he revives. The squirrel meat is burned and the youth becomes a great shaman.

Tsegu'ksk^{u} (N, p. 231)

A shaman has a carved squirrel, which comes to life and kills all the people of a village except Tsegu'ksk^{u}. He lies down on a painted board in a canoe, sings, sacrifices, and is taken down to the bottom of the sea, where he receives a box in the form of a killer whale and a magical club. The box, by his orders, becomes a live whale, which breaks the ice and takes away all the women of his enemy's village when they come down to get water. Eventually the club and the box kill all these people. The Haida make war on the Nass River villages and kill Tsegu'ksk^{u}. His head is cut off and taken along, but it swims back to the body and joins it, and Tsegu'ksk^{u} revives. He is invited to a feast. He knows that he is to be poisoned, and tells his friends to take out his intestines when he seems to be dead, and to replace them with those of a dog. This is done, and he revives. Another time he capsizes

in his canoe, but is rescued by gulls, which carry him to the shore. An epidemic of smallpox visits the villages. He becomes sick. Four arrows are shot up to the sky, which do not return, and with each shot blood flows from Tsegu'ksk^{u}'s cheek. This shows that he will die, but will afterwards revive. He dies. His body is tied in a box, but revives and sits on the grave-box in the shape of an owl. A painted pole which he has erected in front of his house falls over and is seen to be rotten. At the same time the owl falls back into the box dead N 233.

The incident of Tsegu'ksk^{u}'s transformation into an owl and his subsequent death is parallel to the incident recorded in Ts 322.

The Spirit of Sleep

(3 versions: N Boas 5.655; Tl 326; M 426)

In Boas 5.655 a dance is described in which appears the spirit of sleep. The legend itself has not been recorded, but it must be analogous to Tl 326, the story of a hunter who by mistake killed the spirit of sleep which flew about his canoe in the shape of a bird. While he himself could not sleep after this, he had killed by his act the other people. The same story is found in M 426.

In the story of Rotten Feathers the hero abducts the wife of the Spirit of Sleep, who is warned by his chamber vessel, pursues the fugitives, and raises obstacles in their way N 235.

The Owl

A chief's son at Prairie Town cries all the time. His father says that the Owl shall take him. The Owl carries the boy's sister to the top of a tree and marries her. After some time the Owl's child is taken to the house of the girl's father. His crest and song are given to his maternal uncle, Boas 5.324.

The Boys who Became Supernatural Beings

Some boys of the Raven Clan stay in small houses in the woods. They play with a spring salmon and dance. Gradually they become supernatural beings. The hair of their leader turns into crystal and copper, Boas 5.326

CONCLUSION

The comparative material contained in the preceding chapter illustrates a number of points that are of importance for the interpretative study of modern primitive mythology.

In my first attempt at a comparative study of the folk-lore of the North Pacific coast, which was published as the concluding chapter of my "Indianische Sagen" (1895), I pointed out that the Tsimshian take a somewhat exceptional position among neighboring tribes, and seem to be recent intruders on the coast (p. 347).

The much fuller collections which have since been accumulated, largely through the activities of the Jesup North Pacific Expedition, through Swanton's work among the Tlingit, and Hill-Tout's collections on the Gulf of Georgia, demonstrate that the Tsimshian possess a number of stories that show close affinities to those of the Western Plateaus, and that these have not spread among the more southern coast tribes. Whether or not the Tsimshian differ fundamentally in this respect from the more southern coast tribes, which have many tales in common with their inland neighbors, will appear when a careful analysis of other coast and inland mythologies has been made. It is certainly true that the inland stories have, on the whole, not gained a wide distribution along the coast, so that they are probably comparatively recent acquisitions.

Most remarkable among the inland stories found among the Tsimshian is that of the brothers who become sun and moon (p. 727), which has direct relationship to the corresponding tales of the Shuswap, Lower Thompson Indians, Okanagon, Kutenai, Wishram, and Wasco, but which has no analogue whatever on the North Pacific coast. The relationship of the second part of the story, which deals with the origin of the seasons, points even more markedly eastward. References to this story occur in Tlingit and Haida mythology, but they are so fragmentary that they are hardly intelligible. The story itself is fully developed among the Shuswap, Shoshoni, Assiniboin, and northern Athapascan. To the group of stories with inland affiliations belongs also "How Raven Makes a Princess Sick and Cures Her" (p. 722), which is well known among the Thompson Indians, but occurs also among the Wishram and Tillamook, and in a modified form among the Kwakiutl. Other tales of this class are that of "The Beaver and Porcupine" (p. 724) and that of "The Four Chiefs of the Winds" (p. 732). It seems plausible that a fuller knowledge of Carrier mythology would show that we are dealing here

with a continuous stream, that runs from the interior to the coast by way of Skeena River, and that has slightly affected the Haida. Swanton's collections show that Tlingit mythology has also obtained much material from inland sources, but in this case the affiliations are rather toward the Athapascan tribes of the Northeast. The number of analogues to Tsimshian tales that have been found throughout the interior of southern British Columbia and along the middle part of Columbia River seems remarkably large.

Although some of the incidents that I have discussed possess a very wide distribution, they have developed characteristic peculiarities in restricted parts of the territory in which they occur. This may be illustrated by the incidents composing the story of the Bungling Host (pp. 694 *et seq.*). The fundamental idea of the story, the failure of the attempt to imitate magical methods of procuring food, is common to the whole North American Continent, apparently with the sole exception of California and of the Arctic coast. Confined to the North Pacific coast are the tricks of procuring food by letting oil drip from the hands, by striking the ankle, and by the song of a bird. The trick of cutting or digging meat out of the host's body is practically unknown on the North Pacific coast. The host's trick of killing his children, who revive, which forms part of the Bungling Host tale in Washington and on the Plateaus, is well known on the North Pacific coast. However, it does not occur as part of this story. It is entirely confined to stories of visits to the countries of supernatural beings.

Similar observations may be made in regard to the prolific Test theme. The dangerous entrance to the house of the supernatural beings is represented among the Tlingit, Haida, and Tsimshian by the closing cave or by the closing horizon; among the tribes between Millbank Sound and the Gulf of Georgia, by the snapping door; in the interior of the country, by animals that watch the door (pp. 797, 798). In the northern type of heat test the youth is baked in an oven or boiled in a kettle; in the southern area he is sent into an overheated sweat-lodge or placed near a large fire. More important differences may be observed in the general setting of the Test tales, which in the northern part of the country are tests of the son-in-law; in the southern area, matches between the inhabitants of a village and their visitors (see also p. 816).

Other examples of the local development of the plot by the introduction of specific incidents are contained in our series; as in the story of Raven killing the Deer (p. 703), whom in the north he strikes with a hammer, while in the south he pushes him over a precipice; and in the story of the rejected lover (p. 767), in which in the northern versions the youth is made beautiful by being bathed in the bathtub of a supernatural being, while in the south he is given a new head.

In other cases the geographical differentiation is not quite so evident, because different types of stories overlap. This is the case in the story of the deserted prince (p. 783). On the whole, the tales in which the youth gives offense by being lazy or by wasting food belong to the north. The other type, in which a girl is deserted because she has married a dog, belongs to the south; but the two types overlap in distribution. This particular theme occurs in a much wider area on the American Continent, and other types may easily be recognized in the stories of the Plains Indians.

In the tales of marriages with supernatural beings or animals, the theme of the offended animal seems to belong primarily to the Tlingit, while the theme of the helpful animals is much more frequent among the Tsimshian.

All these examples illustrate that there are a number of very simple plots, which have a wide distribution, and which are elaborated by a number of incidents that are literary devices peculiar to each area. In all these cases the incidents obtain their peculiar significance by being worked into different plots.

On the other hand, we find also certain incidents that have a very wide distribution and occur in a variety of plots. Many examples of these are given in the comparative notes accompanying our stories and in the annotations to all the more important recent collections of folk-tales. The local character of folk-tales is largely determined by typical associations between incidents and definite plots.

In most of the cases here discussed the plot has a general human character, so that the processes of invention and diffusion of plots must be looked at from a point of view entirely different from that to be applied in the study of invention and diffusion of incidents. The latter are, on the whole, fantastic modifications of every-day experiences, and not likely to develop independently with a frequency sufficient to explain their numerous occurrences over a large area. On the other hand, the stories of a deserted child, of contests between two villages, of a rejected lover, are so closely related to every-day experiences, and conform to them so strictly, that the conditions for the rise of such a framework of literary composition are readily given. Nevertheless the plots that are characteristic of various areas should be studied from the point of view of their literary characteristics and of the relation to the actual life of the people. A study of a larger area than the one here attempted will be necessary for a fruitful investigation of this problem.

Without such a comparison, it is not quite easy to give a satisfactory description of the characteristic traits of the formulas on which some of the longer Tsimshian stories are based. An attempt of this kind has been made by Swanton,[1] who enumerates a number of for-

[1] John R. Swanton, Types of Haida and Tlingit Myths (*American Anthropologist*, N. S., vol. VII, 1905, p. 94).

mulas, without distinguishing, however, between single stories and recurring plots. For the purpose of a more general characterization, the latter are undoubtedly more important. In our series the following plots occur a number of times:

1. A woman marries an animal, is maltreated by it, and escapes.
2. A woman marries an animal, who pities and helps her; she returns with gifts.
3. Men or women marry animals and receive gifts; crest stories.
4. Men obtain crests through adventures in hunting or traveling.
5. Parents lose their children; a new child is born owing to the help of some supernatural being; adventures of this child.
6. A man maltreats his wife, who receives help from supernatural beings.
7. The adventures of hunters; they meet dangers, which the youngest or eldest one overcomes.
8. War between two tribes, due to the seduction of a woman and the murder of her lover.

All these stories show a unity of the underlying idea. They are built up on some simple event that is characteristic of the social life of the people and that stirs the emotion of the hearers. Some tales of this type are elaborated in great detail, and therefore conform to our own literary standards. To this class belong, for instance, the tale of a deserted prince (p. 225; notes, p. 783), "Growing Up Like One Who Has A Grandmother" (N, p. 137; notes, p. 869), and "Prince Snail" (p. 161; notes, p. 747).

Besides these, there are a large number of complex tales of fixed form, which are put together very loosely. There is no unity of plot, but the story consists of the adventures of a single person. I do not refer here to the disconnected anecdotes that are told of some favorite hero, such as we find in the Raven legend or in the Transformer tales, but of adventures that form a fixed sequence and are always told as one story. Examples of this kind are the story of Nāłq (p. 125; notes, p. 734), Asdi-wā'l (Ts 1. 71; notes, p. 792), and Gunaxnēsɛmg·a'd (p. 285; notes, p. 835), "The Hunters" (p. 145; notes, p. 741), "The Prince who Was Taken Away by the Spring Salmon" (p. 192; notes, p. 770), "The Blind G·it-q!ā'°da" (p. 246; notes, p. 825), "The Local Winter in G·it-q!ā'°da" (p. 250; notes, p. 829).

It is noticeable that only a few of the complex tales of this type are known to several tribes. Although enough versions have been recorded to show that in each area the connection between the component parts of the story is firm, the whole complex does not migrate over any considerable distance. On the contrary, the parts of the tale have the tendency to appear in different connections. This point is illustrated, for instance, by the story of the sea-lion rock, which among the Tsimshian forms part of the Asdi-wā'l story;

appears, however, in quite different connections in other regions (see p. 818). The same is true of the story of the Killer Whale who carries away the woman, which among the Tsimshian belongs to the Gunaxnēsemg·a'd tale, but appears among neighboring tribes in this connection, by itself, or in other connections. Other examples of similar kind are quite numerous.

The literary device that holds together each one of these tales consists in the use of the interest in the hero that has been created by the introductory story, and that makes the audience desirous of knowing about the hero's further deeds and adventures. The greater the personal interest in the hero, the more marked is the desire to attach to his name some of the favorite exploits that form the subject of folk-tales. I presume this is the reason why in so many cases the introductory tales differ enormously, while the adventures and exploits themselves show a much greater degree of uniformity. I have tried to elucidate this point somewhat fully in connection with the Transformer and Raven tales (pp. 567 *et seq.*). When a large number of the same exploits is thus ascribed to the heroes of different tribes, it seems to happen easily that the heroes are identified. Therefore I imagine that the steps in the development of a culture-hero myth may have been in many cases the following: An interesting story told of some personage; striking and important exploits ascribed to him; similar tales of these personages occurring among various tribes; identification of the heroes of different tribes. While I do not assume that this line of development has occurred every single time,—and it seems to me rather plausible that in other cases the introductory story and the adventures may have come to be associated in other ways,—it may be considered as proved that introduction and adventures do not belong together by origin, but are results of later association. The great diversity of associations of this type compels us to take this point of view.

On the whole, in the peculiar development of Northwest-coast literature, the interest in the personality of the hero is a sufficient means of establishing and maintaining these connections. Nevertheless there are a few cases at least in which the adventures conform to a certain definite character of the hero. I have pointed out that this is the case in the Raven, Mink, and Coyote tales, in which greed, amorous propensities, and vaingloriousness are the chief characteristics of the three heroes (see p. 618). In tales that have a more human background these tendencies are hardly ever developed.

The large number of Raven incidents that have been recorded and discussed in the present investigation show also that the imagination of the Indians revels in the development of certain definite themes, that are determined by the character of the hero, or that lend themselves in other ways to variation. Thus Raven's voraciousness, that

induces him to cheat people and to steal their provisions, is an ever-recurring theme, the point of which is regularly the attempt to induce the people to run away and leave their property. Mink's amorousness has led to the development of a long series of tales referring to his marriages, all of which are of the same type. The strong influence of a pattern of thought on the imagination of the people is also illustrated by tales of marriages between animals and men or women and a few other types to which I referred before (p. 875).

The artistic impulses of a people are not always satisfied with the loose connection of stories, brought about by the individuality of the hero, or strengthened by the selection of certain traits of his character illustrated by the component anecdotes. We find a number of cases in which a psychological connection of the elements of the complex story is sought. An example of this kind is found in the Raven legend, in which a number of unrelated incidents are welded into the form of an articulate whole. The adventures of the Steelhead Salmon, the Grizzly Bear, and Cormorant, are thus worked into a connected series. Raven kills Steelhead Salmon because he wants to use it to deceive Grizzly Bear. He holds part of the salmon in front of his body, so as to make the Bear believe that he has cut himself. Thus he induces the Bear to imitate him and to kill himself. Finally he tears out the tongue of Cormorant, who had witnessed the procedure, so that he may not tell. Another excellent case in point is the story of Raven's son and Thunderbird. He has seduced a girl, and their son is stolen by Thunderbird. In order to take revenge, he makes a whale of wood, then kills Pitch in order to calk the whale, and by its means drowns the Thunderbird. Among the southern tribes the same tale occurs in another connection. The animals have a game, and Thunderbird wins. The defeated guests are invited, and the host's wife produces berries by her song. Then the Thunderbird abducts her, and the revenge of the animals by means of the whale follows. In the northern group of tales the death of Pitch is brought in, which ordinarily occurs as an independent story.

In these cases we find the same incidents in various connections, and this makes it clear that it would be quite arbitrary to assume that the incident developed as part of one story and was transferred to another one. We must infer that the elements were independent and have been combined in various ways. There certainly is nothing to prove that the connection in which an incident occurs in one story is older and nearer the original than one in which it occurs in another story.

The distribution of plots and incidents of North American folk-lore presents a strong contrast when compared to that found in Europe. European folk-tales, while differing in diction and local color-

ing, exhibit remarkable uniformity of contents. Incidents, plots, and arrangement are very much alike over a wide territory. The incidents of American lore are hardly less widely distributed; but the make-up of the stories exhibits much wider divergence, corresponding to the greater diversification of cultural types. It is evident that the integration of European cultural types has progressed much further during the last two or three thousand years than that of the American types. Cultural contrasts like those between the Northwest coast and the Plateaus or between Alaska and northern British Columbia, on the one hand, and Vancouver Island, on the other, are not easily found in Europe. Excepting a few of the most outlying regions, there is a great underlying uniformity in material culture, social organization, and beliefs, that permeates the whole European Continent, and that is strongly expressed in the comparative uniformity of folk-tales.

For this reason European folk-lore creates the impression that the whole stories are units and that their cohesion is strong, the whole complex very old. The analysis of American material, on the other hand, demonstrates that complex stories are new, that there is little cohesion between the component elements, and that the really old parts of tales are the incidents and a few simple plots.

Only a few stories form an exception to this rule,—such as the Magic Flight or Obstacle myth,—which are in themselves complex, the parts having no inner connection, and which have nevertheless a very wide distribution.

From a study of the distribution and composition of tales we must then infer that the imagination of the natives has played with a few plots, which were expanded by means of a number of motives that have a very wide distribution, and that there is comparatively little material that seems to belong to any one region exclusively, so that it might be considered as of autochthonous origin. The character of the folk-tales of each region lies rather in the selection of preponderant themes, in the style of plots, and in their literary development. I hope to treat this subject more fully at a later time.

The supernatural element in tales shows a peculiar degree of variability. In a study of the varying details it appears a number of times that stories which in one case contain fantastic elements are given a much more matter-of-fact setting than others. In the tale of Raven's battle with South Wind we find in most cases an incident of an animal flying into the enemy's stomach, starting a fire, and thus compelling him to cough. In the Tsimshian version he simply starts a smudge in his house (p. 658). In most tales of the liberation of the Sun the magical birth of Raven play an important part (p. 646); but among the Eskimo he invades the house by force or by ordinary fraud. In the Tsimshian tale of the origin of Raven a dead

woman's child flies up to the sky, while the Tlingit tell the same tale without any supernatural element attached to it (p. 781). Another case of this kind is presented by the wedge test as recorded among the Lower Thompson Indians. The boy does not escape miraculously when the tree closes, but finds a hollow which he keeps open by means of supports (U 209). Here may also be mentioned the artificial animals that drag hunters out to sea (p. 822), as compared to the corresponding incidents farther to the south, in which an animal is harpooned and swims away, dragging the hunting-canoe along. I am under the impression, so far as the present material shows, that the loss of supernatural elements occurs, on the whole, near the border of the area in which the tales are known, so that it might be a concomitant of the fragmentary character of the tales. That loss of supernatural elements occurs under these conditions, appears clearly from the character of the Masset and Tlingit tales recorded by Swanton. In some of the Tlingit tales—for instance, in those corresponding to the Asdi-wā'l story (p. 792)—the supernatural elements are omitted, or weakened by saying that the person who had an incredible experience was out of his head. In the Masset series there are many cases in which the supernatural element is simply omitted. I am not prepared to say in how far this tendency may be due to conflicts between the tales and Christian teaching or in how far it may be due simply to the break with the past. The fact remains that the stories lost part of their supernatural character when they were told in a new environment.

I think it would be wrong to generalize and to assume that such loss of supernatural elements is throughout the fate of tales; for the distribution of explanatory tales shows very clearly that it is counterbalanced by another tendency of tales to take on new supernatural significance.

An additional word on the general theory of mythology. I presume I shall be accused of an entire lack of imagination and of failure to realize the poetic power of the primitive mind if I insist that the attempt to interpret mythology as a direct reflex of the contemplation of nature is not sustained by the facts.

Students of mythology have been accustomed to inquire into the origin of myths without much regard to the modern history of myths. Still we have no reason to believe that the myth-forming processes of the last ten thousand years have differed materially from modern myth-making processes. The artifacts of man that date back to the end of the glacial period are so entirely of the same character as those left by the modern races, that I do not see any reason why we should suppose any change of mentality during this period. Neither is there any reason that would countenance the belief that during any part of this period intertribal contact has

been materially different from what it is now. It seems reasonable to my mind, therefore, to base our opinions on the origin of mythology on a study of the growth of mythology as it occurs under our own eyes.

The facts that are brought out most clearly from a careful analysis of myths and folk-tales of an area like the Northwest coast of America are that the contents of folk-tales and myths are largely the same, that the data show a continual flow of material from mythology to folk-tale and *vice versâ*, and that neither group can claim priority. We furthermore observe that contents and form of mythology and folk-tales are determined by the same conditions that determined early art.

The formulas of myths and folk-tales, if we disregard the particular incidents that form the substance with which the framework is filled in, are almost exclusively events that reflect the occurrences of human life, particularly those that stir the emotions of the people. If we once recognize that mythology has no claim to priority over novelistic folk-lore, then there is no reason why we should not be satisfied to explain the origin of these tales as due to the play of imagination with the events of human life.

It is somewhat different with the incidents of tales and myths, with the substance that gives to the tales and myths their highly imaginative character. It is true enough that these are not directly taken from every-day experience; that they are rather contradictory to it. Revival of the dead, disappearance of wounds, magical treasures, and plentiful food obtained without labor, are not every-day occurrences, but they are every-day wishes; and is it not one of the main characteristics of the imagination that it gives reality to wishes? Others are exaggerations of our experiences; as the power of speech given to animals, the enormous size of giants, or the diminutive stature of dwarfs. Or they are the materialization of the objects of fear; as the imaginative difficulties and dangers of war and the hunt, or the monsters besetting the steps of the unwary traveler. Still other elements of folk-lore represent ideas contrary to daily experiences; such as the numerous stories that deal with the absence of certain features of daily life, as fire, water, etc., or those in which birth or death are brought about by unusual means. Practically all the supernatural occurrences of mythology may be interpreted by these exaggerations of imagination.

So far as our knowledge of mythology and folk-lore of modern people goes, we are justified in the opinion that the power of imagination of man is rather limited, that people much rather operate with the old stock of imaginative happenings than invent new ones.

There is only one point, and a fundamental one, that is not fully covered by the characteristic activity of imagination. It is the fact

that everywhere tales attach themselves to phenomena of nature; that they become sometimes animal tales, sometimes tales dealing with the heavenly bodies. The distribution of these tales demonstrates clearly that the more thought is bestowed upon them by individuals deeply interested in these matters—by chiefs, priests, or poets—the more complex do they become, and the more definite are the local characteristics that they develop. The facts, however, do not show that the elements of which these tales are composed have any immediate connection with the phenomena of nature, for most of them retain the imaginative character just described.

The problem of mythology must therefore rather be looked for in the tendency of the mind to associate single tales with phenomena of nature and to give them an interpretative meaning. I do not doubt that when the anthropomorphization of sun and moon, of mountains and animals, had attracted stories of various kinds to them, then the moment set in when the observation of these bodies and of the animals still further stimulated the imagination and led to new forms of tales, that are the expressions of the contemplation of nature. I am, however, not prepared to admit that the present condition of myths indicates that these form any important part of mythology.

That European myths happen to have developed in this direction—presumably by long-continued re-interpretation and systematization at the hands of poets and priests—does not prove that we must look for a poetic interpretation of nature as the primary background of all mythologies.

The material presented in the present work, if examined in its relation to the folk-tales of neighboring tribes and in its probable historical development, shows nothing that would necessitate the assumption that it originated from the contemplation of natural phenomena. It rather emphasizes the fact that its origin must be looked for in the imaginative tales dealing with the social life of the people.

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APPENDIX I—BELLABELLA AND NOOTKA TALES

MYTHS OF THE BELLABELLA

Collected by Livingston Farrand

1. Q!ā'nēkē^{s}lak^{u}

In the beginning there was nothing but water and ice and a narrow strip of shore-line. In those days the killer whale, in the upper part of his body, was man; in the lower part of his body, like a whale. Q!ā'nēkē^{s}lak^{u} passed his hands over his body, and he became a man and the ancestor of the Killer-Whale Clan of the Nolawitx.

[Then follows the tale of the origin of the deer (see no. 16, p. 599) and the otter (see No. 17, p. 600.)]

Next Q!ā'nēkē^{s}lak^{u} created the dog and gave him to the people. He went on and gave names to all the people and all the animals.

He came to a place where Geese were cooking food. They were blind women; and one of them sniffed the air and said, "I smell Q!ā'nēkē^{s}lak^{u}!" He spit in their eyes and gave them the power to see. Then he transformed them into geese (*hanak'a'x*).

2. The Sawbill-Duck Woman

In Nolo there were seven houses. In one of them lived a chief's daughter whose name was Aa'x·taqs, whom Raven wanted to marry. Raven always tried to help her in her work, but she would not let him touch her. One day he sees that there is no fire in the house, and he offers to go after wood. (Here follows the story p. 707.) He tells her to call Dixlais. He finds small black scales, which he puts into a clamshell, and from which originates a child. The child is called Xiu'lx.

Masmasalā'nix was always building large canoes, and he wished Xiu'lx to help him launch the canoe. His friend Kane'sìlsuq used to take people up to heaven: therefore Xiu'lx was warned to look out for the Eagle. When they [1] launched the canoe, the Thunder-bird took the boy by the hair, although he tried to hold on to the canoe.

[1] It is not clear whether Masmasalā'nix and Xiu'lx, or Raven and Xiu'lx, are meant.

The boy sees the Raven mourning for him, and after three days he comes down to visit his father, who, however, does not recognize him. At the same time Xiu'lx tells him that if he should stay away for four days, many people would die.

Then he asks Masmasalā'nix to help him, and they build a whale. (Then follows the story of the war between the animals and the Thunderbird.) He lets the people put stones into the whale. He gets pitch and alder wood. Among the animals is also the Mouse. The Thunderbirds stick to the whale, and the Mouse gnaws through their wings.

3. Ts!emkalaqs

A woman named Ts!emkalaqs had four children by a Wolf. (Then follows the story of the Dog children.) The eldest one is a canoe-builder named Iaxis. He travels about and paints stones. He hears of a sea monster, and goes to see what it is. Finally he dies at a place near Bellabella, Tqainox. He becomes the devilfish.

4. Raven Obtains the Sun

A chief kept the sun in a box. Raven thought that if he could become the child of the chief's wife, he might be able to get possession of the box. He turns himself into a very small fish and is taken up in the water and carried to the chief's wife. The woman, however, always looks at the water first; therefore, when she finds the fish, she throws it out. Then he turns into a needle of a conifer, but she blows it away before she drinks. When the berry season comes, he transforms himself into a berry. The woman smells of it, however, thinks that it is bad, and throws it away. Then he hides in a clam, but the woman will not eat the clam. Finally he lets himself drop into a box of mountain-goat tallow, and the woman swallows him with the tallow.

After seven months a child is born, which grows up rapidly. The chief always watches the box, which hangs from a rafter. Raven begins to cry because he wants to play with it. He nearly dies from crying. He begins to creep about in the house, and continually points at the box. Whenever any one carries him out of the house, he cries to get back. The friends of his grandfather make all kinds of toys for him, but nothing satisfies him.

Finally the grandfather thinks that he wants to play with the sun box. First he gives him the box containing the sun's rays, which quiets him somewhat. Then he gives him the box containing the rainbow. He opens it, and becomes more quiet. Next the grandfather gives him the box containing the fog, but this does not satisfy him. He continually points at the sun box; and finally the grand-

father takes it down and gives it to him. The boy takes it in his arms, plays with it, and rolls it about.

One day he begins to cry again. He wants to go out of the house. When they open the door, he takes the box out and rolls it about on the street; suddenly, assuming the form of the Raven, he carries it away. He flies to Dzā'wade, where the people are catching olachen. He asks to be given some, but the people refuse it. He promises them to open the box if they will give him some olachen, but they decline. Then he flies to Rivers Inlet and to Skeena River, but nobody will give him anything to eat. Finally he comes to Nass River, where many people are fishing. He sits down on a stone and takes good care of his box. Finally he opens it, and it is broad daylight. Then the fishermen become frogs and water-birds.

Now the people had daylight. At night a blanket was drawn over the sky in order to make it dark.

5. The Boy who Fed the Eagle

A chief's son, Iaxdzē, used to go out with the other boys to fish. They make a dam and catch salmon. Then they string the fish on a rope, but they do not tie a knot at the end; therefore, when they drag the rope along, a salmon drops off. This annoys the chief.

The Eagle picks up the salmon, and also takes those that he leaves in the river. The boy is as a brother to the Eagles, and gives them much food. Finally the father becomes so annoyed that he decides to desert him, and he leaves with all the people of the village. Only the grandmother of the boy remains; she hides a little fire for him in a clamshell. Then they build a fire of leaves. The Eagles watch them. In the morning the old woman nudges the boy and asks him to get up. Then he finds food on the beach, which is given to him by the Eagles. First he finds a halibut, which they roast over the fire.

The father sees the smoke from a distance, and wonders where it comes from. The Eagles give them larger and larger food, seals and sea lions.

After some time the father sends a canoe with two men to look after his son. They discover the food, and on returning tell the father that his son is wealthy. The father returns with his people; but when they arrive, the boy upsets their canoes. (After this follows the story how the father offered various girls to the young man, who finally accepted one whom he liked.)

6. Mink

(A boy named Hanaxła'xtua makes a chain of arrows, and climbs up to the sky, where the wife of the Sun sees him coming. The Sun asks him to stay with him and to be his son. One day he cries until he

is allowed to play with the Sun. The Sun tells him not to play too far from the house and not to walk too fast when wearing the sun mask. Soon he forgets, and the world is burned. When he looks down, the Sun is very hot. Then the Sun strikes him, transforming him into a mink, to which he gives a bad smell.)

7. The Salmon Boy

A chief has three children, who want to get married. One day the chief and his sons are invited to a feast. The boys, however, refuse to go. After the feast the father takes home some of the food; and his eldest son, who has been lying abed, jumps up and eats it. Then his father scolds him, saying, "What are you doing with my food? If you are a good boy, you may marry the daughter of Maesila, the Salmon chief."

Then the boy is sad. He does not sleep, but stays in bed for three days.

Then he arises, takes his bow, and goes out to kill birds. His younger brother follows him. The elder one shoots a bird and gives it to his brother. He repeats this three times. Then he tells his younger brother to take the birds home.

After this the boy shoots three times more, and each time his arrow strikes a salmon-bone on the beach. When he goes to get his arrow, and sees the bone, he says, "Alas! if you were only a fresh salmon, you might take me to the Salmon chief's country." The Salmon-Bone replies, "Take up all my bones and throw them into the sea!" Then the bones become a salmon. The boy, however, has left the neck-bone of the salmon (*twiwa*), and for this reason the salmon can not jump. At the request of the Salmon, the boy searches for it, and eventually finds it. He throws it into the water, and then the salmon are able to jump. The fish tells the boy to get on his back, but not to touch the dorsal fin or his tail. The boy obeys, and holds on to the salmon.

After traveling a long time, they come to the Salmon country. On the way to this country there is a hole, through which the salmon have to pass, and an Eagle is seated by the hole, watching for the fish. The Salmon tells the boy to look out for the Eagle as they are passing through. Several times the Salmon tries to pass through, but the Eagle is watching all the time. Finally the Eagle looks away for a moment, and the Salmon darts through with the boy on his back.

As soon as they have passed through the hole, the boy sees that the Salmon are like people. There are many villages, and many people, about there. They travel on in their canoe. First they come to the village of the Steelhead Salmon. All the men are tall and strong. Then they come to the village of the Humpback Salmon,

where all the people are poor and weak. They pass the village of the Dog Salmon, where all the people have big teeth.

They go on; and the Salmon tells the boy that soon they will reach the town of the Salmon chief. He instructs him to look for the chief's daughter, who is bathing in a lake near by. After a while they approach a large village. They see many children playing. Many birds are round the village, and flowers are blooming.

The boy follows the instructions of the Salmon, and hides near a lake. In the morning two pretty girls come along, in order to bathe in the lake. As soon as they have gone into the water, the boy jumps out of his hiding-place and carries away one of them. She smells very sweet. The boy tells her that he wishes to marry her. After some time the young woman is with child. Her father is very much annoyed, and calls all the people together to find out who the child's father is. The young woman is sitting on one side of the house. First the Wren (Tsiskin) comes in and tells the father that he is the father of the child, but she denies it. Next the Tso'palu claims to be the child's father, but the girl denies it. Then the young man comes in unseen. He has anointed himself with medicine, and the people smell him when he arrives. On being asked, he says that he is the child's father, and the girl admits the truth of his statement. Then there is great confusion in the house. The father lets the young man sit down with his daughter on the mat.

After some time the girl gives birth to twins. Soon the children are growing up. The young husband is very hungry, and wants to eat salmon. One day the chief asks his daughter what ails her husband. She replies that he wants salmon. Then the chief tells him to go out to the playground of the children by the river, to take one of them, and to throw him into the river. The young man does so, and throws a boy into the river, who is at once turned into a salmon, which he takes home. He cooks him over the fire; and the young woman spreads a mat carefully, and tells him not to lose a single bone. They put the bones and the eyes on a mat, and then the young woman tells her husband to throw the bones into the river. At once they turn into the boy whom he had thrown into the water before; but the boy cries, for he has only one eye. The young man finds it on the floor of the house, picks it up, throws it into the water, and the boy is well again.

For some time the young man does not rise at breakfast-time. He is homesick. The chief asks his daughter what ails him, and he tells her then that he is longing for his parents. The chief promises to send him back on the fourth day. They prepare four boxes filled with food, and they start, five in their canoe—the young man, his wife, and their three children. On their return journey they do not see the hole through which they passed.

He believes that he has been away for four days, but in reality he has been absent for four years. When he comes near his father's house, he meets his younger brother, and sends him to tell his father that he has married and has come home again. When the boy goes in with the message, his father strikes him, and bids him not to mention the brother's name. The boy, however, insists, and finally the father believes, and the young man with his wife and children enter the house. The people dance in his honor, and he sends them to bring in the load from his canoe. The people, however, can not lift the boxes, because they are too heavy. Then the shaman wife goes out and carries in the boxes. She tells her father-in-law to build a large house and to call all the people together. They will not believe that the boxes contain enough material for a great potlatch; but when they are opened, the boxes prove to be inexhaustible. One contains salmon; another one, berries; another one, meat and tallow.

Notes

8. The bird Tsiskin quarrels with the Black Bear. The Bear snuffs him in, and the bird makes a fire in his stomach with his fire-drill and kills the Bear.

9. A chief catches a sea otter, and lets his daughter wash it. Then a Killer Whale takes her and carries her away.

10. A woman named Halxis is picking berries. She has the same name as a whale who came and carried her away in his canoe. Two girls who accompanied her return home and tell what has happened. Then the people prepare many poles and put poison on them, and then call the monster Hanaxatse. It opens its mouth. They throw the poles in. After a short time they become rotten and kill the fish, which drifts ashore.

11. The Raven sees Sea Gull getting herrings. Then he tells the Beaver that the Sea Gull is slandering him, and suggests to him to hit Gull's belly. When Beaver does so, the herrings come out, and Raven eats them.

MYTHS OF THE NOOTKA[1]

Collected by George Hunt

1. The Liberation of the Sun

Once upon a time there lived at Heltsaes a chief, one of the Yāłoᶜasaqinᶜathᵃ sept of the Mōwa'tc!athᵃ, whose name was Gwawete, or the Chief of the Moon, who owned the sun, which he kept in a box. He would open only one corner of the box, so as to have daylight in his own village; but the light did not reach to the other villages.

[1] The spelling of Nootka words has been revised according to information kindly furnished by Dr. Edward Sapir.

The chief of the Ts!a^{c}wîn$'^{c}$ath^{a} sept was Raven (Qo$'^{c}$cîn$'^{c}$mît), who lived at Yogwat; and he was sad because there was light in Heltsaes and there was none in his village. Then he thought he would call all his people into his house to see what they would say about it. He sent out his speakers to call all the people. It did not take a long time to do that, for they wanted to find out what their chief wished.

After they had all come into his house, Raven spoke, asking the wise men what they thought of the darkness of his village, while there was light in the other village close to his; and he said that it seemed bad to him. Then all the people answered him, saying, "Who is wiser than you, great chief? You are the only one who can get it." He replied, "I will try to get it; and if I do not get it, then one of you, my wise men, must try."

After he had finished talking, all the people went out of his house, and Raven prepared for the trip; and when everything was ready, he started.

He went to the village; and when he came to one end of it, he found a spring where the people went to draw their drinking-water, for the ground was covered with tracks. Close to the spring stood a hemlock tree, which had a branch full of leaves. He said, "I will climb this tree, and stay there until the princess of the chief comes to draw water;" for he knew that the chief had a daughter. He said that he was going to wait for her to come and draw some water.

He took his seat among the branches, and there he sat until it was getting toward evening. Then he saw Gwawete's daughter coming. She carried a small bucket in her hand; and she came and sat down by the well. She washed out her bucket, and meanwhile Raven transformed himself into the leaf of a hemlock tree. After she had washed her bucket, she dipped it into the water and filled it; and while she was doing so, Raven, in the form of a hemlock leaf, dropped into the bucket.

After filling her bucket with water, she remained sitting there quite a while, as though she were thinking about something; and just before she arose she took up her little bucket and took a drink. The little hemlock leaf went down with the water she was drinking. Then she arose and went home, carrying her bucket of water.

In the night she felt something moving inside of her, like a small snake, and she screamed and cried for pain. All her father's people came into the house to see what ailed her. Soon they discovered that she was pregnant, and they talked about it, for she had never yet gone with any man.

On the second day she was quite stout, and on the third day it looked as if she were about to give birth to her child, for the hemlock leaf had become a baby; and on the fourth day the young woman gave birth to a boy.

The chief looked at the child, and said, "I know who that baby is. It is Raven. Look at his great nose, his black feet, and his long black claws! I don't think he came to us for nothing; he is going to cause us trouble. I think it will be best to kill him." His daughter, the baby's mother, however, said, "If you kill my child, I will kill myself also; if you want to kill him, better kill me first."

The child was growing fast, and on the fourth day he could sit up without any one looking after him; and in another four days he could walk about. Then he began to cry, for he wanted to go down to the beach to play in a canoe; and his mother had to take him down.

Then he went into the canoe, and he cried more for the chief's great paddle. The name of this great paddle was ᵉoxwā′p‘ᵉîs ᵉno′p!îtîᵉmît‘ ("little paddle one-time-son"). One stroke with it would send a canoe as far as the eye could see. The chief forbade his daughter to give it to the boy; but she thought he might cry himself to death, and said, "If my child cries himself to death, I will kill myself; then you may take that paddle and put it in my place, for it seems to me that you love your paddle more than me." Then the chief let him have the paddle.

When he had been given the paddle, he cried still more, and asked for the box which contained the sun. Then the chief said, "No, I will not let him have that box, for I think he is Raven." She replied, "If my child cries himself to death, you will lose me also." And while she was thus speaking to her father, Raven, the little boy, cried so hard that his breath nearly stopped; and of course the chief became frightened lest the child should cry himself to death; and he said to himself, "If that child dies, I shall lose my daughter also; so I will let him have the sun box." He took the box and gave it to his daughter; for he would not give it to the child himself, because he hated him so.

The young woman took the box to the child, who was in the canoe all this time. When the boy took the box into the canoe, his mother took hold of the anchor-line of the canoe; and as soon as he saw her take hold of the line, he cried again for her to let go; but for a long time she held it, until he began to cry so much that he nearly choked. Then his mother became frightened, and let the anchor-line go.

As soon as she had done so, the boy pushed the canoe out into deep water. Then he grew to his right size, and the people saw that he was Raven; and they pushed their canoes into the water to capture him. Raven, however, took the great paddle ᵉno′p!îtîᵉmît‘ ᵉoxwā′p‘ and paddled one stroke with it, and the canoe went away as far as the eye could see; and when the people of Gwawete saw him use the great paddle, they gave up the pursuit.

When Raven came near his village, he said to himself, "I will lift the cover on one side a little, so as to bring a little light, and

let the people know that I have the sun box." When he arrived near the village, he lifted the box-cover a little, and there was light all over the world.

Thus the people in his village came to know that Raven had obtained the sun box; and all the people said, "Now our chief, Raven, has the sun box, and we will thank our great chief for bringing light into the world." But Raven shut the sun box up again, and the world was dark once more.

He thought, "I will not go to my village. I will go to another place near by. The people shall pay me to bring light into the world."

Then all the people of the Ts!a^{c}wîn'^{c}ath^{a} were called into the house, and all the wise men also. Now, Wren (Asboyak·) was the wisest of all. He always gave good advice. After all the people had gone into the house, they asked Wren how to get the sun box from Chief Raven. It was a long while before Wren, the small man, answered; for he was lying down on his back, his head covered with his blanket. He was pondering what answer to give.

After he had been lying a long while in that way, he sat up, and said, "Listen to my plan! Get ten large canoes, fill them with food and blankets, and take them to where our chief, Raven, is living. Give them to him in payment for his trouble!"

The people said that they were ready to do this, and every one went out of the house and got something to put aboard the ten large canoes, until they were filled up. Then, when they were all full, they took them to the place where Raven was living; and when they came to the beach of his little house, they sent four of his speakers to tell him that they had brought ten large canoes to pay him for his trouble.

When they had finished speaking, they waited for an answer; but he would not speak a word to them; he only went out of his little house, carrying the little sun box in his arms, and walked into the woods behind his house. Then the speakers told their friends about it, and they went home again.

After they had reached their home, they had another meeting. When Wren came in, he saw Elk (ɮō'nîm'^{c}mît) sitting on one side of the house, and said to him, "Here, you big man, can you tell us how we can get the sun from Raven? for you are such a large man, you ought to tell us some way to get the sun box." But the great man Elk became angry, and said to Wren, "Why, you little man, how impudent you are to speak to me in this way! Don't you know that if I were to put my thumb on you, I should kill you?" And Wren retorted, "No, you can not kill me; but I know that I might kill you very easily."

Then the great man became still more angry, and said, "Do try to kill me!" Then Wren jumped into the great man's nose, and

the Elk man began to sneeze. He took up a stick and poked it into his nose, for he thought he could kill the little man inside; but he made a mistake, for, as soon as he finished poking the stick up his nose, Wren jumped out, covered all over with the great man's mucus; and all the people laughed at the great man because he was overcome by so small a man as Wren.

After this the great man said, "I did not think you could overcome me." Then they were friends again, and they began to speak about the sun box.

Now, Wren, the wise man, lay down on his back, as he always did when he was thinking, and covered his face with his blanket; and everybody was suggesting a different plan to get the sun box. After they had all spoken, Wren uncovered his face and sat up, and said, "Friends, listen to my plan! I think that if we promise our chief that whenever any of us catch fish or clams, or game, we will give him one of each kind before we take ours out of the canoe (for we will treat him like a chief)—I think he ought to be pleased with this, and I think that he will let us see the sun."

The people agreed. They sent four speakers in a canoe to tell the chief what they had decided to do. He replied, "I will let the Sun go up to the sky now, and tell him to travel from one end of the world to the other. Then we shall have the day to go about in, and the night to sleep in. Now I will go home with you."

When they came to the beach of the village, he lifted the box-cover, and the Sun went up to the sky, where he is now. The people were well pleased, for now they had daylight; and every man went out, some to get fish, some to get clams and other kinds of food; and as soon as they came home, they called Raven to pick out the best of each; and he would go down to the beach wherever there was a canoe with fish, and pick all the eyes out. He never took anything else. He took the siphons of the clams, and he took the eyes of the deer. His people were much pleased with him, for he did not take the body of anything. For this reason ravens, whenever they see any animal lying dead on the beach, pick out the eyes first.

2. The Origin of Fresh Water

Once upon a time there lived a woman at T!acī′ᵉîs whose name was Crow (K·!ê′ᵉînîqas). She was the only one who possessed fresh water. If any one wanted to drink, he had to pay for it. Some of the chiefs of the Ma′tclātẖᵃ used to give slaves to her for four drinks, and even their canoes for a few drinks. Therefore the chiefs complained against her, and many died with thirst.

Then Raven thought, "I will call all the tribes into my house, and speak to them about this woman." He sent out some of his friends

to call the people into his house. Soon they all came. He asked them whether they would help him take the water from the Crow. He said, "It is hard to see everybody dying of thirst. Even when she sees people dying, she will not try to save their lives by giving them a little water. Therefore I want you to help me get the water from her." Then one of the chiefs said, "O chief! who is there with more power to get the water than you?" Raven replied, "Friends, I will try and get some of the water; and if I can get it, I will spread it all over the world." Then the people thanked him for what he had said; and they said they would put him over all the chiefs if he succeeded, and thus saved their lives.

He asked one of the chiefs to have a small mat made, about one span broad and two spans long. "As soon as it is finished," said he, "I will get the water for you." The people left and had the little mat made; for the quicker it was made, the sooner they would have the water. After it was finished, they gave it to him, and he doubled it up and put it away. Early the next morning he took the little mat and went out of his house, back into the woods. There he eased himself, letting his droppings fall on the little mat. Then he folded it up, with its contents, and hid it under his arm. He went to Crow's house; and when he went in, he saw her sleeping in her bed. He woke her from her sleep, and said to her, "Sister, will you give me some water to drink?" She replied, "No, not unless you give me something first; then I will give you some water." He said, "I will pay for it afterward." But she retorted, "I never give any one a drink unless he pays for it first."—"Oh," he said to her, "you are truly a cruel woman; for I shall die of thirst if you do not give me some water now." He would pretend to try to spit out something he had in his mouth that looked like matter, to show her that he was very dry. She said, "What do I care if you die, for you never help me in any way!"

Then he gave up trying to get the water in that way. He said, "I am cold. Would you let me lie down by your side, that I may get warm?" She replied, "No, I never allow any man to lie down with me." Then he said, "I will stay here for a while, so that I may at least get the smell of the water."

Now he thought, "Come upon her, sleepiness!" Very soon she went off to sleep and began to snore. Then he went to her, took the little mat, and lifted her bed-clothes. He opened the little mat and put his droppings just as near as he could to her buttocks, as though she had soiled her bed. After he had finished, he sat down again, and thought, "Wake up, G·esg·osamaga!" (this is the high name of the Crow.) Soon she awoke from her sleep. As soon as she was awake, he said, "You have been sleeping soundly. Now, I am very cold. Will you let me lie down by your side?" He lifted up her

bed-clothes, but she tried in vain to stop him. He said, "What is it that smells so bad? I think you soiled your bed while you were asleep." She retorted, "No, it is you who smell so bad." He pulled her bed-clothes off. He said, "Now give me a drink; for, if you do not, I shall call everybody in to see that you have soiled your bed." She said, "No, I will not give you a drink." Then he called out in half-whispers, "O people! come and see this big woman who has soiled her bed." She said, "Don't call out to them in that way, for I will not give you any water if you do." Raven replied, "Then give me some water to drink; and if you don't, I shall call out as loud as my voice will let me, for it is a great thing that you have done." Then she said, "I will just let you have a taste of the water; and I beg you not to tell any one about it, for I must have been sound asleep. Only let me clean myself first." Then she took the box of water, and said to Raven, "Now come and take a mouthful, but no more!" He put his mouth to one corner of the box. She tipped it a little; but he pulled it over and let all the water run out of the box. Then he said to the water, "Now turn into a large lake, whose name shall be Green Lake (L!î'tsît')." Then he went away and told his people to get the water out of the lake, and they went to drink water out of it. Afterward he made a stream running out of the lake to the sea; and now the river's name is T!aci'ᵉ. He carried some of the water all round the world, and he turned each drop into a river. Since he dropped it as he was going along, there are rivers all round the world.

3. The Origin of Fire

(*Told by L!aleleladzogwa*)

Once upon a time there lived L!êḥᵃmaᵉmît' (Woodpecker), chief of the Wolves, who had a slave named Kwa'tîyāt'. His house was called Ḥa'ᵉwîlsats!îm'. He was the only one in the world who had fire in his house; even his own people did not have fire. The wise chief EebEwayak, of the Mōwa'tc!atḥᵃ tribe, his rival, did not know how to get fire from Woodpecker, the chief of the Wolves.

One day the Mōwa'tc!atḥᵃ had a secret meeting, for they heard that a winter ceremonial was going to take place in the house of Woodpecker. They decided that they would go into the house Ḥa'ᵉwîlsats!îm', where the fire was. Woodpecker had many sharp-pointed sticks put on the floor near the door, so that the people could not run out without hurting their feet. Chief EebEwayak spoke in the meeting, saying, "My people, who among you will try to steal fire from Woodpecker?" The Deer said, "I will get fire for you." Then the chief took some hair-oil in a seaweed bottle, saying, "Take this with you, and also this comb, and this piece of stone. When you get the fire, you must run away; and when the

Wolves pursue you, throw the stone between you and the Wolves, and there shall be a large mountain; and when they come near again, throw the comb behind you, and it will be transformed into thick bushes. When they get through the thick bushes, they will run after you again; and when they come near you, you must throw down the hair-oil, and it will turn into a large lake. Then you must run. You will see Periwinkle Shell (He^{c}momo) on the road; to him you must give the fire, and then you must run to save your life. Now let me dress you up with soft cedar bark to catch the fire with." He took the soft cedar bark and tied a bunch of it on each of Deer's elbows, telling him that he must stand up and dance around the fire during one song. He continued, "When that song is ended, ask them to open the smoke hole, because you need fresh air; and when they have opened the hole, we will sing the second song, and in the middle of it you must touch the fire with your elbow and jump through the smoke hole. Now I will put these hard black stones on your feet, so that they will not be hurt by the sharp-pointed sticks on the floor of the chief's house." Thus he said as he rubbed the stones on his feet.

By the time the council ended it was dark; and the people of the Mōwa'tc!ath^{a} tribe sang as they were going toward the Wolves' dancing-house. Deer was dancing in front of them. Before they came to the house door, Chief Woodpecker said to his people, "We will not let the Mōwa'tc!ath^{a} in, for they might try to steal our fire." But his daughter said, "I want to see the dance, for I am told that Deer dances well; you never let me go out to see a dance." Then her father said, "Open the door, and let them come in; but keep close watch on Deer, and do not let him dance too near the fire. When they are inside, shut the door and put a bar across it, so that he can not run out." Thus the chief said to his people.

They opened the door and called the people in. They entered singing; and after they were in, the chief warriors shut the door, put a bar across it, and stood in front of it. The Mōwa'tc!ath^{a} began to sing Deer's first dancing-song; and he began to dance around the fire weakly. After the first song ended, he said, "It is very hot in here. Will you please open the smoke hole to let the fresh air come in and cool me, for I am sweating?" Chief Woodpecker said, "He can not jump so high. Go and open the smoke hole, for it is hot in here." One of his people opened the smoke hole. Meanwhile the visitors kept quiet and gave Deer a good rest.

After the smoke hole was wide open, the song-leader of the visitors began to sing; and Deer began to dance around the fire. Sometimes he would go near the fire. Whenever the chief saw him go near the fire, he would send one of his warriors to tell him to keep away.

When the song was about half ended, Deer jumped up through the smoke hole, ran into the woods, and all the Wolves' warriors pursued him. When he came to the foot of a large mountain, he saw the Wolves close behind. Therefore he took the small stone, threw it behind him, and it turned into a large mountain, which detained the Wolves. He ran a long way. Again the Wolves drew near, and he threw the comb backward. It turned into thorny bushes, and the Wolves were kept back on the other side of it. Thus Deer gained another long lead over the Wolves. After a while they came through, and ran after him again. They saw Deer running ahead; and when they drew near, he poured the silver-perch oil on the ground. All of a sudden there was a great lake between them, and Deer ran again, while the Wolves had to swim across. Now Deer came toward the beach; here he saw Periwinkle, and said to him, "Periwinkle, open your mouth, take this fire into it, and hide it from the Wolves, for I have stolen it from Chief Woodpecker's house. Do not tell them which way I went." Periwinkle took the fire in his mouth and hid it; and Deer ran on ahead.

After a while the Wolves came and saw Periwinkle sitting down on the roadside. They asked him if he knew which way Deer had gone; but he could not answer, for he could not open his mouth. He only said, with his mouth shut, "Ho, ho, ho!" pointing here and there; so the Wolves lost track of him and went home without catching him. Ever since the fire has been spread all round the world.

At the time when Chief Woodpecker was the guardian of the fire, he had a long pole standing outside of his great house; and whenever he used his fire-drill, it squealed when it got hot. The people asked one another, "What is it that squeals every morning?" And Chief Woodpecker would say, "The eagle on top of my pole is screeching." He had put this eagle on the top of the pole for this purpose.

When Chief Woodpecker knew that his fire was spreading all over the world, he said to his slave Kwa'tîyāt', "Get some sand. We will make iron, and then make sea-otter spears; and do not let the Mōwa'tc!ath^a see how we make iron, or where we get it." So Kwa'tîyāt' went out of the house with a basket, took some of the sand, and carried it into the house. Then they made a fire, into which they put the sand, and made iron out of it, and afterward they hammered it into sea-otter spears. The chief used to make many things out of his iron. After they had finished the iron-making, they went out sea-otter spearing, and caught many. Then he made sea-otter-skin blankets.

One fine day they went out to sea to spear sea otters; and Woodpecker said to his slave Kwa'tîyāt', "Let us go farther out to sea, for it is a fine day, and there is no wind!" And Kwa'tîyāt'

said, "Yes, let us go!" They went a long way out to sea. They did not notice that night was coming on. A thick fog arose in the night. Now they did not know where they were; they kept on drifting about day after day until the fog cleared away. Then they saw a strange land, and there were white people on it; and as soon as the white people saw Woodpecker and Kwa'tîyāt', they called them into their house and fed them. After they had finished eating, Kwa'tîyāt' went out of the house, and found sand just like the kind out of which he had made iron at Yogwat. He told his master, Woodpecker, about it, and the chief told Kwa'tîyāt' to get some of the sand and make iron out of it, for fashioning sea-otter spears.

All the time he was making the iron the white men were watching him. Thus the white men learned how to make the first iron—from the first of the Mōwa'tc!ath[a] tribe. After Woodpecker had staid there a long time, he was given two large dogs, who carried him home on their backs. He left Kwa'tîyāt' with the white men.

He staid with his people for a long time. Then he wanted to go up to heaven. He asked the Woodpecker to let him have his woodpecker mask and skin, and in the morning he put them on. He flew away toward the edge of the world; and when he came to it, he went up into heaven.

There he met Q!a'nexē[c]naxw, and he told him to come down and put everything to rights; that is, to turn into men birds that answered him kindly; and into animals those who spoke unkindly to him. After he had met Q!a'nexē[c]naxw there, he came down; and as soon as he came home, the secret of Q!a'nexē[c]naxw's coming became known; for Woodpecker must have told some one that Q!a'nexē[c]naxw was coming down to this world to put everything to rights. Therefore the animals and birds, and even the different kinds of fishes, prepared their weapons to be ready to fight him whenever he should come.

4. Raven and His Friend Sea Egg, the Small Eater

Once upon a time there lived at Yogwat a man whose name was Raven, and his friend Sea Egg (Nots!înl[s]mît'). Raven had always liked this man best, because he never ate so much as others; for he had a very small mouth and it was difficult to find. Whenever Sea Egg and Raven were at a feast, Raven would eat everything that was given to them while Sea Egg was finding his mouth, and that is why Sea Egg was liked by his friend Raven. All the men who lived at Yogwat were different kinds of animals and birds and fishes before some were turned into men by Q!a'nexē[c]naxw or Andaok[u]t.

One day Raven and Sea Egg were very hungry, and they did not know to whom to go. Then Raven said to his friend, "Let us go to

our friend the Red Cod (L!îḥopî'ḥ$^{a\varepsilon}$mît'), for I think that he has lots of food!" So they went to Red Cod's house. As soon as Red Cod saw them coming, he took a new mat, spread it down at the rear of the house, and told Raven to sit down with his friend. As soon as Raven sat down, he caught sight of twelve virgins or young women sitting in one corner of the house. They were all very pretty, and each was making a mat. Raven thought to himself, "I will ask their father for one of them in marriage." While he was making up his mind about it, however, Red Cod took some stones and put them on the fire. After the stones were red-hot, Red Cod took a pair of tongs and lifted all the firewood and all the burning charcoal from the great heap of red-hot stones; and after that, he took some old mats from one corner of the house and put them alongside of the red-hot stones. Then he went out of the house, carrying a bucket in his hand. He had not been out long, when he came in with the bucket full of water; and he put it alongside of the red-hot stones.

All the time he was doing this, Raven and his friend were saying to each other, "I wonder what he is going to feed us with?" for they were very hungry now. While they were talking about this, they saw the man go toward the twelve young virgins. He called ten of them to come with him to where the red-hot stones were; and when they came and stood all round it, Red Cod took hold of the first one standing near him, and laid her on the red-hot stones. He kept on doing this until the ten young virgins were on the heap of red-hot stones. Then he threw the bucketful of water on them, and covered them up with the mats to keep the steam in.

While he was doing this, Raven said to his friend Sea Egg, "What do you think of that man cooking those ten pretty young women in that way? I don't think I can eat them. I think that he ought to have given them to us in marriage instead of cooking them for us to eat. That I can not do—eat human beings!" He was just going to get up to go out, when Red Cod lifted the mats from the heap of cooked women; but when they were uncovered, he saw that they were all turned into red cod.

Then he said to the friends, "Will you come now and eat this fish? I want to see if you can eat them all." Then Raven and Sea Egg went and sat down alongside the heap of cooked fish, and began to eat it; and Raven ate it nearly all, for his friend could not eat much. After they had finished eating, Red Cod picked up what bones and skin were left, and put them on an old mat. Then he took them down to the beach and threw them into the salt water; and they all came to life again—the ten young virgins. When Red Cod came into the house, the ten pretty young women came in after him, and they went and took the same seat in the corner of the house and began to work on their mats again; and while they were laughing and joking, Raven was watching them.

Then Red Cod said, "Now, my friend Raven, you see what I have done for you—how I have fed you and our friend Sea Egg with my ten children, and how, after you had eaten them, they all came to life again; and there they are now, making mats. Now, you have children also. Why can't you do as I do? Whenever I am hungry, I go and get one of them and cook her; and after I finish eating her, she comes to life again. They are everlasting things," said he. Raven never said a word, but he and Sea Egg went out of the house.

As soon as Raven had gone out of the house, Red Cod said to his friends, "Now I think I know what Raven is going to do; for he has sixteen children, and I think he will try to cook them as I did my children." He was just putting away the mats, when Sea Egg came back into his house, and said, "Red Cod, I have come for my friend Raven to tell you that he wants you to come with me now."

Then Red Cod took his skin bed-blanket and put it on, and he went with Sea Egg. When he entered Raven's house, he saw that his daughters were washed clean and their hair combed. As soon as Red Cod was seated on the new mat spread down at the rear of the house, he saw Raven go out of the house with a large basket in his hand. Very soon he came in again, bringing it full of stones. He put it down alongside the fire, which was built on purpose for the stones. Then he poured the stones out, and went out again and brought in a basketful. He put it down, as he had the first lot. This he kept on doing until he had brought in four basketfuls of stones. Then he put the stones on the fire, and went and got some old mats and put them alongside the fire. After that he took a large bucket from the corner of the house and went out. While he was gone, Red Cod looked at the young women, and said to himself, "Poor things! I bet Raven is going to cook them, as I did my children, but they will never come to life again."

Then Raven came in bringing a bucket of salt water, for he did everything that he saw Red Cod do; and he put that also alongside the fire. Then with a pair of tongs he took the fire from the red-hot stones. After that was done, he called twelve of his children and told them to stand round the red-hot stones. Then he took them one by one and threw them on the heap of red-hot stones, and threw the bucket of water on them. Then he took the mats up and covered them up to keep the steam in. Then he went and sat down for a little while. He seemed to be uneasy about it, and said, "They must be cooked by this time." He uncovered them; but he found that they had not turned into fishes, but were twelve dead women. As soon as he saw them, he began to cry over the loss of his twelve daughters. Then he asked Red Cod if he could bring them to life again. Red Cod said, "No, it is only my children that I can bring to

life again; but I am sorry to say that your children will never come to life again." So Raven began to cry, and he pulled off all the hair from his head. Red Cod went home hungry.

That ends the story.

5. Raven and Black Bear

Raven was one of the chiefs of the Mōwa'tc!ath̲ᵃ tribe. One day he met his friend Black Bear (Tcî'mîs). When they met, he said to Black Bear, "Will you go out to fish for halibut, for we have no food to eat?"

Then Bear said, "Yes, I will go with you if you will promise to take good care of me."

Raven said, "Why, what harm can I do to you? You are four times larger than I am. It is your place to take care of me, for you have greater strength than I have."

Bear replied, "That is so. Let us be going now!"

Raven told him to get his halibut fishing-line; and Bear went into his house, got his halibut fishing-line, and took it down to the beach. He had also a piece of octopus for bait, and he put it into Raven's canoe. Then he told his friend Raven that he was ready; "for," said he, "my paddle and my halibut fishing-line are in your canoe."

Raven took his halibut fishing-line and his paddle from the corner of his house and went down to the beach, where his canoe was. Then Bear went to the bow, and Raven sat in the stern. They paddled out to the mouth of Ma'tclāth̲ᵃ Inlet.

Here Raven said to Bear, "We are far enough out; I will let go the anchor; we will stay here anchored while we are fishing;" and he put the anchor overboard. After he had done this, he turned his face toward the stern of the canoe, away from the bow, for he did not want Bear to see him putting the bait on his hook. Bear took his halibut hook, put a piece of octopus on it, and fastened the hook to his line. Then he put the two hooks on the spruce-twig crosspiece, tied the stone sinker to the middle of the crosspiece, and threw it over the side of the bow. Raven did the same to his line, only Bear did not see what he put on his hook for bait.

As soon as Raven's hook reached bottom, he got a bite, and hauled up his line. There was a large halibut on it. He took his hook out of the fish, and then threw the hook overboard again. Soon he had another bite, and he hauled his line up with another large halibut on it. He kept on doing this until the canoe was half full of fish. All this time poor Bear did not catch a single fish. Then Black Bear said to Raven, "Friend, tell me how it is that I do not get a bite, and you have nearly filled the canoe with halibut? Will you not give me some of your bait to put on my hooks?" Raven laughed, saying,

"O friend! the bait that I put on my halibut hook I can not give away; for after I have finished using it for bait, I shall have to take it from my hooks and put it where it belongs. You have the same thing on you. Why don't you take yours off and put it on your hook for bait?"

Bear replied, "What have you put on your hook for bait, that the halibut bite it so much?" and Raven said to him, "If I were to tell you what I have done to myself, you would not do as I did." But Bear said, "O friend! I would do anything to myself rather than go home without getting one fish, and be laughed at by our friends."

Then Raven laughed, and said, "I will tell, I have used my privates for bait. Therefore I am getting all the halibut to bite at my hook."

Then Bear asked him how he could take off his privates; and Raven said, "I cut them off." Bear replied, "Does it not hurt you when you cut them off?" but Raven said, "I think it would hurt me more if my people should come to the beach and laugh at me because I came without any halibut. I think it best to stand the little pain of cutting off my privates rather than be laughed at by our people, for it would hurt my feelings enough to kill me."

While they were talking, a man came paddling out to them in a canoe. It was Comorant (Ahtsets). He anchored close to where Raven was fishing, and he could hear every word they were saying. After he had let down his anchor, he put some octopus bait on his hooks, and dropped the line overboard. While he was waiting for a bite, he heard Bear say, "Come and cut my privates off; for I believe I could stand the pain for a short time better than being laughed at by our friends." Raven said, "Why can't you cut them off yourself as well as I can?" Bear inquired, "After I have cut them off, how shall I put them on again?" Then Raven laughed while he was chewing gum, saying, "Why, of course, I can put them on; for you see that I always chew this gum, and after I finish using my privates for bait, I gum them on; and when I want to use them again, I pull them off without any pain."

"Well," said Bear, "come and cut them off, for you know how to do it." Raven said, "I will give you a chance to get some halibut, for I don't want our people to laugh at you until they kill you; it is better to stand a little pain now than to be killed slowly by shame;" and he took his large mussel-shell knife from the stern of his canoe, where Bear was sitting. When he came up to him, he said, "Now, my friend, lie on your back, with your two legs as wide apart as you can get them, so that I can make a clean cut."

Then Bear lay on his back, as he was told; and just as Raven was taking hold of his friend's privates to cut them off, Bear asked if it wouldn't hurt when the cutting began. "Well," said Raven, "you must be foolish if you think that a cut from a knife doesn't hurt for a short time. When I cut my privates off, it hurt me, I know, but

it is better to stand pain for a short time than to be laughed at by our people until dead."

"Well," said Bear, "cut away, then!" Then Raven took hold of his friend's privates and cut them off as quick as he could. After he had cut them off, he said to Bear, "Now go to sleep for a short time; then, when you wake up, you will feel well again;" and he went back to the stern of his canoe. He had not been sitting there long, when he saw Bear give two kicks, and stretch out his body. He was dead. Then Raven went to look at him, and found his friend dead.

Then he said to himself, "Now I have my wish, for he was a fat man. I will go ashore and cook him and eat him before I go home." Then he looked round, and saw Cormorant close to where he had been. He had heard everything he was saying to Bear before he killed him. So he hauled up his anchor. After he got it up, he paddled to where Cormorant was, and said to him, "What are you doing here?" Cormorant said, "I am halibut fishing, but I can not get a bite of any kind of fish."

All the time they were speaking to each other, Raven was wishing in his own mind for Cormorant to ask him for some of his gum; and they had not been speaking long, when Cormorant asked Raven what he was chewing. Cormorant said, "Will you give me some of your gum, for I have been here so long that I want to drink some water, and where we are I can not get any water to drink; your gum will moisten my mouth." Raven said to him, "I can not give you any gum unless you will let me take it from my mouth and put it on your tongue, for I am not allowed to put it into your hands," said he.

Then Cormorant said, "Put some of it on my tongue!" and he put out his tongue as far as he could. Then Raven took some of the gum from his own mouth and put it on Cormorant's tongue. As soon as he had done so, however, he took hold of Cormorant's tongue, pulled it out, and threw it into the sea.

Then Raven said, "Now, Friend Cormorant, speak!" Cormorant tried to speak, but he could not say a word. Then Raven said, "Now I have punished you for trying to come to spy on me. Go home; but now you can not tell our people what I have done to my friend Bear;" and he went toward the shore of a small bay. Then he went ashore and made a fire. He put stones on it; and while the stones were getting red-hot, he went down to his canoe and took out his dead friend, carried him up on the beach, and laid him alongside the fire. After he had done this, he saw that the stones were red-hot; he then took the fire away, went for grass and moss, and carried them to the heap of red-hot stones. He laid the grass on the red-hot stones, then put Bear on top of it. Then he took the moss and covered him up to keep the steam in.

After this he went to his fisherman's box and took all his spare halibut hooks out. When it was empty, he filled it from a little stream of water, and poured the water on the moss which covered the dead Bear. It had not been cooking long, when he uncovered it and saw that it was done. Then he began to eat, and continued until he had eaten his friend up. After he had finished eating, he picked up all the bones that were left and hid them in the woods. Then he went home in his canoe.

When he drew near to the point of Yogwat, he turned the heads of six halibut toward the stern of his canoe, as though they had been caught by Bear. These were the largest six he had in the canoe; for all Indians, whenever they catch halibut, always put them in their canoes with the tails away from them and the heads toward them. After he had done this, he paddled until he came round the point, where the people of the village could see him. Then he began to cry as loud as he could to make the people of the village hear him; and this is what he said while crying: "I lost my beloved friend Bear while I was fishing halibut with him. He had caught six large halibut, and was hauling up the seventh one, when his leg became entangled in the line. While he was trying to club the fish, he missed his blow, and the large halibut went down and carried him down also, and I never saw him again." This he said as he was paddling.

The Mōwa'tc!ath̲ᵃ went down to the beach to meet him. At first they did not believe him. Some said, "Oh, Raven killed our friend Bear, and has eaten him up!" and some said, "He has left him on some island to die." As soon, however, as they saw the six large halibut headed toward the stern of the canoe, they said to one another, "It must be true that he was pulled overboard by a large halibut, for we can see these six large halibut our poor friend Bear caught; and it is true that sometimes the line will get tangled round either our arms or legs and nearly pull us overboard."

While they were talking, Cormorant was trying to tell his friends the Mōwa'tc!ath̲ᵃ that Raven had killed Bear; but they could not understand him, for his tongue had been taken out by Raven so that he might not tell his friends of what he saw; and Raven told some of his friends to take their large halibut and give them to Bear's friends. So some were given to his wife, and Raven kept the rest; and that is why there are ravens on Yogwat Island, but no bears.

6. How Andaokᵘt First Came to This World

Once there was a village of Indians at ᶜmoᶜwî'nᶜîs. The name of the tribe was Deer tribe (Mōwa'tc!ath̲ᵃ). One day all the little boys of that tribe wanted to go up the river ᶜmoᶜwîn'ᶜîs; and among these little boys were three noted ones. The first was Dogfish (Yalakas); the second, Spirit Of The Dogfish (K!wets!kas); and the third, Small

Clam Boy (Ḥê'tcîn'qas). These little boys went up the river; and they had not gone far, when they met a great woman chewing gum. She had a great basket on her back. She came to the little boys and blew at them with something that took all their strength away, so that they could not run away from her. The first one she got hold of was Dogfish, then Spirit Of The Dogfish, and last Small Clam Boy. Now, as soon as she got hold of them, she took some of the gum from her mouth and put it into their eyes, and then threw them into her basket. All the other little boys were treated in the same way. The first three, however, went through the netting of the basket as soon as they were thrown in; for Dogfish, as soon as he found out that he had been thrown into the basket, stretched his body and went through, and the other two did the same. All the other little children were carried away by the great Woman Of The Woods Malâhas (in Kwakiutl Dzō'noq!wa). Dogfish, Spirit Of The Dogfish, and Small Clam Boy helped one another take the gum out of their eyes; and as soon as their eyes were clean, they went to their people and told the news. Woman Of The Woods, however, as soon as she went into her house, took a long round pole and a rope, and tied the children's legs to this pole; and after she had them tied on, she hung them over the fire alive, and smoked them to death.

Now, one woman in the village of the Mōwa'tc!aṭhᵃ, as soon as she found out that her little boy was among those carried away by the great Woman Of The Woods, went back of her house and cried, and she kept on crying for four days. On the fourth day she blew her nose and threw the mucus on the ground. On the second day she saw the mucus begin to have a little head on it, and arms and legs. Then she began to shut her eyes, and she cried again. On the third morning she looked at it, and found that it was as long as her longest finger; and on the fourth day she heard the little boy begin to cry. Then she took a piece of her yellow-cedar-bark blanket and wrapped it round the little baby boy, and she hid it under a tree. She thought then that she would better go and tell her husband about it; so she went and called her husband, and showed the little boy to him, and he told her to take him home. After that the boy began to grow very fast, and in a short time he began to talk. Then he asked his mother to make a bow and two arrows for him, and they began to make a bow and two arrows; and after they were finished, he asked his mother what made her cry so much. She told him about losing the only little boy she had. The child wanted to know where he was lost. Then she said, "Don't go up the little stream ᵉmoᶜwî'nᶜîs, for there is a great woman there who killed all the little children that went there to play; and one of them was my child, who was killed with all the rest." After he heard this, he told his mother that he wanted to go and see the woman. His mother told him not to go, but he insisted.

One day his mother put abalone shells on his ears, and one on his nose, and made her little son Andaokᵘt look very pretty with paint on his face. That same day Andaokᵘt disappeared, and his poor mother and father began to think that he had gone up the river ᶜmoᶜwî′nᶜîs to see the Woman Of The Woods.

Now, they were right in guessing that he had gone up that river. He had not gone far, when he came to a well or spring near a large house; and alongside of the spring stood a tree. He said to himself, "This is the well where the great Woman Of The Woods comes to get water to drink: so I will climb up this tree and sit on the top of it, and wait until she comes for water." He climbed the tree to a fork on top of the tree; and he had not staid there long, when he saw the great Woman Of The Woods come out of her house, carrying a large box to fetch water in. When she came under the tree, she saw the reflection of Andaokᵘt in the spring. Then she stopped and looked at the pretty shadow in the water, with abalone shells on its ears and nose; and she said, "Oh! I did not know that I was so pretty as that, and I did not know, either, that I had abalone shells in my ears and nose." She was saying this while she was feeling of her ears and nose for the shells. After a long while Andaokᵘt took some moss (*sate′wa*) and threw it down on the great Woman Of The Woods. Then she looked up, but Andaokᵘt hid himself; and again the great Woman Of The Woods said, "Oh! it's my own reflection, only I never had a chance to see how pretty I look." Again Andaokᵘt took some moss and threw it down at her, and again she looked up; but Andaokᵘt did the same thing as before, and she did not see him, for he hid himself in the fork of the tree. Once more the great woman looked upward to see who threw down the moss; but, as before, she did not see him; and she said to herself, "It is my own reflection that I see." A third time Andaokᵘt took some moss and threw it down on her; and before she looked up he hid himself, and she did not see him this time; and again she said the same thing as before. The fourth time he threw down the moss he did not hide, but he let her see him. When she saw him, she said, "Ah, come down and be my husband!" Then Andaokᵘt came down the tree; and the first thing the great woman said to him was, "How pretty you are! What did your mother do to your face to make it look so pretty?" Then he said, "It's no good for me to tell you (for at one time I was very ugly), for you could not stand being killed first so as to make your face the shape of mine." Then the great woman said, "Now, tell me about it, for I can stand any pain to become as pretty as you are!" Then Andaokᵘt said, "My mother took a large flat stone to lay my head on; and she took another one and hammered my head with it, and kept on hammering until my skull was all pounded to pieces. After that she began to squeeze my head until I was made as pretty as I look now. Then I

was made to come to life again. So here I am now!" Then she said, "Shall I get a flat stone to lay my head on, and will you hammer my head as flat as your mother did yours?" Then Andaokᵘt said, "Well, if you want me to do it. Don't blame me, for I don't want to do this to you; but if you want me to make you pretty, get a good flat stone, and a stone big enough to hammer your head flat with." Then she went to find the two stones. It was not long before she brought two stones, and she showed them to Andaokᵘt. When he saw the two stones, he said, "These two stones are too small; the bigger the stones are, the prettier you will look." Then she said, "I will look for larger stones, for I want to be very pretty, as you are, for I mean to have you for my husband;" and she ran to find two larger stones. She had not staid away long, when she came back with a stone just as large as she could carry. Then she put it down close to where the young man was standing. She put it flat on the ground, and then she went after the other one for a hammer. She brought this also, and put it down. Then she said to Andaokᵘt, "Come along and hammer my head flat, and make me look as pretty as you are!" So Andaokᵘt told her to lay her head on the flat stone. Then she did as she was told, and Andaokᵘt took the stone to hammer her head with; but she jumped up, saying, "I don't think you can bring me to life again after you kill me!" Andaokᵘt said, "I thought you would do that. Now you had better remain ugly. But I will not marry you," said he, as he threw away the hammer. Then the great woman said, "Come and hammer my head flat, for I want to marry you!" This she said as she went and laid her head on the flat stone; and before she could move, he hammered her head flat, and killed her.

Then he went into her house; and as soon as he was inside the door, he heard some one calling out loud, "Come, my master, for here is a man that has come into your house!" Andaokᵘt looked for the man that was calling out, and then he found that it was the chamber-pot of the great woman that was calling. Then he took a stone and threw it at it, and broke it to pieces; but this caused only more noise, for all the broken pieces began to cry out louder. Then he picked them up and threw them into the fire; but they cried still louder. Then Andaokᵘt saw the great woman standing at the door dancing; and she said, "Ah, Andaokᵘt! you thought you had killed me; but you are mistaken, for I shall never die. Even if you cut me to pieces, I shall come to life again, unless you shoot at my heart (*tī'tema'*)—that object you see hanging up there," said she, pointing to a black object hanging up in the corner of her house. And Andaokᵘt saw the great woman turn her head from him. Then he took a good aim with his bow and arrow, and

shot at her heart; and as soon as his arrow struck it, the great woman fell down dead on the floor. Now she was really dead.

Then Andaokᵘt saw all the dried children hanging up over the fire, and he took them all down and laid them in a row on the floor. After he had finished laying them down, he urinated on their bodies, and they all came to life again. Then he took them home to their parents, who were made happy again.

Andaokᵘt then took a long rest; and after that, he told his mother to ask all his people to make a houseful of sharp-pointed arrows. Then all the Mōwa'tc!athᵃ tribe began to make sharp-pointed arrows, and it did not take them long to fill the house. One fine day Andaokᵘt took his large bow, went out of his father's house, and asked the Mōwa'tc!athᵃ if they could see the great log (*t!ɛgɛp!ɛdgɛl*) of the heavens; and not one said he could see it. Afterward Snail (Ananemît') said that he could see the great log that lay across the doorway of heaven; and then Thunderbird (Aᶜwade) said to Snail, "Please let me have your eyes to see the great log up in heaven!" for Thunderbird was blind at that time; and the foolish Snail took his eyes out and gave them to him. Then Thunderbird put Snail's eyes on and looked up, and he saw the log. He kept Snail's eyes, and now he can see everything; but Snail has been blind from that day until now, for he was foolish and lent his eyes to Thunderbird. Now, Andaokᵘt took his great yew bow and began to shoot at the log with the first arrow; and the second arrow he shot was at the nock of the first arrow; and so on until a chain of arrows reached to the ground from the great log of heaven.

Then Andaokᵘt told his mother that he was going to see his father in heaven: so he began to climb on the long string of arrows, and it did not take him long to go up to heaven. As soon as he reached the great log, he went from that to the doorway; and as soon as he passed through to the upper world, he saw two blind women. They seemed to be very old; and Andaokᵘt went toward them and took up their clover root, for they were digging it; and he stood near them for a while, to see what they would say about their brown clover root. Very soon one of them began feeling round for her clover root, but she could not find it. Then Andaokᵘt asked her if she was blind; and she said, "We are blind, Andaokᵘt, we can not see the face of the earth." Then he told them that he was going to see his father, and that he would tell him about all the things that needed to be put right all round the world, and that he might be sent down again by his father to put the world right hereafter. "Then I will open your eyes," he said. Now, these two old blind women were the Mallard Ducks. Then they thanked him for what he had said to them; and they also said to him, "Andaokᵘt, which

road will you take to go to your father's house? for there are two roads. One of them is a broad road, and there are many dangerous animals on it; but on the narrow road there is only one dangerous woman. Her name is Hoksemaqas. If she sees you, she will call you into her house, and she will feed you on brown clover root. Now, if she calls you in to eat that clover root, do not eat it, but take some of our clover root and hide it; and when she offers you her clover root, pretend to eat it, throw it away without her seeing you do so, and eat some of what I give you. Then, when you finish eating, walk out of her house and go toward your father's house. Then you will be safe."

After the two old blind Duck Women had given instructions, he found and followed the narrow road. He had not gone far, when he saw a small house. A woman was standing at the door; and when he came near, the woman called him. When he was in, she told him to sit down on a mat. Then she took some brown clover root and put it on red-hot stones, and steamed it. After it was cooked, she placed it on a small mat, put it down in front of him, and said, "You had better eat it." Then she went out of the house. He ate the brown clover root that was given to him by the old women, but the clover root on the mat he threw into the corner of the house. After he had finished eating, he walked out of the house and went along the road. Then he saw a house a long way ahead. He walked up to it, and then went in. There he saw his father on a seat at the rear of the house. His father said to him, "I am glad to see you. Come here, my son! for I see that there are many things that need to be changed in the lower world. I see there are people there who look like men, but they are not men: they have the souls of animals. So I want you to go down again and put all of them to rights. Now and hereafter your name shall be Q!a'nexēᵉnaxw. I want you to go down again; and now I will give you this blanket that carries the herring (*ʟâsᵉmît'*) and all the different kinds of salmon in it; and whenever you come to a river that you think should have some salmon in it, take two of the fishes only and put them into the river, one female and one male; and do likewise with the olachen. Now, that is all I can say at this time. Put this blanket on and go down again."

Then Q!a'nexēᵉnaxw came down to Dzā'wade, on Knight's Inlet; and there he saw that Dzā'wade was a good river for the olachen; so he took all the olachen from his blanket and put them into the river. He also took one pair of silver salmon and one pair of spring salmon, one pair of dog salmon and a pair of steelhead salmon, from his blanket, and he put them into the river; and that is why all kinds of salmon go up Dzā'wade River. Now, he did not keep any olachen in his blanket for the other rivers, but he put them all into this river. That is why there is no olachen in any river except that of Dzā'wade.

After he had put all these different kinds of fish into the river, he went on. Then he saw a house on the right-hand side of the river, and at the door stood the daughter of the owner of the house. She seemed to be very pretty, and he was the same in her sight. As soon as she saw him, she called out to him to come to her, and he went. As soon as he came up to her, she said to him, "Come in, and you shall be my husband!" for he was really a handsome man, and she was pretty. So he went into the house with her; and now he was married to the chief's daughter, and they lived together a long while and were very happy. The woman kept telling her husband to take care, for her father was always bad to whomever she had married before him; he always found some way of killing them. And Q!a'nexē^{s}naxw said, "Don't trouble about me, for he will never hurt me!"

Next morning the chief said to him, "My son-in-law, get ready and let us go to split a log in two, for I am going to make a canoe!" and Q!a'nexē^{s}naxw said, "I shall be ready soon." Then he went into his bedroom with his wife, and she told him that that log had been the death of her former husbands. "Now take care!" she said to him, "for he will throw his stone hammer into the crack of the log, and he will tell you to get it for him; but when you go inside of the crack, he will take out the wedge and kill you, as he did my former husbands. Now, good-by, my husband!" He walked out of the bedroom and down to the canoe. He went aboard, as did the chief, and he paddled away toward a river. They went ashore in a cove. The old man led the way up, and Q!a'nexē^{s}naxw followed. Then they came to a large log with a crack in one end of it, and the old man took his wedges and put them into the crack. Then he began to drive his wedges with a stone hammer; and when the crack was wide enough for a man to enter, he threw the stone hammer into it. Then he said, "Ah, my son-in-law! my stone hammer fell in. Will you go in and get it for me? I will put in a spreading-stick to keep the crack open while you are inside," and he took a round stick and put it across the crack of the great log. After he had finished, Q!a'nexē^{s}naxw went into it. When he was inside, the old man struck off the spreading-stick, and the crack closed on Q!a'nexē^{s}naxw. As soon, however, as he saw his father-in-law strike off the spreading-stick, he turned himself into mucus, and it ran through the crack of the log. After the mucus had all run through, he turned himself into a man again; and he saw under the log many bones and skulls of men who had been killed in the same way as it was intended he should be killed. He also heard his father-in-law say, "Now I am glad that I killed you, for you have brought shame on me by marrying my daughter." He was saying this as he picked up his wedge and was leaving for home. As he neared his canoe, Q!a'nexē^{s}naxw picked up the stone hammer and ran after him, and said, "My father-in-law, how is it that you left me

behind when you sent me to get your stone hammer? Here it is!" said he, as he gave it to him. The old man took it, and said, "I was going to get some help to get you out of the crack after the spreading-stick jumped out." Then Q!a'nexē^{s}naxw went ahead of the old man to the canoe; and on the way he picked up some pieces of wood and hid them under his armpits. Then he jumped into the bow of his canoe and lay on his back, and began to carve the pieces of wood into dolphins. He made four of them. Then the old man went into the stern of the canoe and paddled away.

After they were halfway across the head of the inlet, Q!a'nexē^{s}naxw whispered to the carved dolphins, "When I throw you into the water, you must turn into dolphins and go away for a while; then you must come and jump on my father-in-law, and keep on jumping until he is dead." This he said to the carved pieces of wood as he put them secretly overboard. As soon as he let them go, they all turned into fishes and began to jump away from the canoe. They went away for a while; then they came to where the canoe was, and began to jump close to the stern. Suddenly they all jumped at the old man and killed him.

Then Q!a'nexē^{s}naxw went home to his wife, who said to her husband, "Where is my father?" He answered, "Your father has gone to the place where he wanted to send me; for he tried to kill me with that log, and I made him die instead of me. I will go now and do what I have to do."

So he left her; and the first man he saw was Land Otter (Waxnî-^{s}mît'). He was hard at work sharpening his spear. Then Q!a'nexē-^{s}naxw asked him what he was doing; and he said, "Who are you and where did you come from? You are the only one who doesn't seem to know that Q!a'nexē^{s}naxw is coming to do mischief to the people of the world. Now, all are getting their fighting-spears and knives ready to fight him with." And Q!a'nexē^{s}naxw said, "How will you fight him with that thing?" and he said, "I will spear him with it." And Q!a'nexē^{s}naxw said, "If I were you, I would put that spear behind me, and I would fall on him backward with my full weight." Then Land Otter said, "Take it and show me how you would put it on!" So Q!a'nexē^{s}naxw took the spear, and said, "Turn your rump this way!" and Land Otter turned his rump to him. Then Q!a'nexē^{s}naxw stuck the spear into it, and slapped on each side of it with each hand, and said, "Hereafter you shall be a land otter." Land Otter walked off for a little way. Now and then he would look back at Q!a'nexē^{s}naxw. Then he went into the woods, and Q!a'nexē^{s}naxw walked ahead for a while.

Then he saw Raccoon Man (La'pîsîm'), who was also sharpening his spear; and Q!a'nexē^{s}naxw asked him what he was doing. Raccoon said, "I am sharpening my fighting-spear, to have it ready to fight

Q!a′nexē^{c}naẋw when he comes to do mischief to the world." This he said as he rubbed a painted round stick on a rough stone. Q!a′nexē-^{c}naẋw said, "Let me see your spear!" and Raccoon gave the spear to him; and then he took it and said, "Turn your rump this way!" and the foolish Raccoon turned his rump toward him. "I will put this spear on your rump, for it is always best to fight backward," said he, as he stuck the spear on Raccoon's rump, and slapped on each side of it, and said, "Now, you shall be a raccoon hereafter!" Raccoon walked away slowly, and went into the woods.

Q!a′nexē^{c}naẋw walked along, and he saw a man with a big belly sharpening a broad flat stone. This man was Beaver Man (Adok^{u}). Q!a′nexē^{c}naẋw asked him what he was doing; and the man said, "How is it that you are the only one who does not know that Q!a′ne-xē^{c}naẋw is come to do harm to the world? I am sharpening this stone to fight him with it." Then Q!a′nexē^{c}naẋw said, "Let me see your great spear, so that I may make one like it!" Then Beaver gave the spear to him; and Q!a′nexē^{c}naẋw took it and looked at it for a while. Then he looked at Beaver, and saw that he seemed to be foolish, and did not look as if he were ready to fight. Then Q!a′nexē-^{c}naẋw walked behind him and put the great flat spear on his rump, and slapped on each side of it, and said, "I am Q!a′nexē^{c}naẋw, who came down to put everything right in the world. Hereafter you shall be a beaver." And Beaver walked away very slowly. He would look back at Q!a′nexē^{c}naẋw and stare at him. Then he went into the woods.

Again Q!a′nexē^{c}naẋw walked on. He had not gone far, when he saw a small man sharpening his little spear. This little man was Marten (ʟi′ʟiḥêt'), and he seemed to be very quick in his move-ments. Q!a′nexē^{c}naẋw asked him what he was doing; and Marten said to him, "Where have you come from? You must be a stranger, for you are the only man who does not know what I am sharpening my war-spear for. Don't you know that Q!a′nexē^{c}naẋw is coming to this world to do harm to all who are living in this place? Now, I shall get my spear ready to defend myself against him whenever he comes," said Marten; and Q!a′nexē^{c}naẋw said to him, "Will you let me see your war-spear, so that I may make one just like it, and be ready to fight him when he comes?" The little man Marten looked at him for a long while. Then he gave his spear to him; and Q!a′nexē^{c}naẋw took the little spear, and said, "Now I will look at it, and I will make one to fight against Q!a′nexē^{c}naẋw when he comes; but I shall try to put it on you in the place I think best for it, that I may put mine there too. Now, turn your rump this way!" Marten obeyed him; and then he stuck the spear into his rump and slapped on each side of it, and said to him, "I am Q!a′nexē^{c}naẋw. Hereafter you shall be a marten: so stay in the woods and live on whatever

food comes your way!" And poor Marten walked away slowly, and went into the woods.

Then Q!a'nexē^{e}naẋw walked on again; and he saw another man, very stout. He was sharpening something that looked like a black stone, and his look was very angry. Q!a'nexē^{e}naẋw went up to him, and said, "Man, what are you doing?" and the angry-faced man said, "Don't you know that there is a man coming, whose name is Q!a'nexē^{e}naẋw, to do mischief to us all? The two stone hammers I am making are to fight him with." And Q!a'nexē^{e}naẋw said, "Let me see them, so that I myself may also make two of them." And the man gave the two black stone hammers to him; and then Q!a'nexē^{e}naẋw took them and said, "Let me try them on your hands!" and he stuck them on the angry-faced man, and said to him, "Now hereafter you shall be a bear (*tcî'mîs*)." And the Black Bear walked away into the woods.

Q!a'nexē^{e}naẋw kept on doing this to all the other animals, until he came to Yogwat, the place where we are living. Then he saw Deer. He went up to him, and he saw that man also hard at work sharpening two shell knives; and Q!a'nexē^{e}naẋw asked him what he was doing; and Deer said, "Where have you come from, that you do not know what is known all round the world? Don't you know that Q!a'nexē^{e}naẋw is coming to do mischief to us all? and these two war-knives are to fight him with." Then Q!a'nexē^{e}naẋw said, "How will you fight him with those two knives?" and he replied, "I will carry one of these knives in each hand, and stab him when he comes near me." And Q!a'nexē^{e}naẋw said, "Do you think you can fight him in that way? You ought at least to have one hand empty; but I think if you had both hands empty, and had those two knives tied on the top of your head, you could fight him better by catching hold of him with both hands and butting at him with the two knives on your head." Then Deer looked at him, and asked him where he came from and who he was; and Q!a'nexē^{e}naẋw said, "I am only trying to find some one to make friends with;" for at that time Deer was thinking that it was Q!a'nexē^{e}naẋw who was speaking to him. Then he began to rub his two large mussel-shell knives on the sandstone. Then Q!a'nexē^{e}naẋw spoke to him, and said, "Deer, let me see your knives!" Deer, looking up, said in an angry way, "I don't want you to have them, for I know that your name is Q!a'nexē^{e}naẋw;" but Q!a'nexē^{e}naẋw only laughed, and said, "I just want to see your knives, so that I may make two of the same kind for myself to fight him with whenever he comes." And Deer looked at him once more. Then he handed his knives to him; and as soon as Deer had given the two knives to him, he lost his power. Then Q!a'nexē^{e}naẋw said to him, Now, put your head down, and let me show you the right way to put on these two knives; then you can fight Q!a'nexē^{e}naẋw or anything whenever they come to fight." This he said as he put the two mussel-

shell knives on Deer's head; and he slapped him on each side. After they were on, he said, "Hereafter you shall be a deer!" Deer looked at him, shook his head, and walked away for a little distance; then he stopped and looked back and stared at Q!a'nexē$^{\varepsilon}$naẋw; then he walked into the woods.

Then Q!a'nexē$^{\varepsilon}$naẋw walked on southward; and he had not gone far, when he saw Mink (L!îL!îh^{a}i'$^{\varepsilon}$yôḥ^{a}) sharpening a short spear; and he went up to him and asked him what he was doing, and Mink said, "Why, don't you know the news about Q!a'nexē$^{\varepsilon}$naẋw coming to do mischief to us all in this world? I am making this spear to defend myself against him." Then Q!a'nexē$^{\varepsilon}$naẋw said, "Let me have your spear, for I want to see how it is made!" Mink gave the spear to him; and as soon as Q!a'nexē$^{\varepsilon}$naẋw took the spear, he said, "Turn your rump this way, so that I may fix it for you." And right away the foolish Mink obeyed, turning his rump towards Q!a'nexē$^{\varepsilon}$naẋw. Then the latter stuck the spear on his rump, and it was made into a tail instead of a spear. Then Q!a'nexē$^{\varepsilon}$naẋw slapped on each side of it, and said to him, "I am Q!a'nexē$^{\varepsilon}$naẋw. Turn into a mink for the generations to come!" And the little mink ran away into the woods without turning round to look at Q!a'nexē$^{\varepsilon}$naẋw.

Then Q!a'nexē$^{\varepsilon}$naẋw walked again, and he saw a man and woman with their private parts on their foreheads; and he went up to them, and asked them if they could breed as they were. Then the man said, "I have tried to make her pregnant, but without success." Then Q!a'nexē$^{\varepsilon}$naẋw said, "I know that the people in the world will be all gone if no change is made." So he put the man's privates in the place where they are now, and he put the woman's secret parts also in the right place. After he had finished, he told the man to try to make his wife pregnant, and she immediately became so. Then Q!a'nexē$^{\varepsilon}$naẋw left them.

Then he came to a place where he thought that he had better make man. He took from the beach a piece of wood and carved from it a man's and a woman's image. After he had finished carving them, he spat on them, one man said, and another man said he breathed on them, and brought them to life. After he gave them life, he told them how to live, and then he went on southward. That is all that is said about him.

This story ends now.

7. Woodpecker was a Chief at the Time the Whole World was in Darkness

(Told by Ts!axwā'sap, a Nootka Chief)

Once upon a time there lived a tribe of Indians at Place Of Wind (Yogwat); and they had a chief whose name was Woodpecker, and he had a princess. Woodpecker did not know how to get

light into this world; so he called all his speakers into his great house, Ḥa'ᶜwîłsats!îm', and also his wise men, and asked them if they could tell him how he could get light into the dark world. After a good deal of talking, one of his wise men said, "Will you, Woodpecker, try my plan, and let your princess go and sit on the roof of your house, and see if we can get the Chief of the Light to take her for his wife? and if he does not come and take her away from the roof of your great house, then we will give up trying to get the light." And the chief said that it was a good plan to try. "For," said he, "my princess is very pretty, and every chief tries to get her for his wife." Then he called his princess to come to him; and when she came, he told her about his plan. She told her father that she was ready to go and sit on the roof, to get married to the Chief of Heaven, and to bring the light into the world.

Then they dressed her in a sea-otter-skin blanket and painted her face, and took her up to the roof of the great house. After she had been sitting there a long time, her father sent four of his speakers to see if she were still there. When they came to the place, they found her still there. Then they went away for a while; and again the old chief was bothered in his mind about her, and he sent another four speakers to see if she were sitting there still; and when they came to the place where she had been sitting, they could not find her anywhere.

When these four speakers came and told Woodpecker that she was gone, and that they could not find her anywhere, the old chief knew that she had been taken up to heaven by the Chief of the Light. "Now," said Woodpecker, "we shall expect the world to get light soon, for I know that my daughter will not forget what I want her to get for me."

At that time Woodpecker had Kwa'tîyāt' as a slave, and it was dark all the time for about four years after that. One fine day Kwa'tîyāt' came in, and said, "My master, Woodpecker, come out and listen to the song that I have heard sung up in heaven!" Then Woodpecker ran to the door of his great house and listened, and the first thing he heard was the voices of children singing; and these were the words they sang—

"We are coming to our grandfather's house!"

Woodpecker went on the roof of his great house; and when he reached there, he saw two little boys. Each of them had a long rope tied to his waist. They had been lowered from heaven by their parents with these ropes. The elder one had a box under his arm; and as soon as they stood on the roof of that great house Ḥa'ᶜwîł-sats!îm', he opened the box, and the light came into the world, and has remained ever since; and all the world was happy after that.

Now, these two boys grew very fast, and before long they got married and had children. After these children grew up, they married the daughters of the chiefs of the different tribes; and that is why the Mōwa'tc!atẖᵃ tribe is the leading tribe of all the West Coast Indian tribes, and that is how the Mōwa'tc!atẖᵃ tribe knows that there are people up in heaven, for these two little boys told them so.

Now, Woodpecker had still another daughter living. One day Kwa'tîyāt' asked the princess to go to the lake with him, and of course the young princess was ready to go. Then they walked to the lake behind the house of the Mōwa'tc!athᵃ tribe, at Place Of Wind (Yogwat); and as soon as they came to the lake, they got into a canoe, and Kwa'tîyāt' paddled out for a short distance. He was trying to spear sharks in this lake, for it was their home, but he could not see any at all. Then Kwa'tîyāt' said to the princess, "Let me put you into the lake as bait!" and the young princess was ready to go in. Then Kwa'tîyāt' took her and put her overboard; and as soon as she was overboard, the sharks began to be plentiful. Kwa'tîyāt' began to speak to them, and it did not take him long to fill the canoe. Kwa'tîyāt' speared one large shark which came up, and this shark took his spear down, and it never came up again.

Then he took the princess into the canoe and went home, and they went into the house. After they had been in the house a little while, the princess began to vomit a great deal of water, and Woodpecker asked her what was the matter with her. She said, "Your slave Kwa'tîyāt' took me into the canoe at the lake, and tried to find some sharks to spear, but he did not see any; and then he told me to take my clothes off and go into the water as bait, to bring the shark up; so I took my clothes off, and he put me overboard with a rope round my waist; and I went down to the bottom. He did not pull me up until he had filled the canoe with sharks. When I came up and he had pulled me into the canoe, he told me that he had lost his spear after harpooning a large shark, and he begged me not to tell you what he had done to me."

After she had finished speaking, her father, Woodpecker, called Kwa'tîyāt'; and when his slave Kwa'tîyāt' came, Woodpecker asked him what he had been doing to his princess; and Kwa'tîyāt' said, "I never did anything to her;" and Woodpecker told his princess to tell him all he had made her do at the lake. Then she repeated every word of what she had already told her father.

After she had finished speaking, Woodpecker called some of his speakers; and they took a rope and tied Kwa'tîyāt''s wrists behind him to a stake, and they whipped him with a stick until he was cut all over; even his face was all cut. After they finished whipping him, they untied him from the post; and Woodpecker told his speakers to take him to Place To Eat (Haᶜogwaxs), the lake in which Kwa'tîyāt'

fished for sharks; and the chief Woodpecker said to his speakers, "Let the sharks eat him, as they did my princess! Before you throw him into the lake, take a rock and tie it on his feet, so that he will go to the bottom of the lake quickly, and keep his hands tied together behind him." After he had finished speaking to them, they took poor Kwa'tîyāt' away and led him to the lake; and when they came to the lake, they found Kwa'tîyāt"s canoe there, and they put him into it and paddled out to the middle of the lake. There they threw him overboard with the rock tied to his feet, and he went down very fast.

Then the speakers went home; but Kwa'tîyāt', when he reached the bottom of the lake, found that he had fallen on the roof of a house, and inside of the house he heard some one groaning with pain. Kwa'tîyāt' had become a shaman. He untied his hands and took the rock off his feet; and after he was free, he cried out, "*He, he, he!*" like a shaman. Then the sick man in the house told his daughter to go and see what was on the house; and when she came on the roof of her father's house, she saw an ugly old man sitting on it. Without saying a word, she went and told her father that there was a man on the roof; and as she was telling her father about the man on the roof, Kwa'tîyāt' cried out, as before, "*He, he, he!*" as the shamans do. The sick old man said to his daughter, "He is a shaman, go and call him in!" The young woman went out of the house and called Kwa'tîyāt' in, and he followed her into the house; and as he went into the house, he saw the sick man lie down on his side, close to the fire, with Kwa'tîyāt"s spear sticking through his back; and he found out that this man was the great shark that he had speared the day he told Woodpecker's princess to go into the lake as bait. As he passed the sick man's back, he touched it with his feet, and the sick man groaned with pain.

Now, Kwa'tîyāt' found out that the Shark people could not see the spear; and then he saw that this man was a chief of the Sharks, and that he had very pretty women. Then Kwa'tîyāt' began to say once more, "*He, he, he!*" as if he were a shaman; and he said, "Yes, I am the great shaman of the upper world, and while I was in my house this afternoon I saw that you were sick, and that is what made me come, to make you well, chief." Then he began to sing a shaman's song, and these are the words of his song:

"I cure a sick man only when he gives me in payment his daughter to be my wife."

As soon as the sick man heard the words of the song, he said to Kwa'tîyāt', "I have two daughters: I will let you have both of them for your wives if you will only make me well again." Then Kwa'tîyāt' pretended to suck the sickness out three times; and the fourth time he pulled out the spear, and the man got well at once.

Now, Kwa'tîyāt' was a very ugly man, and his face was covered with scars. The chief who had been sick told his two daughters to put him into hot water in one corner of his house, to wash him, and make a new man out of him. Then the two sisters called him; and he went to where they stood, alongside of the hot water. As soon as he came to them, they pushed him into it; and very soon the flesh left his bones, for the water was boiling into which he was thrown, and he was cooked. After the flesh was off the bones, they took the bones out of the hot water with a pair of tongs and put them on a new mat. They put the skull down first, and next to that they put the backbone, and next the arms and legs and the small joints belonging to the fingers. All of these were put together. After this was done, they took water of life and sprinkled it on the bones. Then the flesh came on the bones, but there was no life yet. Then they began to press the face of the new Kwa'tîyāt' into a shape they thought would make him look handsome. When they had done so, they sprinkled more water of life on his body, and he came to life again. After the two pretty women had made him as handsome as they wished him to be, the elder daughter married him; and then he staid with the Shark people a long time.

One day Kwa'tîyāt' was lying on his back, and seemed to be thinking. Then his father-in-law asked his daughter whether her husband wanted to go home; and when she asked her husband if he wanted to go home, he said, "Yes!" The old man Shark said, "Tonight you shall go; and now I will dress you up in my chief dress." Then he went into a secret room; and he came out of it with ear-drops of abalone shell, also nose abalone shells, and a blanket made out of sea-otter skin; and he put them on Kwa'tîyāt', and he also put a head-ring made of sea-otter skin on his head. "And now," said the Shark man to Kwa'tîyāt', "now, tonight you shall go home, and you shall also have a house that I will give you as dowry of my two princesses; and you have only to say where the house shall be put by my people:" for Kwa'tîyāt told the Shark people that he was the first chief of the Mōwa'tc!ath̥ᵃ tribe; that is why he was treated in that way. Then, when evening came, Kwa'tîyāt' said to his wife that he would like the house to be built on the west corner of the Mōwa'tc!ath̥ᵃ village, or at Place Of Wind, and she told her father about it.

In the night Kwa'tîyāt' went to bed with his two wives, and in the morning he heard many people making a loud noise. They said, "Here is a large, strange house! It must belong to a great chief, for see the painting on the front! and the door also is the mouth of a monster fish!" Kwa'tîyāt' did not know how the front of his house looked, for he had never seen it before.

Then some of the people said, "Let us go and ask our chief, Woodpecker, to send his speakers to invite the chief that owns this house, whoever he may be!" Before Woodpecker sent his speaker to call the stranger, he sent for the Clam (Ḥê'tcîn'qas) to come to his house. When the Clam had entered, he said, "Now, Clam, I am going to send for the owner of that painted house; and when he comes, I want to find out who he is, and what power he has in the way of magic. So I am going to ask him to play some kind of game before I feed him; and before he plays, I will call you by name to come out and show him your trick, that is, to squirt water through a stone, as you always do; and after you have done it, I will give the stranger another stone. He shall try and force water through it, as you do. Of course, if he can not do it, we have nothing to be afraid of; but if he can do it like you, then he may be able to kill us by squirting water on us. Then we shall have to kill him. Now, that is all I want of you," said Woodpecker to the Clam. After he had finished speaking, he called four of his speakers, saying, "I want you to go and invite the stranger who lives in that new house to come and eat in my house."

Then the four speakers went out of their chief's house, and walked off to the front of the stranger's house, and began to call out loudly from outside of the house, saying, "We come to invite you, chief of this house! for our chief, Woodpecker, who is over all our tribe, said so; and we are to wait for you to come along with us now." And Kwa'tîyāt' called his two wives, saying, "Now, Chief Woodpecker calls us to go to his house; and he told his speakers to wait for us and bring us along with them." Then they got ready, and all three came out of the monster fish's mouth. When Kwa'tîyāt' came out, he looked very handsome; he looked like a great chief; he even looked greater than Woodpecker, his master; and the four speakers led the way. Kwa'tîyāt''s two wives walked ahead of him; and when they went into the house, Chief Woodpecker told his speaker to take them to the rear of the house, and they sat on a new mat that was spread there for them. After they had sat down, Woodpecker said to his chief speaker, "Will you tell this chief that I want to know his name, and also where he came from?" Then the speaker asked Kwa'tîyāt' all that the chief wanted to know; but Kwa'tîyāt' only kept quiet.

[One thing I have forgotten; that is, that Kwa'tîyāt' said to the four speakers, "I will not go to your chief's house unless he lays roof boards on the ground from your chief's house door to my house door, for me to walk on, for I don't walk on the ground of the place where I come from." The four speakers went back to Chief Woodpecker's house and told him what had been said by Kwa'tîyāt'. Then Chief Woodpecker was half afraid of him, and said, "Get all my people to get one board from their house roof and lay it on the

ground." After this had been done, the same speakers went and told Kwa'tîyāt' that the boards were all laid on the ground, and then he came.]

Then the chief said to Kwa'tîyāt', "Before we begin to eat, we will play a game; for that is always the custom with my people." Then he called Clam (Ḥê'tcîn'qas) and one of his friends, and told them to play some kind of game; and they both came. One of them carried a black flat stone. Then they showed it to Kwa'tîyāt'; and after he had a good look at it, Clam took it and squirted some water against the flat side of the hard black flat stone, and the water made a hole clear through it. After he had done this, he gave it to his friend; and he also squirted water at it and made a hole through it. After he had done his work, he walked up to Kwa'tîyāt' and gave it to him, and said, "Will you also do as we did to this stone? Now, see whether you can make a hole through it as easily as we have!" Then Kwa'tîyāt' took the stone; and he took into his mouth water from a bucket, and held the stone in front of his mouth and began to force the water between his lips, and he also made a hole through the stone. Then he threw the stone down. Woodpecker looked as though he were afraid of him, and said, "This man has strong magic in him." Kwa'tîyāt' heard him saying all these things, and he began to laugh loud, and said, "What is the matter with you, my master Woodpecker? for you do not seem to know your own slave Kwa'tîyāt'." As soon as he said these words, his two wives disappeared, and the house also was gone; and Kwa'tîyāt' got back his old ugly face, just as he was before he got married to the Sharks' two princesses; and after Woodpecker found out who he was, he took a stick and beat him until he was dead. That ends the story.

8. How Yā łōᶜa Went To Get Married to the Salmon Princess

Once upon a time there lived two chiefs—one in Yogwat, whose name was Yā'łōᶜa', the head chief; and his rival, a chief whose name was Hekwatses. These two chiefs were all the time gambling by throwing eagle-wing feathers (*ᶜê'łtcâᶜnak'*) at a target; and Hekwatses, the second chief, was always on the losing side. For a long time he tried to beat his rival by playing this game; so he said to himself, "Now, I will go to the lake to wash my body every night with hemlock branches and water, so as to beat my rival in that game I am playing with him." So in the night Hekwatses left his wife alone in bed; and before he left her he told her that he was going to stay at the lake (or *ʟî'tsît'*) all night to wash his body with hemlock branches for good luck against his rival.

After he had finished telling this, he went out of his bedroom. There was a very old man lying down near the fire. Hekwatses asked

him what he should do with himself in the lake to get good luck; "for," said he, "whenever I play a game with Yā'łōᶜa', I lose continually, and now I want you to tell me what to do to myself in the lake."

The old man said, "In the first place, you have to tell your wife not to move about in your bed, and not to roll about; but she must lie on her right side all night, until you come home in the morning. Now, when you reach the lake, wet some hemlock branches and rub them on your body. First, you must make four bunches of them—two bunches for the right side of your body, and two for the left side. You will have to keep rubbing them on your body until you get warm with the pain they will make. Then you must go into the water and get cooled down. Then keep on rubbing until the blood comes through your skin; and after you have done this, dive into the water and stay under just as long as your breath will let you. Now, you must do this four times, and just before daylight you will do so again. Then he cooled himself; for he was very warm from the rubbing he had with the four bunches of hemlock branches.

After he had finished, he sat under a tree alongside of the lake, and just before daylight he went through all that he had done in the night. When he had finished, he came home, and lay down in one corner of the house.

Now, as soon as Hekwatses had gone out of his house, the old man thought he saw a man enter, who seemed to go into Hekwatses's bedroom. Then he thought he heard Hekwatses's wife laugh with a man; but the old man said to himself, "I will sit close to the door, and see him go out in the morning;" and he sat alongside of the door, where no one could see him. Just past midnight he saw the man come out of the bedroom of Hekwatses. He passed close to the old man, as he was sitting there; and the old man thought that this man was Chief Yā'łōᶜa'. Then the man went out of the door, and the old man lay down in his bed. He thought to himself, "I will not say anything to my chief, Hekwatses, about it, for it is only one night she will do that against her husband."

As soon as night came on, Hekwatses went out of the house without saying a word to any one; he did not even speak a word to his wife. Then he went to the lake again, and began to take another four branches of hemlock trees; and he tied them in four bunches, and began to go through what he had done the first night. After he had finished, he went out and sat under the tree where he had sat the first night. Just before daylight he took another bath, as he had done before; and when he had finished, he went home and lay down in the corner again.

The old man, however, saw the man come into the house and go into the bedroom of Hekwatses; and he heard them play together

and laugh. That made the old man angry; and he said to himself, "I will tell my chief all about this now, for his wife is helping his rival." As soon as the chief came to him, he said, "Sit down here close to me, for I have something important to tell you!" This was before Hekwatses's wife woke up in the morning. The old man said, "I did not want to tell you about this matter, but I could not help it, for I am sorry for you. Now, these two nights, while you went to bathe to get good luck against your rival, instead of your wife trying to help you, she let your rival Yā'łōᵉa' come and sleep with her."

Then Hekwatses said to the old man, "Don't tell any man what you have told me about this matter, for I will let him know that I know something about it tonight." This he said as he went and lay down in the corner of his house.

After a while his wife came out of the bedroom and sat down alongside of the fire. She began to get something ready to eat for herself. Then she began to eat; and after she had finished eating, she went into her bedroom again and went to sleep, for she had not had any sleep in the night. All the time she was eating, however, her husband had been watching her movements; and she looked as if she were sleepy.

When night came again, Hekwatses got up from the corner and went to his little hunting-box and took something out of it. Then he went out of the house, and all the people of the house went to bed earlier than they usually did. Then Yā'łōᵉa', the head chief, came into the house as soon as he saw that they had all gone to bed; and he went into the bedroom of Hekwatses and his wife. As soon as Hekwatses saw Yā'łōᵉa' go into his house and into his bedroom (for this time he did not go to the lake; he merely staid outside of his house to see the chief go in), he went to the rear of his house and listened to his wife laughing with Yā'łōᵉa', his rival; and for a long time they were playing together. After a while he heard them go off to sleep. Very soon they were snoring. Then he said to himself, "Now, I will go in and see them." Then he went into his house, for the doors of the first people never used to be shut at night. He went into the bedroom, and there he saw that his wife had her naked arm round the neck of Yā'łōᵉa'. Then Hekwatses touched his wife's arm, but she did not move. He had in his hand a sea-otter spear (*ak!aak·*); and with this he poked into Yā'łōᵉa''s right eye, and dug it out of its socket; he took hold of it and pulled it out. Then Hekwatses ran out with the ball of Yā'łōᵉa''s eye in his hand; and Yā'łōᵉa' also ran out, for he was screaming with pain. He went into his house and staid inside for four days. He was ashamed to go out, for he had been a handsome man, but now he had only one eye. After he had been four days in the house, he sent for a wise man, whose name was

Inventor (Genayo). When Inventor entered the bedroom of Yā'łōᵉa', the head chief, he saw that he had only one eye. Then Inventor asked him how he had lost his right eye; and Yā'łōᵉa' said, "I lost my eye while going through the woods to bathe in the lake, for gambling against Hekwatses; a stick poked my right eye, and that is why I sent for you to come and tell me what to do to put it right again." Then Inventor told Yā'łōᵉa' that he could not give him any answer that day. "But," said he, "tonight I will see what I can do for you." Then Inventor left the chief, and the chief told him not to tell any one about his losing one of his eyes.

At night Inventor found out what to do, and in the morning he went back to Yā'łōᵉa''s house. He told him that he had found out a way; that was for Yā'łōᵉa' to go round the world and get married to some chief's daughter who had supernatural power. Then Yā'łōᵉa', the chief, said, "How shall I go round the world?" and Inventor said, "I will make for you a garment (*yaḥā'k'*) out of a swan's skin, and you will have to put it on, for everybody likes to get a swan's skin; and when people see you sitting on the salt water in front of the village, you must look for a pretty princess for your wife. They will go out in canoes to catch you. All the time you are sitting on the water you will see the people come out of their houses to look at you Then you can pick out a pretty woman who pleases you."

Inventor had a bundle under his arm, which he pulled out—it was a swan's skin; so he stretched it until it was big enough to cover Chief Yā'łōᵉa''s body. When it was finished, Inventor asked the chief if he had a pillow of eagle's down (*maḥap!et*); and the chief said, "Yes, I have." Then he said, "Have ten small baskets made, and fill them from the pillow of eagle's down. You will have to take also food and water with you," said he. It did not take the women long to get ten small baskets made. Then Inventor filled them with the eagle's down, and he said to the chief, "The place from which you are going to get your wife will look like eagle's down." Then he put the swan's skin on the chief, and he put the ten small baskets of eagle's down inside of the skin, and also some food and water; then he said, "Now, you are ready to go." The chief asked, "How shall I get out of the house?" and Inventor said, "I will go on the roof and take some of the boards off to make an open place for you to fly through." Then he went and moved two roof boards and made an opening. Then he came down, and said, "Now, fly up!" and the Swan flew up from the floor, and went through to the roof late at night.

In the morning early he went and sat in front of the Haskweyat village. One man of that tribe got up early and went out of his house; and the first thing he saw was a great white swan sitting on the salt water in front of the village. Then the man went into the

house and called his brother secretly, and said, "Get up and let us go and catch a pretty white swan sitting on the salt water in front of us!" and each took a paddle, and they went out in a canoe. They tried to catch the bird, but it kept out of their way; and when they saw that they could not catch it, they called for help, and all the men and women came out of their houses. Then Yā'łōˢa' could see all the women. Many canoes went out to him, and they paddled all round him; for they wanted to catch him alive. As he saw no pretty women there, however, he said, "I will fly away, for there is no woman here good-looking enough for me." Then he flew over the canoes, and it took him until night to go to Ahousat. Then he sat on the salt water very close to the village beach. Early in the morning one of the old men of that tribe went out to pass water; and as soon as he opened the door he saw the great white swan sitting on the salt water close to the beach. Then he called out loudly, and told all the people to come out and look at it.

Very soon all the men and children came out of their houses, and all the spearmen took their canoes and spears and went out to spear it. Then Yā'łōˢa' the bird said to himself, "There are no pretty women here; I will go farther on," and he flew over all the canoes.

In the night he came to another village, the Clayoquot village, and he stopped there and waited for daylight. When daylight came, he went close inshore to the beach of the village. Early in the morning a young man came out of his house, and the first thing his eye fell on was the white swan sitting on the salt water. Then he went in and called his brother up from sleep, and said to him, "Get up! for there is a white swan sitting on the salt water very close to shore;" and they took their paddles and went out of their houses. They went into a canoe and paddled after the bird, but it was too quick for them.

After these two men got tired paddling, they called the people of the tribe to try and catch the white swan. Very soon all the men and women came out of their houses, and Yā'łōˢa' the swan looked for a pretty woman among them all; but there was none, so he flew away before all the canoes were ready to come out to him. He kept on going until night, and late that same night he came to a village. That village belonged to the Ucluelet tribe. So he sat on the salt water, as he always did, close to the beach of the village; and early in the morning a woman came out of her house, and she saw the white swan sitting on the water. Then she called her husband out and told him to go and try to catch it. This man took four men in a canoe with him to catch the swan, and the swan was too quick for him also. When they got tired, they called out to their people to come too, and all the people of the tribe came out to see the bird as it was sitting on the water. Then Yā'łōˢa' looked to see if there

was a pretty woman among them; but there was none, so he flew away again until night came on.

Then he came to a village belonging to the Seshart (Ts!îcā′ᵉatḥᵃ) tribe; and he went and sat on the water close to the beach of the village. As soon as daylight came, he saw a young man come out of his house. Now, this young man had been to see his sweetheart in the night, and that is why he got up early that morning. As soon as he saw the great swan, he called out for everybody to get up; and as soon as he called out, all the men and women came out of their houses; and the first thing they did was to go to the beach and push their canoes down to the salt water and paddle after him. Then Yā′łōᵉaʿ looked to see if there was a pretty young woman among them, and this time he saw a very pretty one. While he was being chased by the people, he was making up his mind whether he had better let them catch him or not. Then he said, "I am all right as I am, for I can come back again if I do not find a prettier woman farther on." Then he flew away again.

Late in the night he came to the village of the Oiaht (Hōᵉa′iᵉatḥᵃ) tribe, and there also he went and sat close to the beach of the houses. In the morning he saw a man come out of his house, and he also began to call out to the people to get up and see a strange-looking bird sitting on the salt water. Very soon all the women and men came out of their houses. Before they went down to their canoes, he saw there were no pretty women there, so he flew away until night came.

Then he saw another large village, belonging to the Nītī′naᵉatḥᵃ tribe; and he went close inshore and sat on the salt water. In the morning two men came out of their houses. Each of them was carrying a paddle (*ᵉoxwā′pʿ*), and they went down to the beach and pushed a canoe into the water. They both went aboard; and as soon as they paddled, one of them saw the swan close to them, and they paddled after it. The bird was too quick for them; and while these two men were chasing it, more canoes came out, until there were more than a hundred canoes chasing it. Yā′łōᵉaʿ let them chase him until all the women of the village came out of their houses; and when he saw that there was none good-looking enough for him, he flew away.

Late in the night he came to the village belonging to the Makah (L!ā′ᵉos′atḥᵃ) tribe, and went close to the beach of that village and sat on the water. In the morning a man came out of his house; and when he came out of the door, his eye fell on the white bird. Then he called out to all the people of that tribe to come and see it, and very soon all the people came out of their houses; then all the people said, "Let us try to catch it!" but as soon as Yā′łō′ᵉaʿ saw there was no woman pretty enough for him, he flew away until night.

Again he came to a village belonging to the Konyot!atḥᵃ (probably Quilleyute), and here also he stopped close to the village; early

in the morning an old man came out of his house, and he saw the swan first. He began to pray to the great bird to give him long life. He was saying his prayer aloud, and some of the people heard him. They came out to see what he was praying to; and then they saw the great white swan sitting close inshore. Each took a paddle and went down to a canoe (*tc!a'pats*), and they went out to try to catch the bird. The old man called out loudly to them not to try to catch it, for he knew that the swan was something more than a common swan. He told them that he had dreamed of a swan that had a man inside of it, who was going round the world to try to find a pretty young woman for his wife.

The people of the village heard him saying this; and in a very short time every man and woman of that village came out, and there Yā'łōᵉa' saw a very pretty woman. He thought at first that he had better let them catch him; but he said, "No, if I don't see any (pretty women) farther on, I can come to this place again and let them catch me, for I am very comfortable here;" and now many canoes came out to try to catch him, but he flew over them and went on westward.

Now and then he went across the great sea, and then he thought he had better go northward. It was nearly daylight when he came to a village, and he stopped very close to the beach. This village belonged to the Ets!ogwat. There he saw an old woman come out of a house; and the first thing her eye fell on was the great white swan sitting on the salt water, very close inshore. She also cried out to the people to come out of their houses to look at the bird, and very soon all the people came out. In this place he did not see any pretty young women; so, before the people went down to their canoes, he flew away, and kept his course northward.

It was late in the night when he came to a village that belonged to the Dzodedet. Again he saw a man come out with a paddle in his hand, and a spear; and as soon as he came out of his house, he stopped when he saw the great white swan sitting very close to where he was standing. Then he called to the people to come out and look at the great white swan sitting on the salt water, and soon all the men and women came out of their houses. Yā'łōᵉa' did not see any woman pretty enough for him; but all the men had three streaks down their chins and one on each side of their faces, just under their eyes. After they had all come out, he did not see any pretty girl there, and he flew away again.

Now he came to a strange country; and he kept on flying until just before daylight, when he came to a village that belonged to the Sardines (?)(Amenal). Now, it seemed to him that these people never went to sleep, for he heard them playing a long while before he came to their village. They are very small, the tallest being only two spans and a half high, and there were many of them; but he did not see any women pretty enough for him.

Then he flew away northward again, and he kept on flying until night. He heard many children playing ahead of him. He went on in the direction the sound came from, and in a very short time came to the village of a happy people. They were playing all night. He went and sat very close to the beach on the salt water. Now, this village belonged to the Herring (Lu'smît'). They were a little bigger people than the Sardines, and they were spawning at the time Yā'lōᶜa' came to their village. He staid there until daylight, and they were playing all that time. In the morning he saw them running in at the front door of a great long house and out at the back door, and then back through the front door again. They were going round all the time, and they seemed to be blind. It was late in the day when some one stopped and looked outward; and as soon as he caught sight of the great white swan, he called out to his friends and told them about what he had seen. All the people rushed out of the long house, and then they said that they would go and try to catch him; but Yā'lōᶜa' said, "I don't see any pretty young women here, I will leave them." So he flew away before any of them came down to their canoes. He kept on going northward, and in the night he came to a village that belonged to the Cohoes Salmon (Tso'ᶜwît'). These people are of the same size as we are, and there was a large village which belonged to them. In the morning he saw many men come out of a large house; and they saw the swan sitting on the salt water very close to the beach of their village. The first thing they did was to go and get a paddle each, and their spears; and they went down to their canoes and tried to catch the swan. After all the people had come out of their houses, he saw many women with light-colored hair; and they were very pretty. Now, he was going to let them catch him; but he said, "I am all right, for I still have much food and water. I can come back to this place again, so I will go on a little farther to see the world;" and he flew away again. For two days he was flying.

Then he came to a village. It was a very large one. The houses were large, and the people were stout and heavy. It was in the night that he came there and sat on the salt water in front of the village. Early in the morning a young man came out of a house to pass water; and as he came out of the house, he saw the swan sitting on the water in front of the village. Then he began to call out to the people of the tribe to come out to see the swan. Very soon all the men and women came out to see him. Now, this village belonged to the Spring Salmon (Sā'ts!op') tribe; and when they had all come out of their houses, the chief, Yā'lōᶜa', said that he had never seen any uglier people than they were. Then they also tried to catch him in their canoes; but he flew away from them, and he flew all day long northward.

Late in the night he came to a double village, or one that looked as if there were two villages; for there was one village on one side of a small bay, and there was another on the other side. Then he sat on the salt water, just in the middle of the bay. Now, one of these villages belonged to the Dog Salmon (Nek!awas), and the other belonged to the Humpbacked Fish (Dzabe). As soon as it was daylight, a Dog Salmon man came out of his house; one of the Humpbacked Fish men also came out of his house; and these two men saw the swan at the same time. They began to call to their people to go out in their canoes to try to catch the bird. The Humpbacked Fish went out in their canoes first; then the Dog Salmon people came out after them in their canoes; and that is why the Dog Salmon tribe always come before the Humpbacked Fish to the rivers. Then all the canoes chased him, and all the men and women came out of their houses. All the time they were chasing the swan, he was looking at a very pretty woman standing at the door of a great house. Then he said to himself, "I will let the chief, Fast Swimmer (Hîn'k!ō"as), catch me." Of course, the chief was allowed by his people to go first, and the bird began to go very slowly. Then the chief caught him and brought him to shore.

The first thing his daughter said was, "Father, now you have caught that pretty white swan, will you give it to me for my pet?" and her father said, "Yes, for I love you. I will give it to you."

After they had finished talking, they spread on the floor a new mat for the swan to sit on. After it was seated there, everybody went out of the house except the chief, Fast Swimmer; and Yā'łōᵉa' said to himself, "Now I will show myself to the chief." Then he put his hands out from the bird's wings, and took hold of its beak and lifted it off his head, and said, "O Chief Fast Swimmer! I am a man, and I have come to marry your princess." When the chief saw him and heard him speak, he laughed, and said, "That was just what I expected. Now, I will let you marry my princess; and I will call all my people in, and you shall get married to her before them all." But Yā'łōᵉa' said to the chief, "Could you cure my eye before you call all your people in?" and Chief Fast Swimmer said, "Yes, I will call one of my men, who will set it right."

He called an old man, and the chief told him what he wanted him to do. The man went out, and it was not long before he came back. He carried a piece of alder (*qa'q'mapt*) in his hand, and he took four stones and put them into the fire. After that he took the alder wood and cut it into a ball just big enough to fit into Yā'łōᵉa'ʿs eye; and after he had finished it, he took a small steaming-box and put a little water into it. Then he took the red-hot stones

and put them into the box of water. When the water was boiling, he put the ball of alder wood into it; and in a short time he took it out and put it into Yā'łōᵉa''s eye-socket. He worked it about until it was turned into a living eyeball; and he also pressed Yā'łōᵉa''s face and made him look like a very handsome man.

After he had finished it, he went out of the house. Then Yā'łōᵉa' said to the chief, "Now I want to tell you something before you call your people in. I have brought ten basketfuls of eagle's down (*maθhap!et*). I think you will want to give one basketful away to your people, and you yourself may take nine basketfuls for my marriage-gift to your princess." The chief was much pleased at this, for all that the salmon come to the rivers for is to get the eagle's down that drifts on the waters.

So after he had finished speaking, the chief called his speakers. There were four of them; and when they came, he told them to go and call all the people into his house, for his princess was going to be married to a stranger. Then the four speakers went out of the chief's house and called aloud to the people to come into the chief's house to see the marriage of the princess to a stranger. Then, of course, everybody wanted to see what he meant; for they did not know that Yā'łōᵉa' and the swan were one.

Everybody went into the chief's house; and after they were all in, the chief himself spoke and told his people about the great white swan that he had caught; that he was the chief Yā'łōᵉa' whom they had heard talked about; and that he came to take his daughter for his wife; and also that he had given him something that he knew they would all like to have, and that was eagle's down.

"And now," said he, "I am going to call him and his wife out of their room to come and sit down there," pointing his forefinger at a mat that was spread at the rear of the house. As soon as he called to them to come, the princess came ahead of Yā'łōᵉa', and they went and sat on the mat. Now, it is said that Yā'łōᵉa' looked very handsome; for he had his face painted, and he had abalone shells on his ears and a small one on his nose; he also had eagle's down on his hair, and he had put down on his wife also.

When they came in, all the Dog Salmon people said, "There's a chief! See, he has much valuable property on him!" (They meant the eagle's down.) As soon as they sat down on the mat, all the speakers got up and told the people that they were husband and wife now, and that the chief would bring out the small basket of eagle's down. Then it was brought out by one of the chief's men; and they opened it and gave each chief four pieces of eagle's down, and every one of the common men got one piece of it. They were much pleased with it, and thanked Yā'łōᵉa' for bringing it to them. He was treated well by all the people. Whenever he was hungry, they would send a

little boy to the salt water; and as soon as he went into the water, he would turn into a salmon. Then they would catch him and cut him open, and either roast him or boil him in the steaming-box with red-hot stones. After Yā′łōᶜa' finished eating it, they would pick up all the bones and skins and put them all back into the salt water. Then the boy would come to life again.

Now, Yā′łōᶜa' was very happy with his wife, for now he was treated as a chief by all the Salmon people. Very soon his wife was pregnant, and she delivered a baby-boy. Then the chief of the Dog Salmon one day saw Yā′łōᶜa' look as though he were downhearted, and he told his daughter to ask him what was the matter. When she asked him about it, he said, "Nothing; I am only thinking about my poor parents." She told this to her father; and he then said to his daughter, "Tell your husband that I will send four of my men to go and see how they are getting on; and when they come back and tell us how they are, then we shall know what to do about your husband." Then he called the Fast Swimmers, and told them to go and see his son-in-law's father and mother and find out whether they were well or not. Then these four men said that they would go in the morning very early, so as to be home in four days' time.

Early in the morning they started; and after four days they came home and told their chief that they had found Yā′łōᶜa''s father and mother living in a small house down close to the beach, and that they had their hair cut short on account of the death of their son Yā′łōᶜa', and that the people did not treat them as they do a chief.

After these four men finished telling this to their chief, he called Yā′łōᶜa' and his wife and told them the news. Then he asked Yā′łōᶜa' if he wanted to go home; and Yā′łōᶜa' said, "I don't know how to go home. I should like to go and see my parents if I knew the way."

Then the chief told the four speakers to call his people into his house; and the four speakers went and stood outside of the house and called out to the people and told them that the chief wanted them to come into his house. It did not take them long to come in; and when they were all inside, the chief spoke, telling the people that his son-in-law wanted to go home to see his parents. "Now," said he, "I want you to make ten large canoes for us all to go with him, his wife and his two children. I want these ten large canoes to be ready in three days' time, so that we may start on the fourth day."

All the people were pleased to hear him say this, for they had heard so much about this part of the world that they wanted to go and see it. In three days' time the canoe was ready; and the chief called his people into his house again, and asked them if they requested anything of Yā′łōᶜa' before he was taken home; and the wise man of the Dog Salmon said, "We had better tell Yā′łōᶜa' what we want

his people to do for us, and what we should like them to put on the water for us to get. Now, the first thing we always like to get from them is eagle's down; and mussel-shells (*ɮo'tc!ẖm*ᶻ), the large ones; and the *hap!ātcẑ'mᶻ*—these three things we always like to have. We also do not want them to use blunt-pointed spears on us, for it hurts; and whenever they make salmon traps to catch us with, let them shave the sticks well and put a good sharp point on them. Also, whenever they cook salmon in any way, and whenever they finish eating it, let them pick up all the bones and pieces of skin and throw them into the salt water. Then we can come home again. If they do not do that, we can not come to life again."

After the wise man had finished speaking, Chief Fast Swimmer spoke again, saying, "Now, I want one of you, my speakers, to give my son-in-law a blanket to wear when we come to his home;" and the head speaker got up and said, "I will give your son-in-law my four-times-jumper blanket; and whenever he wears it, he can jump out of the water four times."

Then the people said, "Let us go and see him try the blanket on!" and they gave Yā'łōᶜa' the salmon-skin blanket, yet it looked to him like a fur blanket. Then he put it on, and he was taken down to the beach and told to go into the salt water; and as soon as he went into the salt water, he was turned into a dog salmon. Then he jumped out of the water four times, but he did not jump the right way. After he had jumped out of the water four times, he came out and was turned into a man again.

When he came out of the water, his father-in-law said to his people, "I do not like the way that blanket jumps, for four times is not enough for him. I will give him my ten-times-jumper blanket; and I will try and get it now," said he, as he ran up the beach.

He went into his house; and very soon he came out carrying his blanket in his hand; and when he came up to where Yā'łōᶜa' was standing, he told him to take the four-times-jumper blanket off and to put the ten-times-jumper blanket on. Then Yā'łōᶜa' took off the blanket and put the new one on. Then he was told to go and try that one in the salt water; and as soon as he went into the water, he turned into a pretty dog salmon, and began to jump ten times without anything going wrong with him. Then he came out of the water and was turned into a man again.

After they had finished, the chief of the Dog Salmon told his people not to forget to take the boils, or "sickness of swelling," for a bottom board of the ten canoes. The people got their canoes ready; and when everything was in readiness, in the evening the chief of the Dog Salmon sent his four speakers to call the men, women, and children into his house. In a very short time all came in. Then he took the remaining nine baskets of eagle's down, and gave them to

his people. After he had finished, he told them to get up early in the morning to take his son-in-law home. After he had stopped speaking, the people came out of the house; and early in the morning the chief speaker went out and called to all the people to get up and start away. Very soon everybody got up and went out and down to their canoes. Yā′łōᵉa‘ and his wife and two children also got into their canoe. Then they started, and it took them four days to get to Place Of False River (Wak·at!a).

In the night all the canoes stopped there, just outside of Yogwat; and then Yā′łōᵉa‘ was told to go and tell his father and all his people to get up early and go to T!aci'' River, make an open salmon trap (*nîʟî′s*) there, and put it into the river when it rained, and not to club the four salmon after they groaned; and after they got these four salmon, to take them home and cut them open, roast them, and eat them, and to pick up every little piece of bone and skin and flesh and throw them into the water.

''Now, go!'' said the chief to his son-in-law. Yā′łōᵉa‘ all the time had the ten-times-jumper blanket on. Then he went overboard, and jumped just ten times when he landed at Rocky Point (Tī′łoł), on the east point of Friendly Cove. Then he walked over to the village, and there he found a very small house on the beach. He went into it, and he saw a little fire in the middle of the little house, and he rearranged the fire.

Then his father spoke angrily, saying, ''Who are you that comes to our house? You know very well that our son is dead, and that we do not want any one to come and make fun of us.''

After the old man had finished speaking, Yā′łōᵉa‘ spoke, and said, ''I am your son Yā′łōᵉa‘. I have come home with my wife and two sons; and now I come to tell you to go to T!aci'' early in the morning with all your people.'' Then he told his father all about what his father-in-law had told him to say to him; and after he had done so, he went away again into the salt water, and he jumped ten times and came up to the canoes and went into his own.

Then the chief, Yā′łōᵉa''s father-in-law, told all the people which river to go to; so they all went to the different streams. But one canoe went to T!aci'' River: that was Yā′łōᵉa''s canoe. Their chief also told them to come home in the month of November, not later. Then they all parted, and Yā′łōᵉa''s canoe arrived at T!aci'' early the next morning.

When morning came, Yā′łōᵉa''s father called everybody, and told them to go to T!aci'', and said that they would find his son Yā′łōᵉa‘ there; but everybody said, ''How are we going to find him, for he is dead?'' But he was very happy, and said, ''Get your canoes ready and let us go!'' Then they said, ''We will go anywhere to find him;'' and they all went to T!aci''.

The first thing the old man did was to make a salmon trap (*nîɪîs*); and as soon as it was finished, it rained a little. Then he put it into the river, and the next morning he went to see it. When he came to it, he found four pretty dog salmon in it, and he took a small stick to club them. Then he took the largest one out and began clubbing it until it groaned. Then he stopped. He did the same thing to the others. Then he took them home and told his wife to cut them open and to cook them at once, and his wife cut them up and cooked them all.

After the salmon had been cooked, they called some of their friends to come and help them eat it; and when they had finished eating, the old man picked up every piece of bone and skin and flesh, for he had faith in what his son had said to him.

He called all the people to come out of the house to see what he was going to do. Then they came out; and the old man went down to the beach, carrying the box of bones. He threw the box into the salt water. As soon as it went under the water, they saw Yā'lōᶜa' and his wife and the two boys come out of the salt water; and they went into their house.

Now all the people were happy to see their chief home again, and they began to call him and his family to a feast to make sure that it was he; for they thought if it really were Yā'lōᶜa', he would not eat anything. He ate whatever was given to him, however. Then he told them all about what he was told to tell the people, and what the salmon like; and that whenever the women are cutting any kind of salmon, they should keep their legs wide open, and should not use any other knife than a large mussel-shell for cutting the salmon open, so that they can get the broken pieces; and that the men should not use a blunt-pointed spear-head on the salmon, for they say it hurts them more than a sharp one. That is all, only that Yā'lōᶜa' is the head chief of his tribe now, and that is how the Indians know that the Salmon are men, as we are.

That ends the story.

9. How Raven Committed Rape on the Octopus Woman

(*A Mōwa'tc!athᵃ Story*)

Once upon a time there lived in the village at Yogwat a man whose name was Raven (Qo'ᶜcîn'ᶜmît'), and he was a chief of that tribe. He was always taking a walk to different places. One day he thought he would go to ᶜmoᶜwî'nᶜîs River; and when he came up to the little river, he thought he would better go to Running Tide Place (Ts!ats!e). The tide was very low, and there was a long rock on the beach. Alongside of it he saw an object moving that looked somewhat like a woman, and he went into the woods so that this thing could not see

him. When he came out to look at her, he went behind the rock and walked down toward it, and the woman was on the other side. When he came up to the rock, he looked over it, and there he saw a pretty woman digging for clams. She was so pretty that he could not stop himself: he sprang on her and committed rape. As soon as he came up to her, however, she turned into an octopus (*tī'lop*), which held him until the tide came in and drowned him. Then she let him go, and he was washed up to the beach. A canoe came along and found him lying on the beach dead; and the people said, "Oh, here is our chief dead!" But as soon as they had said this, he awoke, and said that he had been sleeping there instead of being dead. So he came home and had a good time with his people again.

That ends the story.

10. How Raven was in the Woods for a Lōkwā'na' Dance at Yogwat

Once upon a time there lived a man whose name was Raven (Qo'ᶜcîn'ᶜmît'), of a tribe belonging to the Ts!aᶜwîn'ᶜatḥᵃ, one of the brother tribes of the Mōwa'tc!atḥᵃ at Yogwat. Raven had a wife whose name was Sea Egg (Pā'cḥak'). It was in the winter-time, and the Mōwa'tc!atḥᵃ tribe were talking about having a winter-dance, or Lōkwā'na' dance. After they had stopped talking about the Lōkwā'na' dance—how they would appear in the village—a number of young men went at night into the woods to howl like wolves, to give notice to the people that the winter-dance, or Lōkwā'na', was coming to bring the dance to the people. Now, this notice has to be howled, as wolves howl, three different nights, so as to get everybody ready for the fourth night; for the wolves come to the door of the Lōkwā'na' dancing-house and throw in the ball of Lōkwā'na', or dance-giver, or, in Kwakiutl, "ball of quartz." This ball is said to strike whatever girl (or boy) is going to dance the Lōkwā'na'. Then she pretends to be dead until all the people come to sing their secret songs. Then she comes to life again.

As soon as Raven heard the wolves howl the first notice of the dance, however, he disappeared; and his people did not like it, for he was always doing something that did not please them; and of course his disappearance on the first notice of the winter-dance made them feel very bad. Then all the people were called into a house, and also one of the speakers of Chief Woodpecker. After all the people had come in, he said, "We are not pleased with what Raven has done in breaking the rules of our old custom regarding the Lōkwā'na' dance, for he disappeared before the fourth night of the wolves' howling, and he ought also to have given notice to all the chief men of

what he has done. Now, we shall leave this village, and go to Deep Bay (Gobde) to have our LŌKWĀ'NA' dance."

All the people were pleased with what their chief said. The first thing they did was to push their canoes (*tc!a'pats*) into the salt water, and to take whatever things they wanted. Then they all left the village and went to Deep Bay; and then they had to give the second notice of the LŌKWĀ'NA' dance on coming there.

On the fourth day Raven thought that he had been in the woods long enough; so he came out at the west corner of Yogwat, and began to sing this song:

"All you, my friends, listen to me! for I will call you all to come and get me out of the woods. I have seen enough of the LŌKWĀ'NA' dance, and I am truly hungry."

While he was singing, he was standing on a rock, naked. The only thing he had on was a wreath of hemlock branches round his neck and head. He had a piece of ice about two feet long and a foot wide. This piece of ice was supposed to be quartz.

When his wife heard him singing, she went out of the house and said to him, "Don't sing any more! You had better come home, for there is no one in the village to go and bring you out of the woods. They have all gone to Deep Bay to have their LŌKWĀ'NA' dance there."

After she had finished speaking, he started home; and the first thing he said to his wife was that he was hungry. Then she fed him; and when he had finished eating, he said to his wife, "Don't you think it is best for us to go to Deep Bay and join our friends?" His wife, however, said, "No, for it was you who made them leave this place, because you disappeared before the fourth notice was given by the wolves, and that is why Chief Woodpecker called our people into his house and told them to go and leave you here." Raven said, "You may say whatever you like, and you can stay here, but I am going to Deep Bay and join my friends;" and he picked up a paddle and went out of the house, down to the beach, where his canoe was. Then he pushed the canoe down to the salt water; and when he got it into the water, Sea Egg saw that her husband meant to go where his friends were; so she took what things she thought she would want, and went down to the canoe to her husband. In a very short time they arrived at Deep Bay, for it is not far from Yogwat.

After Raven had arrived at Deep Bay, a man went to all the houses to call every man by name to go into his house to eat steamed salmon (*sō'ḥa'*); but Raven's name was not called, and it made him feel very bad. He said to himself, "I will say that I am a great shaman;" and when all the people had gone into the feasting-house, he took hemlock branches and made one wreath for his head,

and one for his neck. Then he put them on and began to sing his shaman's secret song; and these are the words of it:

"I am a shaman now, to heal the sick people, instead of LōKwā'na', or Wolf Dancer; and whenever I dance, I can go under the floor, where no one can go, and I will show it to you all."

He left his house, singing, as he went to the feasting-house; and of course all the people became frightened, for they believed that he was really a shaman and could kill any one whenever he liked.

As soon as they heard him coming towards the feasting-house, each took a baton to beat time, for now they were waiting for the salmon to get cooked on the red-hot stones in the middle of the house, and it was all covered with mats to keep the steam in. Just before it was uncovered, Raven came into the house singing, and all the people began to beat time.

Just before he went round the heap of cooking salmon, he disappeared and went through the floor. He had not been down long, when he appeared on one side of the heap of cooking salmon. In a short time he went down a second time, and again came up and went round the heap once more. He then disappeared the third time; and again he came up, but only showed himself. He went down the fourth time. This time he staid down longer than usual; and when he came up, he was singing. Then he went out of the house; and after he went out, all the feasting people said, "Let us uncover the mats, for the salmon is cooked now!" When they uncovered the mats, they found that all the salmon had been eaten by Raven, and that he had put many sticks to keep the mats up in the shape of the cooking salmon; and all the people were very angry with Raven, for he had gotten the best of them once more. All the people had to go out of their feasting-house hungry.

That ends the story.

APPENDIX II—SUMMARY OF COMPARISONS

1.[1] Origin of Raven.

I. Woman pretends to die, receives lover in coffin, is killed by her husband, who adopts her child (p. 634) Ts, N, Ne. Rationalistic variants (p. 781) Tl, Kai.

II *a*. Child marries daughter of Sky chief, his child becomes Raven (p. 635) Ts, N, Ne.

II *b*. The child is burnt (pp. 635, 781) Ts.

[1] Raven is made voracious by being fed on (p. 636)—

a. Scabs Ts, N, Tl, M, Sk.

b. Bullhead Ne.

1.1. Origin of daylight.

I *a*. Raven assumes shape of a leaf or similar object, is swallowed by a girl and reborn (p. 641) Ts, N, Tl, Tlt, Kai, M, Sk, H, BC, Ri, Nu, Car, Chil, Alaska Esk, Kodiak, Ten'a.

As incident: Girl gives birth after swallowing leaf (p. 646) Nu.

I *a'*. Raven hides in log; when girl carries it, he enters her body Ne; he enters girl's body (p. 646) Ne.

As incident: Sun or light is kept in a round receptacle or in a bundle or bag, stress being laid on the roundness of the receptacle Ts, N, Tl, Sk, H, BC, Chil, Car, Alaska Esk.

II *a*, *a'*. The child cries until allowed to play with the sun, then he steals it (pp. 641, 646) Ts, N, Tl, Tlt, Kai, M, Sk, H, BC, Ri, Ne, Nu, Car, Chil, Alaska Esk, Kodiak, Ten'a.

I *a''*. Identification of Raven and woman's child missing[2] (p. 647), Loucheux.

II *a''*. The child cries until allowed to play with the sun, then Raven steals it (p. 647), Loucheux.[2]

I *b*. Raven causes spine to enter foot of light-owner (p. 647) Na, Squ, Lil.

II *b*. Owner is induced to open light-receptacle so that Raven can remove the thorn; the light escapes (p. 647) Na, Squ, Lil.

I *b'*. Raven accompanies light-owner in canoe (p. 647) Cow, Chehalis.

II *b'*. When he opens box to have light while hunting, Raven steals it (p. 647), Chehalis, Cow.

I *c*. The house of the light-owner is entered by force or invitation and the light stolen. Various forms. (p. 648.) Alaska Esk, Asiatic Esk, Chukchee.

1.2. Raven threatens to let out the daylight (p. 649). When daylight appears, fishermen who refuse to give fish to Raven are punished.

a. They are transformed into stone Ts.

b. They are frogs who have to live in darkness (?) Ts.

c. They are ghosts, and become dead bodies N.

d. They are transformed into animals Tl, H.

e. No transformation M, Sk.

f. The animals buy the sun of Raven, who shows the kind of food he will eat Nu.

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[1] Introduction.

[2] I presume this story conforms more strictly with I *a*, II *a*, than the recorded form indicates.

1.3. Raven breaks up the moon and puts it in the sky (p. 651) Tl, M, Sk

1.4. Raven obtains fresh water (p. 651).

I *a*. He puts the owner of water to sleep Tl, Kai, Nu.

II *a*. He makes him believe that he soiled his bed N, Tl, Ne, K, Nu.

I *b*. He makes his tongue look dry, makes the owner of water believe that he has drunk little only H, Ri, Ne, K.

II *a*, *b*. He pours the water into a receptacle instead of drinking N, H, Ne, K.

III. When escaping with the water, he is held in the smoke and blackened Tl.

IV. He lets water drip down, and creates rivers N, Tl, Kai, M, Sk, H, Ri, Ne, K, Nu.

V. Why the tides turn N.

I *c*. Water is obtained from the sap of the roots of trees Ts, Sk, N, Ri, K, Nu.

1.5. Raven obtains the olachen.

(*a*) *Origin of the olachen* (p. 653).

I *a*. Gull swallows an olachen. Raven quarrels with him or causes some one else to quarrel with him. Gull is made to vomit the fish by being struck on the stomach. Raven takes it Ts, N, Tl, Sk, H, Ne.

I *b*. Raven pulls out Cormorant's tongue and transforms it into an olachen (evidently a mistake) Sk.

II. He smears his canoe with the scales of the fish, makes the owner believe that he, Raven, has caught olachen, whereupon the owner releases the fish Ts, N, Tl, Sk, Ne [rationalized in Tl 4, where the story is told of a wealthy chief].

As incident: The owners of the herrings are made to believe that an icicle is a herring, whereupon they liberate the fish (p. 655) Till.

(*b*) *The sinews of the tomtit* (p. 655).

I. Salmon, olachen, sea food, etc., exist in a house far out at sea. It is pulled in by a magical cane or with a rope made of sinews of the tomtit, and the fish are released Ts, Tl, Kai, M.

As incident: The sinews of the tomtit are stronger than any other kind of fiber Ts, Tl, M, Sk.

1.6. The origin of tides (p. 656).

a. Raven makes the master of the tides believe that he has gathered sea eggs. Then he lets the tide fall Ts, Tl, M, Sk.

b. Mink fights with the master of the tides and vanquishes him Ri.

c. Mink obtains the tides by cutting off the Wolf's tail and keeping it until the Wolf promises to give the tides Ne, K.

d. Raven obtains the tides as a marriage present from the East Wind, Nu.

1.7. Raven makes war on the South Wind (p. 658).

I. The animals travel to the Wind's home Ts, M, Sk, Ne, K, Nu.

As incident: Bluejay wants to go along. His head is pulled long M.

I *a*. They go in the canoe of Killer Whale Ts.

I *b*. They go in Raven's folding canoe Ne.

I *c*. They try various kinds of wood for making a canoe Sk.

I *d*. Four animals go, Nu.

II. The halibut lies down in front of the door Ts, M, Sk, Ne, K, Nu.

III. Futile attempts of various animals Ts, Ne, Nu.

IV *a*. Fire made in body of Wind Ne; rationalized in Ts, fire made in house.

IV *b*. Wind comes out when attacked M, Nu.

IV *c*. Four animals attack the Wind, Nu.

V. The Wind slips on the halibut and is captured Ts, M, Ne, K, Nu.

VI. The Wind promises good weather.

Note.—The war between Master Carpenter and Southeast Wind (Skc 32) does not belong here.

1.8. ORIGIN OF FIRE (p. 660).

I. Animals try in vain to carry away fire in mouth Ri, Ne.

II *a*. Raven in form of Deer Ts, N, Sk, BC } goes to get the fire and ignites
II *a'* or Deer Tl, H, Ri, Ne, K, Nu, Co, Car } wood which he has tied—
II *aa* to his tail, which is burnt short Ts, N, Tl, Sk, H, Ri, Nu;
II *a'a'* to his head Ne, K, Co, Car:
II *a''a''* to his leg Nu.

II *b*. Chicken Hawk Tl } takes fire away in beak, which is burnt short.
II *b'* Raven Tl, Hai }

II *c*, *a'a'*. Raven ignites wood that is tied to his head Chil.

II *d*. Raven is given fire in a stone tray M.

III *a*. Deer has been unsuccessful; the dancers steal the fire-drill, which is carried away Nu.

III *b*. Caribou has been unsuccessful; the Muskrat takes the fire Car.

I *b*. Mink } steals the child of the owner of the fire and returns it in exchange
I *b'*. Raven } for the fire (p. 662, see p. 657) K, Na, Sts.

I *bb*. The owner of rain is substituted for the owner of fire Squ.

As incidents:

Magic flight (p. 661) Nu, (p. 662) Ne.

Why rabbits' feet are black (p. 662) Chil.

1.9. STONE AND ELDERBERRY BUSH (p. 663).

a. Stone and Elderberry Bush give birth, the latter first. Therefore man dies like leaves Ts, N.

a'. Raven tries to make man of rock and leaves; he succeeds in making him of leaves Tl, Kai, M.

b. Wren wishes to live under graves, therefore man is made mortal Kai, Ri.

c. Discussions leading to origin of death Ntl, Lil, Quin, Wish, Coos, Takelma.

d. Man dies because a person tried too early to take hold of his dead son, who was dancing with the ghosts K.

1.10. RAVEN PAINTS THE BIRDS (p. 664).

a. The birds are painted Sk, BC, Ne.

b. The birds dress themselves Tl.

c. He makes the nostrils of birds Sk.

d. When the birds are painted, Raven is dissatisfied with his colors and is blackened Chippewayan BC, Ne, Co.

d'. Bluejay brags of his gay colors, which are then taken from him by Clam Chin, Quin.

d''. Birds that Raven refuses to paint are made beautiful by Master Carpenter Sk.

e. Transformers transform men into birds and paint them, Chilliwack.

1.11. TXÄ'MSEM AND LAQOBOLA' (p. 666).

I *a*. Raven and his rival quarrel about the nobility of their respective families Tl, Kai, Co.

I *b*. Txä'msem and Lagobola' are out hunting Ts, N.

II. Raven's rival takes off his hat. Fog is produced. Raven accepts his rival's claim Ts, N, Tl, Kai, Co.

III *a*. The fog is sent out into the world Tl.

IV. When the fog disappears, Raven does not recognize his son (see p. 708) Co.

As incident: Quarrel about the nobility of families (p. 704). See BC, Ri, K, Nu, Co.

1.12. RAVEN CARVES SALMON OUT OF VARIOUS KINDS OF WOOD (p. 666) BC, Ri, Ne.

1.13. RAVEN MARRIES THE DEAD TWIN (p. 667) Ri, Ne, K.

1.14. TXÄ'MSEM AND THE SALMON WOMAN (p. 668).

I *a*. Raven marries a Cloud Woman, who controls the salmon (p. 668) Ts, Tl, Sk.

I *b*. Raven makes a woman named Suwa's his sister (p. 668) M, Sk.

I *c*. Raven BC, Mink K } marries a salmon (p. 668).

I *d*. He abducts the daughter of the Salmon chief (p. 668) BC.

I *e*. He marries the dead twin (p. 667) Ri, Ne, K.

II *a*. The woman makes salmon for all the people excepting her husband (p. 668) M, K.

II *b*. She makes salmon by putting her foot, hand, or hair into water (p. 669) Ts, Tl, Ri, Ne, K.

II *c*. She makes salmon by cooking something M; by cooking pickings from her teeth (p. 669) K.

II *d*. Salmon appear (p. 669) Sk, BC.

II *e*. Fern leaves thrown into water become salmon K.

III. Salmon Woman makes her husband beautiful by combing him (p. 669) Ts, BC, Ri.

As incident: (see p. 767) Ts, Sk.

IV *a*. Raven offends his wife by scolding the drying salmon that catch in his hair (pp. 670, 671) Ts, N, M, Sk, BC, Ri, Ne, K.

IV *a'*. Raven scolds the salmon because they catch in his hair (p. 671) Chil, Sh.

IV *b*. He beats his wife (p. 670) Tl.

IV *b'*. He looks at another woman (p. 671) BC.

IV *b''*. He has bad luck in gambling and accuses her of faithlessness Ts, Tl.

V. Woman and salmon disappear (p. 671) Ts, N, Tl, M, Sk, BC, Ri, Ne, K, Chil, Sh.

1.15. RAVEN ABDUCTS THE DAUGHTER OF THE SALMON CHIEF (p. 671).

a. He steals the chief's daughter and throws her into the water BC, Ri.

b. He reaches the home of Killer Whale chief, the father of Salmon Woman with the help of the wood-cutting slave (see p. 843), and marries the girl. He is subjected to the spine-seat test (p. 799) and to the heat test (see p. 806). He induces the chief to have his stomach cut out in order to reduce his stoutness (see p. 762). Then he carries away the Salmon Woman Ne, K.

c. In both forms occurs the incident of the bathing children who are transformed into salmon (see pp. 698, 773) Ri, Ne, K.

1.16. RAVEN GETS THE SOIL (p. 674) Ne.

1.17. ORIGIN OF THE MONTHS (see No. 8, p. 728).

1.18. RAVEN IS MADE VORACIOUS (see p. 636).

1.19. RAVEN AND THE STEELHEAD SALMON.

(*a*) *Raven catches the steelhead salmon* (p. 674). He calls the salmon, who jumps into a hole prepared by Raven, and is killed. The hole is not always mentioned Ts, N, Tl, M, Sk, Ne, K, Co, Lil, Nez Percé.

(*b*) *The stump eats the salmon by rolling over it* (p. 675) N, M, H. (Related to 1.19 *e*.)

(*c*) *Raven blackens the crows* (p. 675) Ts, Tl, Sk.

(*d*) *Raven's feast* (p. 676) Tl, N, Nu.
(*e*) *The salmon is stolen* (p. 676) K, Co, Lil, Nez Percé. (See 1.19 *b*.)

1.20, 20*a*. WHY CROW AND RAVEN ARE BLACK (see 1.19 *c*). (p. 677.)
a. Gulls are thrown into the fireplace because they have eaten Raven's olachen. The tips of their wings are blackened N.
b. Crows steal Raven's salmon and are blackened (p. 676) Ts, Tl, Sk.
c. Raven is caught in the smoke hole and is blackened N, Tl, also Quin.
c′. He is covered with gum and is smoked Tl.
c″. Eagle strikes Crow with a salmon-gill and thus blackens him, Wish.

1.21. TXÄ′MSEM AND CORMORANT (p. 678).
a. Raven pretends to put a louse on Cormorant's tongue, pulls out the tongue, and makes him dumb Ts, N, Tl, M, Sk, BC, Ne, K, Nu.
b. An ogre pretends to put a louse on a girl's tongue, pulls out her tongue and thus kills her (p. 680), Gold, Amur River.
c. Raven's tongue is tied with sinews (p. 680), Chukchee, Koryak.

1.22. TXÄ′MSEM KILLS GRIZZLY BEAR (p. 680).
I *a*. Raven pretends to cut off his testicles and to use them as bait. He induces Bear to do the same and thus to kill himself (pp. 680, 682) Ts, N, Tl, M, Ne, Nu.
I *b*. The same story told of a fat sea lion (p. 683) Sk.
II. Raven kills the Bear's wives by letting them swallow red-hot stones (p. 681) Ts, N, Tl, M.
As incident: (p. 682) Sk, Co, Quin, Wish, Kath, Kutenai.

1.23. TXÄ′MSEM KILLS LITTLE PITCH by exposing him to the sun (p. 683) Ts, N, Tl, M, Ri, Ne, K, Co.

1.24. FISHERMEN BREAK OFF TXÄ′MSEM'S JAW (p. 684) Ts, N, Tl, Kai, M, Sk, Ne, Loucheux.

1.25. THE ORIGIN OF THE BULLHEAD (p. 685).
a. Raven makes a movement as though taking hold of the bullhead. This makes his tail thin (p. 685) Ts, N, Tl.
b. The Transformer throws a shaman into the water and draws out his hind end. He becomes a fish (p. 686) Ne, Co.

1.26. TXÄ′MSEM AND THE CHILDREN (p. 686).
a. Children play ball with blubber. He induces them to throw it at him, and he eats it Ts, N, Tl, M, Sk, Co.
b. He induces the animals to pelt him with sea eggs, which he eats Sk, M.
As incident: Porpoise understands what others can not hear N, Kai, Sk.

1.27, 28. TXÄ′MSEM FRIGHTENS AWAY THE PEOPLE WHO HAVE FOUND A WHALE.
(*a*) *Whale swallows Raven* (p. 687).
I. The Whale is induced to swallow him Tl, M, Sk, Ne, Nu, Co, Cow, Esk.
As incident: The swallowing monster (see pp. 611, 687, 718, 868).
As incident: He cuts off his grandmother's vulva for bait (see p. 585, No. 18).
II *a*. He lives on the Whale's food Tl, Co.
II *b*. He lives on the Whale's body Sk (?), Ne, Cow, Esk.
As incident: He makes a fire in the Whale's stomach Tl, Co, Esk (?).
III. He kills the Whale by cutting his heart, stomach, or throat. It strands, is flensed, and he comes out Tl, M, Sk, Ne, Nu, Co, Cow, Esk.
As incident: He loses his hair in the hot stomach Nu, Co, Cow.

1.27, 28. TxÄ'MSEM FRIGHTENS AWAY THE PEOPLE WHO HAVE FOUND A WHALE.
(*b*) *Raven steals the whale* (p. 688) Ts, Tl, Sk, Ne, Esk.
Plot: Raven frightens away people who are in possession of food in 1.24; Tl, M (p. 684); 1.29c Ts, Tl (p. 690); 1.37 BC, Ri, Ne, Nu, Co, Lil (p. 705); Sk, BC (p. 689); Tl (p. 720).

1.29. TxÄ'MSEM AND HIS SLAVE.
(*a*) *Raven creates a slave who disobeys him* (p. 689).
a. Raven creates a slave, who, instead of saying that Raven is a chief, gives him a low name Ts, N, Tl, M, Sk.
b. Mink makes a slave of excrement or of his musk-bag. The slave is to say that he is the son of a vanquished enemy K, U.
(*b*) *The slave eats food offered to Raven* (p. 690) Ts, N, Tl, M.
(*c*) *Raven pretends to die.* He is tied up in a box. The people are frightened away, and the slave eats all the food (p. 690) Ts, Tl.
(*d*) *Raven kills his slave.* He causes him to fall off a bridge that leads across a canyon (p. 691).
a. Ts, N, Tl, M, Sk (p. 691).
b. The same told of Deer Tl.

1.30. TxÄ'MSEM AND EAGLE GATHER RED AND BLACK COD (p. 692).
I. Raven's fish is dry, Eagle's fat Tl, Sk, H.
II. Raven comes to steal the fish, assuming the form of a log. Eagle strikes him with red-hot stones Sk.

1.31. TxÄ'MSEM AND THE HUNTER (p. 692).
I. Raven assumes the form of a woman, transforms a stone or an animal into a child; marries a chief Ts, Tl, M, Sk.
II *a*. He loses his labret in a box of grease, and pretends that the labret always flies away Tl, M, Sk.
II *b*. He steals the hunter's game Ts.
III *a*. Raven kills the chief whom he married, and eats his body Tl.
III *b*. It is seen that the supposed woman has a tail, and Raven is recognized Ts (?), M, Sk.
As incident: Raven kills and eats Seal (see No. 33, p. 702; No. 39, p. 706).

1.32. THE BUNGLING HOST.
(*a*) *The host lets oil drip out of his hands* (p. 695) Ts, N, M, Sk, BC, Ne, K, Nu, Co, Se, Ntl, Sh.
As incident: (p. 696) Tl, (p. 706) Se.
(*b*) *Birds produce food by their song* (p. 696) Ts, N, BC, K, Chil, Quin, LkuñGEN, Squ.
As incident: K, Nu, Co, Sts; M; Co.
(*c*) *Birds produce salmon eggs by striking the ankle* (p. 696) Ts, N, Sk, BC, Ne, K, Co, Chil.
(*d*) *An animal cuts its hands or feet* (p. 697).
a. Tl, Quin, Chin, Wish, Cherokee, Yuchi, Natchez, Hitchiti, Alabama, Micmac, Pawnee, Apache.
b. Variations of this theme: Sh, Lil, Crow, Ojibwa, Hopi, Cora.
As incident: Tl, Takelma.
(*e*) *Animals stab or shoot themselves* (p. 697).
a. Wasco, Ute, Hopi, Apache, Crow, Navaho, Shoshoni, Pawnee, Ponca.
b. Variations of this theme: Shoshoni, Ute, Apache, Caddo.
c. Food pulled out of anus (H), Ne, Co, Chil.

1.32. THE BUNGLING HOST—Continued.

(*f*) *Wood transformed into meat* (p. 698) Quin, Chin, Sh, Ute, Shoshoni, Pawnee, Apache, Mescalero Apache, Navaho, Crow, Arapaho.

(*g*) *The host obtains food by killing his children* (p. 698) Nu, Quin, Chin, Shoshoni, Fox, Kickapoo, Ponca.
As incident: Ts, Tl, Kai, Sk, H, Ri, Ne, K, Nu, Sts, Squ, Quin, Chil.

(*h*) *Diving for fish* (p. 699) Ne, K, Quin, Wasco, Lil, Ntl, Sh, Kutenai, Shoshoni, Apache, Fox, Kickapoo, Ponca, Arapaho, Micmac, Penobscot.

(*i*) *Miscellaneous tricks* (p. 699).
a. Deer caught in net Ntl, U.
As incident: U.
b. Magpie picks up fish egg Quin, Chin.
c. Excrement turns into rice, Ponca, Fox, Ojibwa.
d. Ice turns into potatoes, Ojibwa.
e. Woodpecker pecks food out of tree, Fox, Ojibwa, Penobscot, Micmac.
f. Food animals are called, Shoshoni, Arapaho, Fox, Ojibwa.
g. Water Ousel kills Buffalo with his leg, Arapaho.
h. Fish Hawk spears fish with a string attached to his head, Wichita.
i. Woodpecker produces light, Apache, Caddo.
j. Fruit shaken down from tree, Apache, Caddo, Cora.
k. Cock presses eggs out of skin, Cora.
l. Lion jumps on horse, Caddo.

1.33. RAVEN MARRIES HAIR-SEAL WOMAN, and eats her son (p. 702) Sk, Co.

1.34. TXÄ'MSEM VISITS CHIEF ECHO, steals his food, and is beaten by the invisible people (p. 702).
a. He steals the food of invisible people and is beaten Ts, N, Tl, M, Sk, BC, Chin, Till.
b. He steals food in the house of Salmon Spear, who fights with him, Takelma (also Sh).

1.35. TXÄ'MSEM KILLS DEER.
(*a*) *He kills Deer with a hammer while chopping wood* (p. 703) Ts, N, M, H.

(*b*) *He pushes Deer over a precipice* (p. 704).
a. He mourns with Deer close to a precipice; when Deer brags of his family, he pushes him down (p. 704) BC, Ri, K, Nu, Co.
b. He causes him to fall off a bridge leading across a canyon Tl.
As incidents:
Quarrel over the greatness of two families (see p. 666) Tl, Kai, K, Co.
He asks Deer when he is fattest Sk, BC, H, Ri, Co, Ntl. See also Chin 119.

1.36. RAVEN STEALS SALMON EGGS (p. 705). He pretends to be sick, is placed next to a box with salmon roe, and is covered with a mat M, Sk.

1.37. RAVEN STEALS HIS SISTERS' BERRIES (p. 705). He causes his excrements to cry "Enemies are coming!" While his sisters hide, he eats their berries BC, Ri, Ne, Nu, Co, Lil. See also 1.27.

1.38. RAVEN'S GIZZARD IS TORN OUT (p. 706). A person's gizzard, musk-bag, anus, is torn out and used as shinny-ball Tl, K, Co, Kath, Takelma.

1.39. Raven kills the seals by clubbing them when they can not see (p. 706) Tl*, Se, Squ. See also 1.33.

As incident: Oil drips out of Seal's hands Se. See 1.32, *a*.

1.40. Raven pretends to be dead (p. 706).

a. Raven [Mink] is buried. When his wife takes another husband, he goes back home K, Co, Sts.

b. After being buried he steals sea eggs K.

c. He pretends to be dead, comes back to marry a girl that was refused to him Chil.

1.41. Raven burns his sister's groins.

(*a*) *Raven and the girl* (p. 707). Raven [Mink] covets a girl. He causes sparks to burn her groins, and says she may be cured by sitting on a certain plant M, Sk, H, BC, Ri, Ne, K, Nu, Co, Chil.

(*b*) *The Thunderbird abducts Raven's son* (p. 708).

I. The boy that originates from a secretion of his body tries to jump and is abducted by the Thunderbird Sk, H, Ri, Ne, K.

II. The boy reappears, but he does not recognize him and refuses to accept him Sk, H, Ri.

As incident: Lost boy not recognized K, Co.

III. For this reason the dead do not return H, Ri.

1.42. Raven deserts Master Fisherman on a lonely island, assumes his shape, marries his wife, and is killed by Master Fisherman, who has returned (p. 710) Kai, M, Sk.

1.43. War with the Thunderbird.

(*a*) *Raven goes to take revenge for the death of his son* (p. 712) H, Ri, Ne, K.

(*b*) *Thunderbird steals the wife of another bird* (p. 712).

I. The birds have a game of hoops Ne, K, Nu, Co.

II. After the game, Thrush Woman produces berries by her song K, Nu, Co, Sts.

As incident: (See p. 696) Ts, N, M, BC, K, Nu, Chil, Quin, Lkuñgɛn, Squ.

III. Thunderbird abducts the woman Ne, K, Nu, Co, Sts.

IV. The birds try to regain her, assuming the form of fish. These are caught, their bones are thrown into the water, revive, and take the woman along Ne, K, Nu, Co, Sts.

V *a*. The woman is abducted again Ne.

V *b*. The animals decide to take revenge K, Nu, Co.

(*c*) *The animals make an artificial whale and kill Thunderbird* (p. 714) H, Ri, Ne, K, Nu, Co.

As incident: The killing of Pitch in order to calk the whale (see p. 683) Ri, Ne, K.

1.44. Txä'msem and Chief Grouse (p. 716). A supernatural being claims a hunter's arrows as his own. He punishes the arrogant who deny his claims, and rewards the meek who accept the claim Ts, BC, Nu, Cow, Chil, Nez Percé, Ojibwa.

1.45. Raven invites the monsters (p. 718).

a. Raven invites the monsters, which become rocks Ts, Tl, M.

b. A chief invites the monsters, who promise to become less dangerous Ts.

c. A chief invites a sea monster and induces it to restore people whom it has killed Tl.

d. Raven invites the monsters and shows himself stronger than they Ne.

1.46. WREN KILLS THE BEAR (p. 718).

a. Wren flies into a bear, and kills him by tearing him up Tl, Lil, Ntl, Chin, Quin.

b. Wren kills bear by starting a fire in his stomach (p. 719) N, Sk, BC, H, Ri.

Similar incidents: pp. 611, 659, 687, 718, 868.

1.47. RAVEN PULLS OFF THE ARM OF A CHIEF and it is put back (p. 719) Sk, Co, Chil, Loucheux, Wasco (?)

1.48. RAVEN IS SET ADRIFT IN A BOX, which he easily unties Tl.

As incident of setting youth adrift, see p. 796.

1.186. RAVEN PRETENDS TO BUILD A CANOE in order to be fed by the people for whom he builds it (p. 720) Ts.

1.187, 188. TXÄ'MSEM AND THE WOLVES. He pretends to be a good hunter, but steals the Wolves' game and is driven away by them (p. 720) Ts.

1.190. RAVEN IS DROWNED BY THE SPIDER CRAB OR DEVILFISH, with whom he tries to play (p. 721) Ts, Sk, Ne.

1.211. TXÄ'MSEM AND LAQOBOLA' HAVE A SHOOTING-MATCH (p. 721). They stake Nass against Skeena River Ts, N.

As incident: Birds are used as arrows N, Tl.

1.212. TXÄ'MSEM BELIEVES THAT HE HAS FOUND A BEAUTIFUL BLANKET, which proves to consist of moss and lichens (p. 722) Ts, N.

1.216. TXÄ'MSEM MAKES THE PRINCESS SICK AND CURES HER (p. 722). Raven [Deer, Coyote] wishes to get possession of a woman. He causes her to be sick, pretends to be a shaman, and has intercourse with her while he pretends to cure her Ts, K, Sts, Ntl, Sh, Wish, Till.

1.—. THE FURTHER HISTORY OF TXÄ'MSEM.

I. TXÄ'MSEM appears in a chief's house, looks in, and is shot at (see p. 820) (p. 723) Ts.

II. A young man visits TXÄ'MSEM, who lives in a deep valley and has hunting-dogs.

As incidents:

The deep valley (see p. 456) Ts.

Pups become large hunting-dogs when put down (see pp. 742, 793).

2. THE MEETING OF THE WILD ANIMALS (p. 723; see p. 728, No. 8 *b*).

3. THE PORCUPINE HUNTER. A man kills too many porcupines, and is punished by the Porcupine chief until he pronounces the name of the latter (p. 723) Ts.

4. THE STORY OF GRIZZLY BEAR AND BEAVER. Beaver makes a swamp, mocks Grizzly Bear, who jumps in and is drowned (p. 723) Ts, Kai.

5. STORY OF THE PORCUPINE. Bear maltreats Porcupine, who takes revenge by calling the cold (p. 724) Ts.

6. BEAVER AND PORCUPINE (p. 724).

I. Porcupine carries Beaver up a tree, and he can not climb down.

I''. Coyote carries Beaver inland.

II. Beaver carries Porcupine to an island, and he can not swim back.

II'. Porcupine is found on an island Tsts.

III. Porcupine calls the cold. The water freezes, and he can go back.

6. Beaver and Porcupine—Continued.

II″. Beaver carries Coyote to an island, Apache.

A. Beaver invites Porcupine.

A′. Porcupine protects Beaver against the Bear Tl.

A″. Porcupine steals Beaver's food Sk.

B. Porcupine invites Beaver.

B″. Porcupine holds a council to decide how to punish Beaver Sk.

C. Squirrel helps Beaver down Tl.

D. Beaver and Porcupine assign to each other their respective dwelling-places.

II‴. Beaver is carried to an island.

III′. Beaver calls the cold.

The versions differ particularly in the order of these incidents.

Ts		I,	II,	III	
N	A	II,	(III),	I	
Tl*a*	A′	I,	C,	II,	III . . .
Tl*b*		II,	III,	I.	
Tsts		II,	III,	D.	
Sk	A″	II,	III,	B,	I
Sh	A″	D.			
Apache		II,	I″		
M		II‴,	III′		

Beaver and Porcupine are separated by a river, Hare Indians.

7. The Deluge (p. 727). A deluge originates because the people maltreat a trout. They are scattered Ts.

8. Sun and Moon.

(*a*) *Origin of the Sun* (p. 727).

a. Two brothers turn into Sun and Moon Ts.

b. Various animals are tested, and one is finally selected to act as Sun U, Sh, Okanagon, Kutenai, Wish, Wasco.

c. The sons of Pitch make war on the Sun and become Sun and Moon Co.

(*b*) *Origin of the seasons* (p. 728).

a. A council of the animals or a single animal determines how long each season is to last Ts, Sh, Tl, Shoshoni, Hare Indians, Assiniboin, Fox, Ojibwa.

b. Raven ordains the length of the seasons according to Dog's advice Sk.

As incident: The Dog claims to be the most clever animal. He is overcome by Porcupine Ts [by Raven Tl].

9. Am'ala′. (*a*) *Am'ala′ acquires supernatural strength* (p. 729).

A. A youth acquires strength in order to recover his lost relatives Sk, M, Tl.

I. A youth bathes at night in cold water to acquire strength Ts, Tl, Kai, M, Sk (probably also N).

II *a*. He meets the spirit of strength and is able to twist and tear out trees Ts, Tl, Kai, Sk.

II *b*. He bathes in a stone box and breaks its sides Sk.

III *a*. He vanquishes his uncle's rivals, animals and supernatural beings Ts.

III *b*. He goes into the sea and catches large animals, and has contests with supernatural beings Sk, M.

III *c*. He becomes a great sea-lion hunter Tl, Kai.

III *d*. The hero is the mucus child who vanquishes the Wolf people Tl 194.

9. AM'ALA'—Continued.

(*b*) *Am'ala' becomes the supporter of the world* (p. 731).

I. The youth shoots ducks and gathers their fat Ts, Sk.

II. He is called to take the place of the one who supports the pole on which the world rests Ts, Sk.

As incident: The pole supporting the world, Ts, Tl, Sk, Hare Indians.

10. THE FOUR GREAT CHIEFS OF THE WINDS (p. 732).

a. The Cold Wind marries the daughter of the Warm Wind. Their child (with Cold Wind's sister) is a lump of ice. She is rescued Ts, M, Lil, Ntl.

b. A man marries the Wind's daughters Tl.

a'. North marries a girl. Her brothers go to visit her and die. The youngest overcomes North and revives his brothers Sk.

As incident: North's ornaments are icicles Tl, M, Sk.

11. THE STORY OF NĀŁQ.

(*a*) *How a feather carried the people of a village up into the sky* (p. 734).

a. Children play. A feather appears and pulls them up, each person taking hold of the feet of the preceding one Ts, N, Tl, M, Sk.

b. An eagle carries away the people in the same way Tl, Sk.

c. Eagles are pulled into the water in the same way M, Sk.

As incident: A strange child appears, joins the children, and is struck by them M.

(*b*) *The magical origin of children of the survivor* (p 734).

a. Children originate from the tears of the surviving girl Ts, N, Sk.

As incidents:

Children originate from tears Kai, K, Nu, Co, Lkuñgen.

Children originate from a boil Tl, K.

Children originate from the thigh Sk.

Children originate from secretion of the vagina Ri, Ne, K, (Sk, H?).

Children originate from various objects Sts, Chin, Lil, Till, Coos.

b. Children originate from root-sap swallowed by the surviving girl Tl, M.

(*c*) *The children obtain possession of the plume* (p. 735).

The children born by magical means cut off the plume as it reappears Ts, N, M, Sk, Tl.

(*d*) *Further adventures* (p. 736).

I. A blind cannibal catches people in a bag net Ts.

II. They kill Raccoon's grandchild, are threatened with death by heat in Raccoon's house, and revive the child Ts, Sk.

III. A witch tries to kill them by catching their breath. They exchange it for hers, and she kills herself Ts, N, Sk.

As incident: Tl, Sk 258.

IV. They pass a cave that opens and closes (p. 737) Ts, Sk.

V. The children marry the Winds Ts.

VI. One of the children becomes a mountain N.

VII. An obstructing mountain is melted down by the plume (p. 738) N.

VIII. Children are killed by the fall of a large object Sk.

IX. Children are killed by jumping over a dog Sk.

X. Local snowfall.

Independent story No. 38 (see p. 829).

XI. They meet the spirit of sleep N.

Independent story (see p. 871).

12. The feast of the Mountain Goats (p. 738).
    a. The people who do not treat the Goats with respect are invited to their house. The dance of the Goats produces a rock-slide, in which all are killed except one man who treated the Goats properly Ts.
    b. A man witnesses the shamanistic performance of the Goats Ts, K.
    As incident: The house of the Goats occurs in Tl, K, Lil, U, Sh.

13. THE GIANT DEVILFISH (p. 739). Eagle makes war on Devilfish Ts.

14. THE HUNTER'S WIFE WHO BECAME A BEAVER (p. 739). A woman is offended by her husband, bathes, and becomes a beaver Ts.

15. THE WINTER HUNTERS AND THE MOSQUITO (p. 740).
    I *a.* Hunters reach the Mosquito village Ts.
    I *b.* A visitor comes to a house Kai, BC.
    As incident: Visiting monster Chin.
    II *a.* A woman [the visitor] sucks out the brains of a child through his ear Ts, Kai.
    II *b.* The visitor sucks out the brains of the sleepers BC.
    As incident: K.
    III *a.* The hunters escape, but are killed by the Mosquito chief, except one woman Ts [one boy Kai].
    III *b.* The visitor is killed, but revives BC.
    IV. The survivor escapes on a tree overhanging a lake. The Mosquito sees the reflection in the water, and jumps in, thinking the victim is there. The water freezes, and he is killed. The body is burnt and turns into mosquitoes Ts, Kai, BC.
    Origin of mosquitoes: See p. 741.
    As incident: Reflection of a person in water (see p. 741) Sk, BC, K, Nu, Co, Sh, Ojibwa.

16. THE HUNTERS.
    (*a*) *Tsimshian version* (p. 741).
    I. Hunters make a mistake by killing a porcupine and hanging it up Ts, Chin.
    II. They meet a Bear woman, kill her, and are killed in the Bear village Ts.
    III. The youngest does not touch the porcupine, and is helped by the Bear Woman, whose belly he touches Ts.
    As incidents:
    Tiny powerful dogs (p. 742) Ts, N, K, Chil.
    Weak weapons substituted for good ones (p. 742) Ts, Tl, BC, Chil, Okanagon, U, Wasco.

    (*b*) *The man who married the Bear* (p. 742).
    I *a.* A hunter shoots a female bear, touches her belly, and she becomes a woman, who helps him Ts.
    I *b.* A hunter is pulled into the den of a female bear, falls against her vulva and becomes her husband N, Tl, M, Sk.
    II. She kills her Bear husband Tl, Sk.
    III. They have children. The man goes home N, Tl, M, Sk.
    IV *a.* The Bear woman accompanies him, and the people are afraid of her. They offend her N.

16. THE HUNTERS, (*b*) *The man who married the Bear*—Continued.
IV *b*. He takes food to his Bear wife. When he looks at his former wife, the Bear woman is offended N.
V. She kills him Tl, M, Sk.

IV *c*. He goes home with the Bear woman and is killed by a witch. The Bear returns Ts.

17. THE HUNTER AND HIS WOODEN WIFE (p. 744).
a. A man carves a wooden figure, calls it his wife, and places it in front of a loom. Girls arrive and burn it. He marries one of them Ts, BC, Ne, K, Nu, Cow.
As incident: K.
Elaborated in Nu 5.112.
b. The carved figure of a deceased woman becomes alive Tl.
c. Coyote's wooden wives (see p. 609).

18. PLUCKING OUT EYES (p. 746). A youth marries a lake-woman. Their child is stolen and gouges out the eyes of people. The youth and his sister are saved and become the Givers Of Wealth Ts, Tl.
As incident: Gouging out eyes M, Sk.

19–22, 26. STORIES OF ANIMALS OR SUPERNATURAL BEINGS WHO MARRY GIRLS.
(*a*) *The girl who is not allowed or refuses to marry* (p. 749) Ts, M, Kai.
(*b*) *The offended animal* (p. 749).
a. A snail Ts, Tl.
b. A girl scolds the dung of a bear (see p. 836) Ts, Tl, M, Sk, BC, Ri.
c. Various forms Tl.
(*c*) *Helpful animals* (p. 750) Ts.
(*d*) *Other marriages of women to animals or supernatural beings* (p. 751).
a. Land Otter Ts, Kai; Mink Ts; Mouse Ts; Grouse N; Frog M; Grizzly Bear M; Devilfish Kai, M.
b. Spruce tree Tl.
c. A supernatural being of the sea Ts; of the sky Ts, Sk.
(*e*) *The Mouse Woman as adviser* (p. 752) Ts, N, Tl.
(*f*) *Adventures among the animals* (p. 752).
a. The girl lives with the animals.
(1) The snails maltreat the girl Ts, Tl.
(1′) The halibut maltreats her Tl.
(2) She is turned out of the house, and gives birth to a young otter Ts.
(3) She lives with Mink Ts; with the Frogs Tl.
(4) The bear taboos are described Ts.
(5) She makes fire with dry wood, which does not burn (see p. 837) Ts, Tl, Kai, M, Sk, Ri; also Lil.
(6) She receives gifts for her daughter from the supernatural beings Ts.
b. The animal lives with the girl's parents.
(1) A fish marries her, is offended, and causes a flood to destroy the houses, except that of his father-in-law Tl.
(2) The identity of the husband is unknown until his child crawls up to him Tl.
(3) A woman marries a skull, which disappears again Tl, M.

19–22, 26. STORIES OF ANIMALS OR SUPERNATURAL BEINGS WHO MARRY GIRLS—Continued.

(*g*) *The escape from the animals* (p. 754).

a. She runs away from the snails and is pursued Ts.

a'. Her brothers carry her away on an artificial bird. They are pursued Ts, Tl.

As incident: The artificial animal made of various kinds of wood (see p. 823) Ts, N, Tl, M, Sk, Ne, Co, Lkuñgen, Nisqually, Quin.

b. She kills the otters; her son carries her home (p. 755) Ts, Kai.

b'. Her brothers kill the bear and take her home Ts.

c. She runs away, after tying the women who watch her (see p. 838) Ts, M.

d. Her brothers kill the halibut that have abducted her (p. 756) Tl.

As incident: The head of a lover is cut off (see p. 847).

e. The Frog lake in which the woman lives is drained Tl, M.

f. She is rescued from the Fire, that has abducted her, by putting out all fires Tl.

g. The girl's father makes friends with the Bears among whom she lives M.

h. The woman's children visit their grandfather Tl, Kai, M, N.

23. THE MINK WHO MARRIED THE PRINCESS (p. 762).

I. A girl is abducted by a Mink, who marries her Ts.

II. Mink wishes to be made beautiful, and she kills him by pretending that she wants to perforate his ears Ts.

As incident: M, Sk, BC, K, Nu, Se, Lil, U, Wish, Kath, Kutenai, Ponca, Osage, Malecite, Maidu, Yana, Esk, Loucheux (for Old-World analogues see p. 766).

24. STORIES OF MEN WHO MARRY ANIMALS OR SUPERNATURAL BEINGS (p. 759); also Nos. 16, 18, 28, 35, 53. A plot underlying miscellaneous stories.

25. THE PRINCESS WHO REJECTED HER COUSIN.

(*a*) *Northern versions* (p. 767).

I. A girl induces a youth to disfigure himself, and then rejects him Ts, Tl, M, Sk.

II *a*. He is made beautiful in the house of Chief Pestilence Ts.

II *a'*. He climbs to the sky by means of an arrow-chain, and is made beautiful by the Moon Sk.

As incident: The arrow-chain (see p. 864).

II *b*. He is made beautiful by Loon, who dives with him Tl.

As incident: Loon restores eyesight of a blind person (see p. 825).

II *c*. He enters a sea-lion skin and has various adventures M.

(*b*) *Southern versions.*

I *a*. A girl induces a youth to disfigure himself Sts, Lkuñgen.

I *b*. A squint-eyed woman disfigures her husband Lil.

II. He goes into the woods and meets blind people Sts.

As incident: See Nos. 24, 25, p. 594; p. 842.

III. He obtains a new head from the Face Maker Sts, Lkuñgen, Lil.

IV *a*. His adventures on the ocean and in the sky Sts.

IV *b*. On his way back he is swallowed by a witch, Lkuñgen.

IV *c*. On his way back he marries birds.

V. The woman goes to get a new head, but is given an ugly one Sts, Lkuñgen (?), Lil.

26. (See under Nos. 19–22).

27. THE PRINCE WHO WAS TAKEN AWAY BY THE SPRING SALMON (p. 770). (See detailed statement on p. 771.)

As incidents of wider distribution, that appear in this tale:

Vagina dentata (see p. 809, No. 11).

Children thrown into the water become animals, that are eaten (see pp. 698, 773).

What are believed to be berries proves to be dung (see p. 773) Ts, Chin.

The dance of the Herrings produces spawn (see p. 774) Ts, Tl, Sk, Kai.

A transformed person is recognized by ornaments found under the skin (see p. 776) Ts, Tl, Tsts, Kai, Sk.

Spirits faint when they are touched by a person (see p. 777) Ts, M, Kai, Sk.

28. THE TOWN OF CHIEF PEACE (p. 779). Young man visits Chief Peace and marries his daughter Ts, Tl.

As incidents:

Feather dipped into bucket of water as test of faithfulness of husband. When he is not true, the water is slimy (p. 780) Ts, Tl, M, Sk, BC, Chil, Se.

The woman walks home over the surface of the sea (p. 780) Ts, Tl, Sk, K, Se, Till.

29. SUCKING INTESTINES (p. 781). Woman feigns death in order to meet her lover (see p. 634) Ts, N, Tl, Kai, Sk, Ne.

30. BURNING LEGGINGS AND BURNING SNOWSHOES (p. 781).

I. A chief has two wives. The elder one is jealous, and accuses the brothers of the younger one of having tried to seduce her. The chief kills them Ts, Sk.

II *a*. A supernatural being tells the young woman that lightning which is to proceed from leggings will destroy the people Ts.

II *b*. A boy emerges from the young woman's thigh. He gives to his sister copper ornaments, from which fire issues Sk.

III. One person disbelieves the account of the lightning, and all are killed Ts.

As incident: The disbeliever Sk.

(A garbled version K).

31. HAK!ULÂ'Q. A sea monster's child is drifting on the water. It is killed. The monster causes an island to roll over. The monster is killed (p. 783) Ts, Tl, M, Sk.

As incidents:

Canoes built of various kinds of wood (see p. 822).

A man seduces his sister, who becomes a sawbill duck Ts.

32. THE PRINCE WHO IS DESERTED (p. 783). (See detailed statement on p. 784).

I *a*. A boy who feeds an eagle is deserted Ts, N, M, Sk, H.

I *b*. A lazy or greedy child, or one who has won in a contest, is deserted N, Tl, Sk, Ne, Cow, Squ, Sts.

I *c*. A girl who married a dog, or whose husband is unknown, is deserted BC, K, Nu, Co, Quin, Chil, Chin.

As incidents:

A bird carries food to the deserted child's relative who had pity on him Ts, Sk, Ne, K, Nu, Cow, Squ, Sts.

A slave's child is fed secretly, and chokes. In this way the wealth of the deserted child is discovered Ts, N, M, Sk, Tl, BC, Chin.

An old person who has visited the deserted child is discovered eating secretly the food given to him Ne, K, Cow, Squ.

A whale kills the people Tl, Cow.

Desertion as an introduction (p. 783) N, Sk, Wish.

33. THE PRINCESS AND THE MOUSE (p. 791). A Mouse marries a princess. She is set adrift, lands among the Haida, marries there. Her children return. Her Mice children originate the mouse dance.

As incidents:

Children offend their grandmother by falling against her back Ts.

An offending youth is set adrift, Kodiak, Tl, Sk, K, (Ri).

34. THE YOUNG CHIEF WHO MARRIED HIS COUSIN (p. 792). The chief's wife is jealous when he takes a second wife. She marries a supernatural being Ts.

35, 36. ASDI-WĀ'L (p. 792).

I. The meeting on the ice. Two starving women are helped by a supernatural being, who marries the younger one (p. 792) Ts, N.

II *a*. His son is induced by a White Bear to pursue him, and is led to the sky (p. 793) Ts, N.

II *b*. The Sky chief tests his son-in-law (p. 794).

As incidents:

(1) The jealous uncle, (p. 796) Kodiak, Tl, Sk, BC, K.

(1*a*) A father-in-law tries to kill his son-in-law (p. 797) Ts, N, Sk, Tsts, BC, Ne, K, Co, Nu, Squ, U, Ntl, Lil, Sts, Kath, Quin, Chin, Wish, Till.

(2) The snapping door (p. 797) N, Ri, H, BC, Ne, K, Nu, Co, Squ, Till.

(2*a*) The closing cave (p. 798) Ts, Tl, M, Sk.

(2*b*) Dangerous animals watch the door (p. 798) Nu, Sts, U, Ntl, Chin.

(3) The spine seat (p. 799) N, Tl, Ne, K, Nu, Co, Sts, Squ.

(4) Falling tree (p. 800) Ts, Tl, Sk, BC, K, Co, Kath, Coos.

(4*a*) Wedge test (p. 801), Kodiak, N, Tl, Sk, Ne, K, Nu, Co, Sts, Squ, U, Ntl, Lil, Quin, Chin.

(4*b*) Hammer thrown into water. The youth dives for it. The water freezes (p. 802) BC, Chil, Coos (see also Nu).

(5) Precipice (p. 803) Ts, Kodiak, Tl, Sk, BC, Ne, Chil, Lil.

(6) Drowning (p. 804) N, Tl, BC, Co, Squ, Ntl, U, Lil, Kath (see also 4*b*).

(7) The Devilfish (p. 804) Tl, Sk.

(7*a*) The Clam (p. 805), Kodiak, Tl, Sk, Ne.

(7*b–d*) Sea Lion, Seal, and Eagle (p. 805) Sk.

(7*e*) Dogs (p. 805) Ne.

(7*f*) Woodpecker, Bear, Grizzly Bear, Raccoon, Panther (p. 806) BC, K, Co, Sts, Quin, Chin, Kath, Wish (see also No. 14, p. 952).

(8) Berries in winter (p. 806) K, Co, Squ.

As incident: See p. 696.

(9) The heat test (p. 806).

The youth pushed into burning bark (p. 806) Sk.

Thrown into a boiling kettle (p. 807) N, Tl, Sk.

Roasted in an oven (p. 807) Ts, Tsts, (p. 808) U, Ntl.

Tied close to the fire in the house (p. 807) BC, K, Nu.

The over-heated sweat-house (p. 807) BC, Chil, Quin, Chin, U, Wish, Till, (Lil).

Trails stop the fire (p. 808) U, Ntl, Kutenai.

(9*a*) Smoke test (p. 808) Ntl, Chin, Wish.

(9*b*) Burning-food test (p. 809) Sk.

(9*c*) Swallowing red-hot stones (p. 809) Sk, Co.

As incident: (See p. 682.)

(10) Poisonous food (p. 809) Sk, K.

As incident: (p. 809) H, Ri, Nu, K, Co.

35, 36. ASDI-WĀ'L—Continued.

II *b*. The Sky chief tests his son-in-law. *Incidents*—Continued.

(11) The murderous woman (vagina dentata) (p. 809) M, BC, Chil, Ne, K, Co, Sts, U, Ntl, Shoshoni, Dakota, Arapaho, Pawnee, Maidu, Wichita, Jicarilla Apache, Chukchee, Koryak, Ainu.

(12) The youth is set adrift (p. 810) Kodiak, Tl, M, Sk, Ne, Se, Lil.

(13) The Flood (p. 810) Tl, U, Ntl.

(14) The revenge of the animals (p. 810) Tl, BC, K, Co, Sts (see also No. 7*f*).

(15) Fish kill the father-in-law (p. 811) Ne, K, Nu, Co, Squ.

(16) Berries grow out of the father-in-law's body (p. 811) Ne, K, Co, Sts, Squ.

(17) The youth takes away his father-in-law's canoe (p. 811) Ne, K, Co.

(18) Firewood threatens to burn the house (p. 812) K.

(19) Diving-match (p. 812) Co, Quin, Chin, Kutenai.

(20) Climbing-match (p. 812) Sh, Quin, Chin, Wish, Coos

(21) Shooting-match (p. 812) Tl, Nu, Chin, Kath.

(22) Gambling-match (p. 812) Chin, Quin, Till, Wish.

As incident: (see p. 712) Ne, K, Nu, Co.

(23) Waking-match (p. 813) Kath, Quin.

(24) Whaling (p. 813) Chin, Till.

(25) Wrestling in the air (p. 813) Wish.

As incident: Kath, U, Ntl, Lil.

II *c*. The visit to the Mountain Goats (p. 817; see p. 738).

II *d*. Asdi-wā'l's return from heaven (p. 817).

As incident: The test of his faithfulness (see p. 780).

III *a*. Asdi-wā'l's marriages. He is deserted by his brothers-in-law (p. 817).

III *b*. He marries among the G·it-qxā'la (p. 817) Ts, N.

III *c*. The sea-lion rock Ts, N, Tl, M, Sk, Ri. Asdi-wā'l is deserted on the rock and rescued by the help of his father. He is called into the house of the Sea Lions, and is eventually sent home (p. 818).

III *d*. Animals are sick, and can not see what ails them. He pulls out the arrows (p. 820) Ts, N, Tl, M, Sk, BC, H, Ne, K, Nu, Co, Sts, Coos (see also p. 723).

III *e*. Asdi-wā'l makes killer whales of wood (p. 822), that are to take revenge for him by drowning his brothers-in-law, who had deserted him (p. 822) Ts, N, Sk, M, Tl.

As incidents:

Ts, N, Tl, Sk, Ne, Co, Lkuñgen, Nisqually, Quin (see also pp. 732, 754).

Animals drag a person across the sea Wish.

III *f*. Asdi-wā'l goes back to Skeena River. He is lost on a mountain and becomes stone (p. 825) Ts.

As incident: His wife misunderstands an order and is transformed into flint Ts, Sk, K.

37. THE BLIND G·IT-Q!Ā'°DA (p. 825).

I. A man loses his eyesight and is starved by his wife [or mother] Ts, Kai, M, Ri, K, Chil, Car, Loucheux, Hare, Esk, Assiniboin, Arapaho, (Osage, blindness implied).

II *a*. He regains his eyesight with the help of a loon, who dives with him Ri, Kai, M, Chil, Car, Loucheux, Hare, Assiniboin, Central and Smith Sound Esk.

II *b*. Who takes rubbish out of his eyes Ts.

As incident: Rubbish removed from eyes (p. 829) M 677.

II *c*. The Owl gives back his eyes, Arapaho.

37. THE BLIND G'IT-Q!Ā'°DA—Continued.

II *d*. Geese restore his eyesight by brushing against his eyes with their wings, Esk Greenland.

III *a*. The man kills the woman Ri, Chil, Car, Loucheux, Hare, Assiniboin, Arapaho.

III *b*. The woman is not allowed to enter the house, freezes to death, and becomes an owl Ts.

III *c*. The woman is transformed into stone, then a deer, then a wood-spirit K.
As incident: Origin of flint (see p. 825).

III *d*. The woman is transformed into a narwhal Esk.

III *e*. He wishes a bear's head, that the woman is cooking, to bite her. She dies Kai, M.

IV *a*. The man travels. He is deserted on a sea-lion rock (see p. 818) Ri.

IV *b*. A Cormorant appears and gives fish to the people. They do not share with Raven, who transforms them into stone M.

IV *c*. The man meets his brother Thunderbird K.

IV *d*. The man marries again, and a war story follows, Assiniboin.

IV *e*. The children of the couple are deserted, and helped by Wolves, Arapaho.

IV *f*. The man and his sister travel and meet fabulous people Esk.

38. LOCAL WINTER IN G'IT-Q!Ā'°DA (p. 829).

I. A person commits an offense. The country is covered with snow. A bird holding a berry appears and shows that it is summer elsewhere Ts, Tl, Sk, M, Chil, Sh, Kath, Wish.

II. The survivors go to a lake and marry the children of a duck Ts.

39. THE DRIFTING LOG (p. 831).

I. After a war between two villages, one group escapes and settles on Nass River Ts, N.

II *a*. The girls play in a hollow log, drift away to Queen Charlotte Islands, where they marry. The children of the married princess return and take revenge on their grandparents' enemies Ts.
As incident: Children of a princess married in a foreign country are reproached with their unknown origin (see p. 446).

II *b*. The children play in a hollow log and drift away. They are rescued near a whirlpool by supernatural beings N.
As incidents:
Persons consisting of right or left half of the body N, Tl, Sk, BC, Chippewayan.
The whirlpool at the edge of the world (p. 831) N, Tl, Tsts, Co.
The self-moving canoe (p. 832) Ts, N, Tl, Sk, H, Ne, K.

40. THE STORY OF ASDI'IDA AND OMEN (p. 832).

I. Fishermen scold and offend a supernatural being. They burn a frog Ts, Kai, Sk.

II. It is predicted that they will die, the last one after telling his story Ts, Kai, Sk.
As incident: Tl, Kai, Sk.

III. The town is burnt; only one girl is saved. Djila'qons appears singing mourning-songs. The girl receives crests Ts, Kai, Sk.

IV *a*. A Goose takes the girl up to the sky Kai.

IV *b*. The girl is taken to the Tsimshian country. Some of her descendants return Ts, Sk.

41. EXPLANATION OF THE BEAVER HAT (p. 834). An Eagle family fleeing from Alaska obtains crests Ts.

42. THE WATER-BEING WHO MARRIED THE PRINCESS (p. 834). A girl is taken by a water-being. She has children and receives gifts Ts.

43. THE STORY OF PART SUMMER (p. 834) (see p. 835).

I. A girl offends the Bears and is taken by them. She marries a Bear Ts.
II. The Bear taboos are described Ts.

44. EXPLANATION OF THE ABALONE BOW (p. 835). A chief finds the abalone bow Ts.

45. STORY OF GUNAXNĒSEMG·A′D (p. 835).

(*a*) *The girl who is taken by the Bear* (p. 836).

I. A girl offends a Bear by scolding his dung. She is taken by him, and marries the Bear chief's son Ts, Tl, M, Sk, BC, Ri.
II. She makes the Bear believe that her copper or dentalia ornaments are her excrement Ts, Tl, M, Sk, BC, Ri.
III *a*. When gathering fuel, she takes dry wood, which is extinguished by water shaken from the Bears' blankets. She is instructed to use wet wood (p. 837) Ts, Tl, M, Sk, Ri.
As incident: Kai 255, Lil 310.
III *b*. She brings the wrong kind of branches for bedding (p. 838) BC.
IV. By a ruse she ties up her watchers and escapes Ts, M.
V *a*. She detains the pursuers by obstacles Tl, M, Sk.
V *b*. Animals help the Bears in her pursuit M, Sk.
II *b*. The Bears are killed Ts (see p. 834) (p. 888) Ts, Tl, Sk, M.
II *c*. The woman returns with her Bear children Ri.
II *d*. The woman becomes a Bear, who destroys the people (p. 837) BC.
In other connections: (p. 837) Chil, Sh, Ntl.

(*b*) *Marriage of the girl with the lake-being* (p. 838).

I. She meets a person who is in a canoe on a lake. She promises to marry him Ts, Tl, M, Sk.
As incident: A girl being pursued offers to marry her rescuer Ntl, Lil, U, Sh, Wish; also Chin.
II. He takes her aboard. The canoe Ts, Sk [the man's club Ts, Tl, M] kills the Bears.
III *a*. The man's first wife is a great eater. When the young woman sees her eating, the first wife kills her. Her husband restores her and kills his first wife (p. 839) Ts, Tl, M, Sk.
III *b*. The first wife is a cannibal. She is thrown down to a Tsimshian town. This is the origin of the Tsimshian cannibals (p. 839) Tl.
IV. The woman returns with her son. He seems poor and dirty, but proves to be a great successful hunter Ts, Tl, M, Sk.
V. The story of Tsauda (see p. 855) Ts.

(*c*) *The woman carried away by the Killer Whale* (p. 840).

I *a*. A woman who washes a skin is carried away by the Killer Whale. Her husband pursues her Ts, Tl, M, Sk, BC, Ri, Na, Se.
I *b*. A man and his wife surprise a Killer Whale camp. The woman is carried away. Her husband pursues her (p. 841) Tl.
II. He climbs down to the bottom of the sea—
a. Along the anchor-line Ts; or a rope (p. 841) Tl, M, BC, Na.
b. Along a two-headed kelp Sk.
c. He dives Tl, M, Se.
d. He lifts the edge of the water and goes down Tl, Ri.

45. Story of Gunaxnēsemg'a'd—Continued.

(c) *The woman carried away by the Killer Whale*—Continued.

III. Animals obstructing the way are assisted by him and help him along (p. 842).

(1) Blind geese Ts, M, Sk, Na, Se.

As incident: See p. 593.

(2) The beaver Ts.

(3) The clam Ts.

(4) The codfish Ts, Ri.

(5) The halibut Ts.

(6) The mouse M.

(7) The red cod Tl.

(8) The halibut Tl, Ri.

(9*a*) Crane [Heron] Woman, who lives at end of Killer Whale town Ts, M, Sk, Na, Se.

(9*b*) Crane Woman, who is mending her canoe Sk.

(9*c*) The fort of the sharks Tl.

IV. He meets the wood-splitting slave, breaks off the points of his wedges, and mends them. The slave pours water into the fire, and in the darkness and steam thus produced he carries away his wife (p. 843) Ts, Tl, M, Sk, BC, Ri, Na, Se.

As incident: (p. 845) N, Sk, BC, Ne, K.

V. The slave swells up in the doorway, so that nobody can pass (p. 843) Ts, M, Sk, Ri, Se.

As incident: (p. 845) N, BC.

VI*a*. On the way back the animals help the fugitives (p. 845).

VI*b*. The obstacle tale (p. 845) M.

VII. The man gives a feast(see p. 718) Ts.

46. Story of the Ganha'da. A man sees a sea raven (p. 846).

47. G'it-na-gun-a'ks (p. 846). Hunters maltreat a fish, are taken down into the house of a supernatural being, and receive gifts Ts, Tl, M, H.

48. The four chiefs and Chief Grizzly Bear (p. 847). A young man who takes pity on a stranger receives gifts Ts.

49. Gau'ō.

(*a*) *The faithless wife* (p. 847). A young chief is the lover of the wife of another chief in a neighboring village. He is discovered; his head is cut off; a war ensues, in which the village of the people who killed the young prince are exterminated, except one woman and her daughter Ts, N, Sk.

Parallel stories:

A man cuts off the head of his wife's lover, and is attacked by the tribe of the murdered man H, BC, Ri, K, Chil, Chippewayan; also Sk, BC, Lil, and Ts Wolf story (p. 317). See also U, Till, Coos.

A man cuts off the head of his sister's husband, who had killed his wife K, Nu, Co, Sts, Lil, U, Ntl, Quin.

(*b*) *The revenge of the heavenly children* (p. 850).

A. (The magical arrow of the Wolf Clan [see p. 857] Tl.)

I. The woman calls upon the animals to marry her daughter. She asks what they can do, and finally accepts a messenger from heaven, who takes them up Ts, N, Tl, M, Sk.

II *a*. Ga̧u'ō opens her eyes, and is put into a tree, where she causes the creaking of trees Ts, N, Sk [the echo Tl].

49. Gau'ō—Continued.

(*b*) *The revenge of the heavenly children*—Continued.

II *b*. The girl is taken up in a basket; the old woman remains below and is provided with food (p. 851) M.

III. The young woman has a number of sons, who are given crests, houses, and supernatural gifts for vanquishing their enemies (p. 852) Ts, N, Tl, M, Sk.

IV. Their houses are let down in a fog. The people of their enemy's village see them. A battle ensues on the ice, and the enemy are killed. They become too warlike, and are destroyed or taken up by the Chief in Heaven (p. 853) Ts, N, Tl, M, Sk.

V *a*. Origin of the exogamic groups (p. 854) Ts, N.

V *b*. One of the boys learns to dive. He shoots copper off from a mountain (p. 855) Sk (see p. 856).

V *c*. Establishment of taboos of a well (p. 855) M.

50. Story of the G'ispawadwe'da (p. 855). A man meets a bear and receives gifts Ts.

51. Tsauda and Halus (p. 855) Ts.

A. (Gunaxnêsemg'a'd story, see p. 839.)

I. A girl has a heavenly lover, Tsauda. By mistake she marries Tsauda's slave, Halus. Tsauda marries her lame sister, whom he cures.

II. Tests of strength between Tsauda and Halus.

(1) Tsauda gathers well-burning fuel Ts.

(2) Tsauda, by means of his sling-stones, opens a passage through a promontory Ts.

(3) Tsauda, by means of his sling-stone, throws copper down from a mountain Ts.

As incident: Sk.

(4) Tsauda is successful in catching olachen.

(5) Halus and his wife are transformed into fish.

III. Tsauda's daughter's husband learns the copper taboos Ts.

52. Story of the Wolf Clan (p. 857).

I. After a war, one man is rescued and obtains a magical arrow. He learns from an old man how to shoot, and kills his enemies. When he kills the relatives of the old man, the latter kills him. The sister of the warrior continues the battle, and eventually escapes Ts, Tl.

As incident: Disguising of male children Ts, K, Lkuñgen, Kath.

II. Here follows the Ga'ō story (No. 49*b*, p. 849) Tl.

53. The prince and Prince Wolf (p. 858). A woman is seduced by the Wolf, who is killed (see p. 848). The Wolves attack the stockade built by the people. The woman's husband marries a Wolf girl and receives gifts Ts.

As incident: Animals attack a stockade (p. 859) M.

54. The ghost who fought with the great shaman (p. 859). Essentially an account of the country of the ghosts Ts.

55. Great Shaman (p. 859). A man obtains supernatural power in a pit. He is called by a supernatural being, whom he cures Ts.

As incident: The invisible arrow (see p. 820).

56. Story of the ghost (p. 860). War between the shamans and ghosts Ts.

57. The Man Who Bound Up His Wrinkles At The Back Of His Head (p. 860). A man ties up his wrinkles so that he looks young, and takes away chief's daughters, whom he uses as bait for birds. A young woman succeeds in killing him Ts (also Co).

As incident: A person ties up his wrinkles so as to look young Sts, Lil, U.

58, 59. THE BROTHERS WHO VISITED THE SKY; THE SIX HUNTERS (p. 861). Hunters who disregard certain taboos find themselves either at the bottom of a pit or on a high rock Ts, M, Sk, Hare Indians.

60. THE LAND OTTERS (p. 862). A story based on the belief that drowned people are taken by Land Otters, who assume the shape of their relatives. If they accept their food, they also become land otters Ts, Tl, Kai, M, Sk, K.

61. THE DELUGE (p. 862).

I. A deluge is brought about by the attempt of two brothers to obtain supernatural powers from a lake Ts.

II. One of them leads the Tsimshian from the upper course of Skeena River to the sea, and teaches them the use of sea food Ts.

62. THE CANNIBAL (p. 863). Initiation of a cannibal Ts.

63. ORIGIN OF THE CANNIBALS (p. 863). A hunter sees the four dance societies in a mountain, and learns their secrets Ts.

64. STORY OF THE WOLF CLAN (p. 863). Escape of a Wolf family after a war in the Tahltan country Ts.

THE WOLVES AND THE DEER (p. 863). The Wolves see that the Deer have no teeth and devour them N.

THE STARS (p. 863).

I. The Stars [the Moon] take a child up that makes fun of them N, Tl, M.

II. His rescuer climbs to the sky by means of a chain of arrows N, Tl.

As incident: The arrow-chain (p. 864) Tl, Sk, BC, H, Ri, Ne, K, Nu, Co, Sts, Squ, Ntl, U, Lil, Sh, Kutenai, Okanagon, Quin, Kath, Wish, Wasco, Till, Coos [a rope shot to the sky, Achomawi].

III. A figure carved in the shape of a child is placed near the fire and cries N, M [a spruce cone Tl].

As incident: Figures of men or animals carved out of various kinds of wood. The last attempt is successful (see p. 822).

IV. Paint and other objects are thrown back, which detain the pursuing Stars. The child is taken home N, M Tl.

WAR BETWEEN THE DWARFS AND THE BIRDS.

I. Several men are towed across the ocean by a magical seal. One of them meets a dwarf, who dives for halibut. He steals a halibut and is killed by the dwarfs N, Ne, Co, Nisqually, Wish.

II *a*. The others are spared. Birds attack the dwarfs, and the men fight for them N, Co, Nisqually.

II *b*. Coyote finds that the people have no mouths, and cuts mouths for them Wish.

TS'AK· (p. 868).

I. A boy kills a grizzly bear by starting a fire in his stomach (see pp. 611, 659, 687, 718).

II. His grandmother disbelieves him N, Chin.

III. The Wolves steal Ts'ak·'s bear meat N.

IV. He cuts off part of his grandmother's vulva and lets her eat it (see No. 18, p. 585).

V. He cures the sick daughter of the Wolves N (see p. 820, the invisible arrow).

VI. Ts'ak· visits the sky. He is shown the way by the Mouse Women.

VII. He marries the chief's daughter (see pp. 794 *et seq.*, Test theme).

GROWING UP LIKE ONE WHO HAS A GRANDMOTHER (p. 869).

I. A boy is deserted because he is poor, and nevertheless wins a contest for the chief's daughter N.

As incident: Deserted children (see p. 784).

II. The boy catches a giant frog in a trap N.

As incident: Capture of a water monster in a trap M, Sk.

III. He goes hunting in the skin of the animal N.

As incident: The skin-shifter (see No. 66, p. 606) Tl, Kai, M, Sk.

IV. He is unable to take off the skin, and turns into a sea-being N.

SHE WHO HAS A LABRET ON ONE SIDE (p. 870). A scabby girl marries a prince. She proves to be a noble chieftainess. Her husband offends her, and she makes his awkward brother rich and marries him N.

As incident: An awkward or lame person made beautiful (see p. 855) Ts.

THE SQUIRREL (p. 870). A youth receives shamanistic power from the Squirrels N.

TSEGU'KSKU (p. 870). Feats of a shaman N.

As incident: Transformation of a shaman into an owl Ts, N.

THE SPIRIT OF SLEEP (p. 871) N, Tl, M.

THE OWL (p. 871) N.

THE BOYS WHO BECAME SUPERNATURAL BEINGS (p. 871) N.

APPENDIX III—LIST OF TSIMSHIAN PROPER NAMES AND PLACE NAMES

[*] Words marked with an asterisk are the most plausible phonetic rendering of Mr. Tate's spelling, but of uncertain phonetic character.

A'aiyā'wuxk,* man's name.
Ayagansk,* man's name.
Am'ala', man's name (=dirty [?], smoke hole).
Am-dzī'ᵒsk, man's name.
Adīnā'k·, man's name.
Asagulyaan,* man's name.
Asī'wa, man's name (=Asdi-wā'l).
Asi-hwī'l (Nass), man's name (=Asdi-wā'l).
Asdi-wā'l, man's name.
Asdilda,* man's name.
Astoē'nē, name.
Anamīk,* man's name.
Andegualē', name of town.
Aksk,* man's name.
Ax-t'ᴇm-hwilhwī'lg·it (Nass), man's name (=headless).
Ala'lᴇm lax-ha', man's name (=Alā'l of heaven).
Alē'st, man's name (=lazy).
Alulał,* woman's name.
Algusauxs,* place name.

Uks-yā'l g·amk, man's name (=went out to sun).

Ō'lala, a secret society.

Yaan-dzaxl, man's name (=dirty face [?]) (*ts!ax*, nose: *dzal*, face).
Y!aga-watkda wa-mᴇdi-a'ks, man's name (=going down like a grizzly bear of the water).
Y!aga-k!unē'ᵒsk, man's name.
*Y!aga-gunu'sk** (or *Y!aga-gunu'ks*?), man's name.
Yehāxlane,* man's name.
Yáas,* man's name.
Yoihetk, man's name.
Younans, man's name.
Yáᵒł,* woman's name.

Wa-mᴇdi-a'ks, man's name (see *Y!aga-watkda wa-mᴇdi-a'ks*).
Wa-magwatk,* man's name (=without?)
Wa-di-dāx,* man's name.
Wās, a monster.
Wa-ts!ᴇm-mō', man's name (=without ears).
Wa-nagá,* woman's name.
Wa-n-lō'ᵒtk, man's name (=without nest).
Wa'g·îxs, woman's name.
Waxayá'ᵒk,* man's name.
Wāls, man's name.

Wī-alas-lātk-gul-n!ēxl-al-yo,* woman's name (=killer whales are ready to go up).
Wī-hā'o, man's name (=big air [?]).
Wī-halai'd, a secret society (=great shaman's dance).
Wī-hō'om, man's name (=great beautiful one [?]).
Wī-bō', woman's name (=great noise [of killer whales]).
Wī'nanal, a secret society.
Wī-n!ē'ox (or *Wī-n!ē'oq*?), woman's name (=great fin).
Wī-sūqāns,* man's name.
Wī-spE-nExnó'x, place name (=great place of supernatural being).
Wī-g·a'd, man's name (=giant)
Wī-gwinā'ot, man's name.
Wīludāl,* man's name.
Wīl-n-lEbā'l-g'alsōks,* man's name (=where [drift-logs] drift against something).
Hwīl-uks-g·i-d'a' Sqawo' (Nass), place name (=where Sqawo' sat down near the water).
Hwīl-d'ak·s-ts'ax (Nass), place name (=where club was forgotten).
Wīl-g·amk-ga-a'ks, man's name (=where hot waters).
Wīl-g·ig·a'mk, man's name (=where they are hot).
Wīl-g·ilEks-tzal-t!a'mtk, place name (=where self on written).
Hwīl-lē-nE-hwa'da (Nass), place name (=where on they meet).
Wowō'lk, man's name.
Wātk, man's name.
Waux,* man's name.
Wāx-ha-l!i-sā',* man's name.
Wut!E-an'ō'n, man's name (=big hands).
Wut!E-da'u, man's name (=big [pieces of] ice [floating at Kuwā'k]).
Wutsda', the Bellabella tribe.
Wuts!En-ā'luk, a village and tribe.

Haialilaqs, spirit of pestilence.
Haiwas, Rain Wind.
Haimas,* man's name.
Hāis,* man's name.
Hāil,* man's name (=many in beaver's house [?]).
Hapka'bEks a na-ga-ts!uwan-sganī'st, man's name (=[clouds] falling on mountain-top).
Hadagusa,* man's name.
HadagEm l!ī', man's name (=bad feather).
Hats!Ena's, name of a supernatural being.
Hats!Eks-n!ē'ox, man's name (=dreadful fin).
Hanātana,* man's name.
Hak!ulā'q, a sea monster.
Halus,* man's name.
His-legi-yō'ōntk (Nass), man's name.
Hōo (Nass *Hōux*), name of a supernatural being.
Hāsdii,* man's name (=craving food [?]).
Holdamia,* man's name.

BElha', man's name (=abalone shell).
BElham n!ē'ox, woman's name (=abalone fin).
Bāyuk, woman's name (said to be contracted from *Siō'p k·!ibā'yuk*=flying in front of house early in the morning).
Baboudina,* man's name.
Bagus,* name of supernatural being (from Kwakiutl *bEk!u's*, man of the woods).
Bax-gwan,* man's name.
Bidal,* woman's name.

Bī'ltsɛgum ganlā'q, man's name (=red morning clouds).
Bī'ltsɛgum ławugumks,* man's name (=red evening clouds).

Pdā'lɛm ha'yêtsk, woman's name (=——— copper).

Man-ks-gá'gum lax-ha', man's name (=who was the first to go up to heaven).
Maxlɛ-qxū'la, place name, Metlakahtla.
Mā'ksgum ts!uwa'nql, place name (=white point).
Máxs,* woman's name.
Māla,* man's name (=moving quickly [?]).
Mē'ºla, a secret society.

Dɛm-de-mā'ksk, woman's name (=will be white).
Daul,* woman's name.
Da-huk-dza'n, man's name.
Dīºks,* woman's name.
Dīlōgil,* man's name (=boiling words [?]).

T!ɛm-nūnx,* man's name.
T!ɛm-nâq,* man's name.
T!ɛm-lax-ā'm, name of village (=Prairie Town).
Todu't place name.
Txam-ā'x,* man's name.
Txa-dzī'ºkik,* man's name.
Txa-gaxs,* man's name.
Txa-g·axsɛm lax-ha', man's name (=heaven body).
Txa-lā'ksgum lax-ha', man's name (=all the lights of heaven).
Txā'msɛm, mythical name of Raven.
Txal-ks-gá'gum lax-ha', man's name (=first of heaven).

Sɛm'ā'g·idɛm hanā'x, woman's name (=chief woman).
Sɛm'ā'g·id lax-ha', name of deity (=chief of sky).
Sɛm-halai'd, a secret society (=the real shaman's dance).
Sɛm-nɛxnó'x, man's name (=great supernatural being).
Sanāxat,* man's name.
Sagabin,* woman's name.
Sa-g·ibā'yuk, man's name (=flying off).
Sāºks, man's name.
Sagait-gagā'i, woman's name (=having wings of the same color).
Sagapgid,* woman's name.
Saga-gwait,* man's name.
Saxsā'ºxt, man's name.
Su-dā'ºl, girl's name (=new darling).
Sɛsa'ksgum sāº tgi-yā'ºsat,* man's name (=evening clouds coming down).
Sisgɛgó'ºsk,* man's name.
Spɛ-sɛ-rɛ'dɛt, place name (=where olachen are caught).
Spagait-an-ā'tk, man's name (=in darkness).
Sdī'lda,* Haida chief's name (see *Asdīlda*).
Sqawó' (Nass), woman's name (=*Ga'ū'ō*).

Dzagum-āx,* man's name.
Dzaga-di-lá'º, name of a lake-being (=staying across on the water).
Dzagam-txa-n!ē'ºx, woman's name (=all along fins).
Dzagam-sa'gisk, man's name (=dragging along [shore]).
*Dzēba'sa** (*Ts!ēba'sa* [?]), man's name
Dzī'ek,* woman's name.
Dzī'gwa, the Haida town Dji'gwa.
Dzilā'ºgâns, name of the Haida ancestress Djilā'quns.

TsEgu'ksk^{u}, shaman's name.
*Tsauda,** man's name.
*Tsowatz,** woman's name.
Ts!uwá'nxłEm gal-ts!a'p, town name (=cape town).
Ts!Em-a'ks, a sea monster, personification of snag, in form of a raven (=in water).
Ts!Em-sia'n, the Tsimshian (=in the K-sian; i. e., in the Skeena River).
Ts'ak· (Nass), man's name.
Ts!Ets!ā'ut, name of the Athapascan tribe of Portland Canal.
Ts'Enk'wa'ts (Nass), name of bird.

*Nahēngan,** a monster, name of man.
Na-bō', woman's name (=making noise at each other).
Na-gun-a'ks, an ocean-being (=looking like [?] water).
Nālq, man's name (=mucus).
*Nēs-awatk,** man's name (=grandfather — [?]).
Nēs-y!aga-nē't, man's name (=grandfather looking down).
Nēs-yu-lá'^{o}ps, man's name (=grandfather having stones).
Nēs-wa-yē'^{o}tk, shaman's name (=grandfather without — [?]).
*Nēs-wa-max,** man's name (=grandfather without — [?]).
Nēs-wa-mā'k, man's name (=grandfather without — [?]).
*Nēs-wa-nā'^{o},** man's name (=grandfather without — [?]).
Nēs-wāxs, man's name (=grandfather — [?]).
Nēs-wa-ksi-nā'^{o}lk, man's name (=grandfather without breath).
Nēs-wī-ba'sk, man's name (=grandfather great wind).
Nēs-hō'^{o}t, man's name (=grandfather — [?]).
*Nēs-balas,** man's name (=grandfather — [?]).
*Nēs-pdī'^{o}ks,** woman's name.
*Nēs-dāux,** man's name (=grandfather — [?]).
*Nēs-dzakāgul,** man's name (=grandfather — [?]).
*Nēs-nawa,** man's name (=grandfather — [?]).
Nēs-gailam bElha', man's name (=grandfather abalone on heart [of grizzly bear]).
Nēs-lō'^{o}s, man's name (=grandfather — [?]).
*Nēs-lagunus,** man's name (=grandfather Łagunus).
*Nēs-lgu-nak,** man's name (=grandfather little — [?]).
Nisqa'^{e}, name of Nass River tribe.
Nō'łEm, a secret society.
Ndzē^{o}dz-yu-wa-xsā'ntk, woman's name (=grandmother having no gambling-sticks).
Ndzē^{o}dz-ha'utk, woman's name (=grandmother crying).
*Ndzē^{o}dz-t!a'loks,** woman's name (=grandmother — [?]).
*Ndzē^{o}dz-gwē'dz,** woman's name (=grandmother — [?]).
Ndzē^{o}dz-lē'^{o}lks, woman's name (=grandmother watching).
*Nlaks,** man's name.
N-łgō'łgul gaimk, man's name.

G·a'dEm nā'gai, man's name.
G·at-a'us, place name (=sand people).
*G·augun,** man's name.
G·idEsdzū', tribe of China Hat.
G·it-aiks (*Kit-aix*, Dorsey), name of village.
G·it-wunksē'lk, name of tribe.
G·it-wungā' (*Kit-win-gach*, Dorsey), name of tribe.
G·it-wunłkō'l, name of tribe.
G·it-wul-nak·!ē'l, name of tribe.
G·id-wul-g·ā'dz, name of tribe.

G·id-wul-g·ig·ā'mkᵘ, name of tribe (=people of warm place).
G·id-wul-ksɛ-bā'ᵒ, name of tribe.
G·it-dzī'ᵒs, name of tribe.
G·it-na-gun-a'ks, name of a tribal division.
G·it-g·iniō'x, name of tribe.
G·it-g·ig·ĕ'nix·, name of tribe.
G·it-k·staql, name of supernatural being.
G·it-ksɛ-dzā', name of tribe.
G·it-ksa'n, name of tribe of upper Skeena River.
G·it-q!ā'ᵒda, name of tribe.
G·id-gadū,* name of tribe.
G·it-qawā'yiks, name of tribe.
G·id-gane'dz, name of tribe, the Tlingit tribe of Wrangell.
G·it-qxā'la, name of tribe.
G·it-xadĕ'r, name of tribe.
G·id-x·q!adō'q, name of tribe.
G·it-xadĕ'n, place name.
G·it-xā'n,* man's name.
G·it-xts!ā'xl, name of tribe.
G·it-lā'n, name of tribe.
G·it-lax-a'us (*Kit-lak-aous*, Dorsey), name of tribe.
G·it-lax-wī-yī'a, name of tribal division.
G·it-lax-dā'miks, name of tribe.
G·it-lā'ᵒp, name of the G·imanoi'tx of Gardner Channel.
G·it-lĕlguin,* name of tribe.
G·it!ɛm-lax-ā'm, name of tribe of T!ɛm-lax-ā'm.
G·it!ama't, tribe of Douglas Channel.
G·it-an-mā'k·s (*Kit-an-maiksh*, Dorsey), name of tribe.
G·it!andā', name of tribe.
G·ispa-yō'ks (*Kish-pi-yeoux*, Dorsey), name of tribe.
G·ispawadwɛ'da (*G·ispawutwa'da*), name of an exogamic division.
G·i-spa-x'ā'l, name of tribe.
G·i-spa-x-lā'ᵒts, name of tribe (=people where elderberries are eaten).
G·isg'ahā'st, name of tribe (=grass people).
G·isgap!ɛnā'x, name of tribe.
*G·isgagas** (*Kish-ga-gass*, Dorsey).
G·idzig·u'kla (*Kitze-gukla*, Dorsey), name of tribe.
G·idzɛxlā'ᵒl, name of tribe.
G·its!ɛmgā'lôn, name of tribe.
*G·its!ɛmuwelgit** (*Kis-themu-welgit*, Dorsey), name of tribe.
G·its!alā'sɛr, name of tribe (=canyon people).
G·its!ā'ᵒq, subdivision of a tribe.
G·its!ō'x, name of tribe.
G·inadā'ᵒxs, name of tribe.
G·inax'ang·ī'ᵒk, name of tribe.
G·in-gō'li (Nass *G·in-gō'lix·*), place name (=scalp place).
G·i-lax-ts!ā'ks, name of tribe.
G·i-lu-dzā'r, name of tribe.
Gik,* man's name.
G·ik-lu-dā'ᵒlk, name of infant girl (=another darling).
G·ix·sats'ā'ntx· (Nass), slave's name, same as *G·ilks-ats!ā'ntk*, Tsimshian dialect.
*Gilhak-gâsk** (*G·ilɛks-gâ'sk?*), man's name (=going behind [the mountains]).
G·ilg·ina'mgan (=dwarfs).
G·ilks-ats!ā'ntk, slave's name (see *G·ix·sats'ā'ntx·*).

Gainâ,* man's name.
Ǫau'ō, woman's name.
Ǫayaa,* man's name.
Gahaya,* man's name.
Ǫap-ligi-atdā'l,* man's name.
Gamalukt,* man's name.
Ǫam-wī-na-wa'xs, man's name.
Ǫam-t'asā'n,* man's name.
Ǫamqagun, man's name.
Ǫataxā'x, personal name.
Gasq,* man's name.
Ǫanha'da, name of exogamic division.
Ǫan-dᴇ-ma'xl, woman's name (=taking copper across mountains).
Gagayam n!ē'ᵒx,* man's'name.
Ga-gulîks-gâx,* man's name.
Ǫalksak,* man's name.
Galax,* place name.
Gâdunahā'ᵒ,* name of Tlingit man.
Gaugā'ᵒl,* man's name.
*Gowaganî** (Tlingit *qōwakā'n*, deer).
*Gumdasū'mada** (*Ǫamdasumā'da*?), man's name.
*Gumxmâ'lad** (*Ǫam-xmâlt*?), man's name.
Gutginsa',* man's'name.
Gus-xg·ain,* man's name.
Gunaxnēsᴇmg·a'd, man's name.
Ǫundâx,* woman's name.
Gunwa,* place name.
Gun-hū'ᵒt, tribal division (=runaways).
Gulg·e'u, place name.
Gulgum lax-ha',* man's name.
Gul-danū'n,* man's name.
Gul-qā'q, man's name.
Gwatk-sa, man's name (=frozen [?], cold day ?).
Gwagabā'lga dzâ', place name (=red bluff).
Gwinā'ᵒt, man's name.
Gwila-gaxsdo'x,* man's name.

Katsân,* name of a mountain.
*Kâldau** (*Kaul-daw*, Dorsey), name of town.
Kiyaks,* place name.
K'ixo'm (Nass), slave's name.
Kuwask,* man's name.
Kuwâ'k, man's name.
Kumalgo,* place name.
K-wī-ts!uwanxl, man's name (=when great top).
K-wîl-dzā'n, man's name.
K-wîl-g·ig·a'mk, man's name (=where there is heat).
K-wâms, place name (=devil's-club place).
Kungalas,* probably Haida town Ku'nxalas.
K-dani,* place name.
K-dōn,* place name.
K-t!ād,* place name.
Kᴇm-wa'tsq, woman's name (=land-otter woman).
Kᴇm-hamha'm, woman's name (=pigeon).
Kᴇm-dzilxs,* place name.

KsEm-g·ı-ıax-wilô′gôn, woman's name.
KsEm-gudz'Ex-t'ā′la, woman's name.
KsEm-gwadziq-t'ē′lix (Nass), woman's name (=excrement grease).
KsEm-g·a′mk, woman's name (=sun woman).
KsEm-gasgō′us, woman's name (=crane woman).
K-sanā′il,* man's name.
Ksa-lūᵒwal-gwa′nEks, woman's name (=drops of a spring of water).
K-sia′n, Skeena River.
Ksât,* man's name (=freezer [?])
K-sbaxl,* place name.
K-sbalil,* man's name.
K-spE-ha′walk, man's name.
Ksdiyaxl-haiwas, man's name (=proud [?] rain-wind).
KsE-ma′ksEn, place name.
KsEdâ′s,* place name.
Ksdâl,* place name.
K-ts!Em-a′us, place name (=where in sand).
K-ts!Em-adī′ᵒn, place name.
K-nE-dEp-wā′n, place name.
K-numā′s, place name.
K-gazoun,* place name.
K-gutisgâ′t,* place name.
K-gwilax-la′k,* place name.
K-knaaze,* place name.
K-n-ts!ahō′mt,* place name.
K-quma'wut,* place name.
K-xamin,* name of mountain.
K-xadzuks,* place name.
K-xīen,* place name (see *Xīen*).
K-lax-g·īls,* place name.
K-lō′sEms, Nass River.
K-lîp-g·anlin,* place name.
K-lgu-â′l,* place name (=place of little bear).
K-lgu-sgan-mâ′lks, place name (=little crabapple-tree place).
K!unā,* man's name.

Q'am-wā′sk·ē, man's name.
Q!adū′,* place name.
Qanās,* man's name.
Qalx·si-sqä′ek (Nass), name of door (=dark passage).
Qtsīᵒl,* woman's name.

Xagigun,* man's name.
Xīen, name of mountain (see *K-xīen*).
Xbī-yē′lk, man's name (said to be contracted from *xbi-lil-hak!ulâ′ᵒq*, half-hairy sea monster).
X-mo′gut, name of a bird.
X-ts!Em-máks n!êxln!ē′xl, woman's name (=white in center killer whales).

LEgEl-gulagum lax-ha′,* man's name (=crack of heaven).
LEg·ē′ᵒx, man's name.
LEks-ts!uwā′nEm lax-ha′, man's name (=alone top of heaven).
Lās, man's name.
Lagobola′ (Nass *Lógóbolā′*), a mythical personage.
Lax-a′us, place name (=on sand).

Lax-anī′s, man's name (=on the branch).
Lax-an-batsa′xl, place name.
Lax-alā′n, place name.
Lax-ó′m, mythical bird.
*Lax-ungúla** (Dorsey), village.
Lax-wau,* place name.
Lax-ha-l!ī-t!ā′ bEbā′lx, name of island (=whereon are ghosts).
Lax-mEs-ó′l, place name (=red-bear village).
Lax-maxł,* place name.
Lax-duxāt,* man's name.
Lax-t!iā′ql, tribal division.
Lax-sĕ′ᵒla, tribal division (=on the ocean).
Lax-skī′ᵒk (from *lax-x-skī′ᵒk*), name of an exogamic division (=on the eagle).
Lax-ts!Emĕ′lix·, tribal division (=on the beaver).
Lax-k·ebō′ (*Lax-g·ibū′°*), name of an exogamic division (=on the wolf).
Lax-gaya′un,* name of an island.
Lax-gulwał,* place name.
Lax-kspaxł,* place name.
Lax-q'al-ts!a′p, place name (=on the town).
Lax-lō′ᵒkst, tribal division.
Lax-łpō′n, woman's name (=on the whale).
Lax-łgu-sbō′il,* place name (=on the little —[?]).
LExyĕ′wun,* man's name.
Lax-łgu-galā′ms, Rose Island (=on the little rose).
Laxax-wā′sē (Nass; =Wās at each end).
Legunī′sk,* man's name.
Lē-g·a′amExsk (Nass), man's name (=lying on).
L!ī-t!ām lax-da′u, woman's name (=sitting on the ice).
Łiqi-yū′ᵒn, man's name.
*Lu-mEkmā′gum ts!Em-sait** (*ts!Em-sī*?), man's name (=rain under knee[?]).
Lu-tgi-na-baulkwa,* name of a channel.
Lu-na-gisEm gád, man's name (=changing mind).
Lu-xsmáks,* woman's name.
Łagunus, man's name.
Łax (Clah?), slave's name.
Łgu-wā′lksgum n!ēᵒxl, man's name (=prince of killer whales).
*Łgum** (=Masset *łgam*, butterfly), slave's name.
Łgu-dzak, man's name (=little nose).

APPENDIX IV—GLOSSARY

[N signifies Nass dialect; for asterisk (*) see Appendix III. Numbers refer to pages of this book.]

a, preposition 122, 168, 172, 173, 174
a wil, because 133
amu'ksa, only 161
a dzɛ, if 173
(See also *at*, *as*, *asga*, *gɛga*, *gɛsga*, *dɛda*, *al*, which are derivatives of *a*)
ā, exclamation 556
a, *a*, *a*, *ye*, burden of song 142
a·yu'wa hōō hī, *yea*, *ha-ha-ha-a*, burden of song 294
aūtk (=*ētk*), to call by name 109
a'us, sand 217 (*mɛs-a'us* ocher)
ăyɛn, not 543
ayĕa a yĕa-ha ye ho yĕa, burden of song 265
ayĕa a yĕa-ha ye a ye, burden of song 265
a yī yī, burden of song 265
ayuu, shout uttered when salmon are seen jumping (see *hayu*, *eyu*) 202
awā', proximity 155, 161, 162, 172
āb, father (said by girl) 490, 493, 495
am-, only 174, 217
ām, good, well 174
ama-wā'l, rich (=doing well) 174
ama-p!a's, handsome, pretty (=well grown) 148
ami, if 174, 281
amuksa, only, except 161
ada, and then 148, 149, *passim*
ada'ox, myth 565
ăᵒtk, night 161, 174
txas-ā'ᵒtk, all night 174
as, see *a* 155, 172, 213
asga, see *a* 149
asī, while 148, 173
asī'ᵒ, foot, 543
asi-wā'l-g·ad, a fabulous bird 505
ăᵒsk, to promise 155
anā'x, to permit, to agree 281
an'ō'n, hand 148, 149
(*dɛp*)*anqa*, my dear ones 264
agwi-, outside
agwi-łukt!a'en, great grandchild 491
ak·s (N), water 563
aks, water 174, to drink 504
ts!ɛm-a'ks, inside of water 174, 503
al, but 162
ăᵒlks, attendant 496
a'lg·ix, to speak 148

ālx, brave, warrior 496
al, see *a* 158, 506
al, not, in interrogative sentences 158
ala-, in the dark 504
a'lga, not 158
ē, exclamation 556
el (?), 71
iā'o (generally *niā'o*), grandfather 490, 493, 495
iā'ms (?), 197
o, exclamation 133
oi, to throw 197
o yi yi ye a haa yi yi yea ha yi yea a, burden of song 133
ōhi, exclamation 514, 557
uhuiā' (N), exclamation 563
ōp, lest 174
ōl, bear
  mEs-ō'l, red bear 505
ō'olis, great-grandfather 490, 493
ul (?), 350
ya, exclamation 350
yāo, to go (sing.) 122, 174
  tgi-yā'osat, the day goes down 122
y!ān, excrement 122
yāok, potlatch 511, 537
y!agai, however 174
yalala, exclamation 312
ye, burden of song 350
yēi, fat 505.
yē'dl, a kind of grass (?) 240
yēts, to strike, to chop 109
yiyiyea hayiyeaa, burden of song 133
yōob, ground 503
y!ōot, *y!ō'ota*, man 148, 149, 155, 162, 172, 213
wo-, without
  a dEm wa-gik-gā'o, that he would be without taking; i. e., that he would not take 155
  wa-dzagEm gâd, without dead heart; i. e., not covetous 173
  k!ul-wa-di-hau'En, you are here and there without on your part saying; i. e., you never say 161
  wa-di-txas-ā'otk, not the whole night 174
  wa-ā'ien, or *wadi-ganai*, people without relatives or known ancestors 496
  wa-na'ks, without wife 281
  wa-la'xsEn, without washing 174
wai (exclamation), well! 155
waiya, burden of song 109
waik, brother of man 490, 493, 495
wadi-, like 174
watk, to come from 524
wāos, a monster 504
wān (<*wal-n*), you do 174
wāok, kid of mountain goat 133
wagawā'x, jellyfish 505
*wāx** (?)
  gīgum wāx,* flying monster 504
wāl, to do 155, 168, 213

wālb, house 162, 168, 506
ha-lli-tlā'ᵒm wālb, house with raised foundation 504
lu-tgu-wā'lb, those who live in a house 162
wā'lbEm tsIEm-tlā'ᵒ, lake house 504
x-skī'ᵒgEm wālb, eagle house 504
wālks, nobleman of highest rank, prince, princess 161, 496
lgu-wā'lks, pl. *k!abEwā'lks*, prince 496
sEl-wā'lks, prince's companions 496
wī-, great (sing.)
wī-sEm'ā'g·id, great chief 162, 496
wī-gal-ts!a'b, great town 265
wī-bEbū'ᵒ, to wait long 174
wEda (?), stem (?) 480
wusEn-, along 506
wunā'i, food 503
wul, wil-, verbal noun 149, 161, 162, 197, 213, 265, 524, 563
wil-bā'lga gā'ᵒq, raven spread out 504
wil-ma'dEmtk mEdā'ᵒk, snow grizzly bear 504
wil-mī's, a sea monster 505
wul-dō'g·itk, warrior 496
wul-na-tlā'l, company 488, 496
wil-nī'siltk ha'yatsk, copper going up river 506
wil-ligi-sgE'rEl na'qi, where my hoof lay 133
G·id-wul-g·ig·ā'mkᵘ (N), people of warmth 563
wul-lo-d'ā' (N), where he is in 563
wul-dzō'x, camping-place 488
wila, wula, subordinating particle 162, 174, 213, 524
wula'isk, pl. *wulwula'isk*, relatives 488, 524
wul'am-, out of water
wul'am-yā'ᵒ, to go out of water 174
wilā'ᵒgᵘ, to be done 217
wāms, devil's-club (*Fatsia horrida*) 174
wo wu, exclamation 89
whoo, exclamation 557
wōla ha, a wila ha, o o, wila ha haa, burden of song 350
ha, air
lax-ha', sky 505
ha-, means, instrument
hawā'l, arrow 504
ha-kᵘda'k, bow 504, 506
ha-lli-tlā'ᵒ, raised foundation (=means of sitting on) 504
ha-lE-mā'tk, means of saving, savior 545
ha-wilā'gᵘdū, my means of doing 217
haa, burden of song 133, 350
haa, exclamation 67
hai'was, south wind 122
haic, yes (a chief's word) 555
hau, exclamation 114
hau, hau, cry of woodpecker 635
hau, to say 161, 174
hauhau, a fabulous animal 102, 504
hauts, cormorant 503
ha'yatsk, a copper plate 506
hawa'l, arrow 504

hap ka'bɛks- (?), 122
hama, exclamation 61, 644
  hamaxä' (N), exclamation 644
hadaähä,* flying children (?) (a crest) 505
hä°s, dog 505
  hä'°sɛm lax-ha', heavenly dog 505
häs, fireweed 505
hasä'x, *hasä'ga*, to wish 155, 174
hatsaɛ'rɛlt, snail 161
ha-ts!a'lt, devilfish 503
hanä'°x, woman 148, 149, 155, 162, 168, 173, 174, 281
hana'qs, purchase price for wife (*ha-na'ks* [?], means of marriage) 531
*haguha**
  sgan-hagu'ha, tree with moving raven on top 506
haxha'k!ux (N), to close, to meet 56^
halai't, shaman 350, 562
halops,* fin [?] 504
halha'l (N), spinning top 409
halda'wit (N), witch 563, 564
hëtk, to stand 503, 504
hi-, to begin
  hi-sɛ-t!ä'°, to begin 524
  hi-gä'od, to begin first 281
  hi-k!a-da'oł ä'°ɪgut, the night begins to vanish 161
  hi-nä'k, to begin to lie down 172
  hi-sa-ba', to begin to come to an end 281
hi, hi, hi, burden of song 90
hi, hi, hi, hi, exclamation 552, 557
hiyu wila ha, o o, wila ha, burden of song 350
hil for *al* (?) 350
hö'i'g·iga, like 174
hö'°p!ɛl, evening 161
hä°n, salmon 349
  nɛxnö'gɛm hän, supernatural salmon 503
houstst,* exclamation 514
hü (*wü°*?), to run away 504
hü 'ts!ɛx, brook 174
bɛ, bɛ, bɛ (a noise) 852
bɛlha', abalone 504, 505
ban, belly 71, 148
bäl, to spread out 504
biä'ls, star 505
bï°p, mother's brother (see *nɛ-bï'°p*) 490, 493, 495
bï'°lɪsɛk, red sky 122, 505
bü°, to wait 158
bü°, number
  sga-bü'°, a number 174
ptäx, exogamic group, clan 488, 524
ptsän, memorial column 536
p!as, to grow
  ama-p!a's, handsome (=well grown) 148
  su-p!a's, young (=recently grown) 148, 149, 155, 162, 172
p!axs, leggings 505
m-, mɛ-, thou (transitive subject) 173, 174

mEdĭ'ᵒk, grizzly bear 505
mEdĭ'ᵒgEm ts!Em-a'ks, grizzly bear in water 503
mEs-, red
mEs-a'us, red sand (i. e., ocher) 217
mEs-ō'l, red bear 192, 505
mEsa p!a'xs, red leggings 505
mEsĭ'ᵒn, copper 505
mEsxa'l, chest
mEsxa'łEm bElha', abalone chest 505
mExmĕ'x, grouse 506
mā (*mE* 642) (N *max* 642), receptacle in which the sun was kept 61, 642
maigēsint (?), perhaps from *m!a'ga*, to catch fish 265
mā'dEm, snow
wil mā'dEmtk mEdĭ'ᵒk, snow grizzly bear 504
madä' (N), hoop game 409
ma'ti, mountain sheep 505
matsā'n (N), guessing-game 409
man-, up 543
mān, to be left over 544
*magāxrgān** (?), "grease of precipice" 506
māksk, to wash 174
mag, to put down one object 281
mā'xi, rainbow 505
maxłE-, through, over
maxłE-kpĭ'ᵒłEm x-skĭ'ᵒk, over ten eagles 503
mał, to tell 349
ma'łEsk, historical tale 565
mē'eq, duck 635
miā'n, master 496
mīyu gunīk, song of thrush 91, 696
mīg (?)
wā'sEm mīg, rainstorm
lu-mEkmĭ'gum ts!Em-sa'ᵒł, rainstorm under knee 122
miga (N *migā'*), raven's imitation of song of thrush 92
mīᵒk, brown-headed duck 506
mĭ'ksīl, weasel 503, 505
mīᵒlg, to dance
gam-mĭ'ᵒlg, to play 148
mEła-, each
mEła-k!E'rEł, one to each 281
hmāmx, to smile 149
mātk, pl. *łE-mā'tk*, to save 545
mālks, crabapple 240
k-łgu-sgan-mā'lks, place of little crabapple trees 365, 389
mālwilnEm (?) 199
dEp, plural 264
dEp-nā'ᵒł, mothers 492
dEp-nEgwā'ᵒd, fathers 492
dEp-n-iā'ᵒł, grandfathers 495
dEm, future 148, 155, 158, 173, 174, 197, 240, 265, 350
dEda, preposition (see *a*) 148, 161
da then; also preposition (see *a*) 149, 156, 161, 168, 174, 213, 281
daoł, to leave
hī-k!a-da'ołł-a'ᵒłk, the night begins to go 161

dāmk (?) 281
dāmx (?) 217
dāmil
da'milda (from *dam*, to touch) 148
dāsx, squirrel 504
dadzīt,* green seaweed 505
dag, platform of house 506
di-, on his part, also 149, 158, 162, 281
dīᵒ
gan-na'xsEm dī, ladder of revolving slabs 505
di(l), and 174, 524
dāl, helmet 504, 505
dāmk (?), 213
t'in, the one who 133, 543
tgi-, down
tgi-yā'ᵒsat, it goes down, west (?) 122
tgi-nē'ᵒ, to look down 543
tgu-, around 162
n-tgu-lē'lbEksk, whirlpool 503
lu-tgu-wā'lb, those in the house 162
txa-, all, entire
txa-gā'tk,* whale's body (?) 503
txa-gwa-n!ā'ᵒxs, fins all over 505
txan!i, all 168
txan!i lu-tgu-wā'lb, all in the house 162
txan!i-gā', everything 174
txaā', children of mother's brother 490, 493, 495
txa'o, halibut 503
txamā'n, your body 174
txas-, along, through
txas-a'tk, the whole night 174
txal-, against
txal-gā', to go to, against 174
t!Em-ga'us, head 504
t!āᵒ, to be, to sit 168
ha-l!i-t!ā'm wālp, house on raised foundation (=on sitting house) 504
wul-na-t!āᵒl (pl. *wul-na-t!Ēlt!a'la* 524), company 488, 496
t!āᵒ, lake 350
wā'lbEm ts!Em-t!ā'ᵒ, lake house 504
n-t!ālk (?), 240
t!āl, to put on 217
t!ī'ᵒbEn, sea lion 504, 505
t!ō, to sweep 543
sEm-, very 148, 155, 162, 168, 496
sEm-ama-p!a'sEm, very handsome 148
sEm-n-labā'sEt, he was much afraid 168
sEm-g·a'd, a nobleman 496
sEmg·ig·a'd (=the real people), pl. to *sEm'ā'g·id*, chief 496
sEm-g·ad wul-na-t!ā'ᵒl, chief company 496
sEm-g·idEm hā'nax, chieftainesses 496
*sEm-g·ī'ᵒk** (?), woodpecker 503, 504
sEm'ā'g·id, chief 162, 543
sE-nlaī'duks, sign 168, 500
sEn (?), 265

sEl-, *sil-*, together
sila-nâ'k, to lie together 156
sil-nâ'k, to lie together 155, 158, 281
sil-hahalaïd, shaman companions 350
sEl-wā'lks, attendants, prince's companions 496
sila-gam-mī'ᵒlk, to play together 148
sa- to make
dagEm sa-hakda'k,* "platform of bow" 506
sE-wi-hâ'n, twins (making plentiful) 545
sa-k!E'rEl, made one (?) 240
sa-qagâ'ᵒd, to pity 213
sa-, off
sa-oi, to throw off 197
sa-kᵘlaxs, to kick off 133
sa-gō'lik, scalp 505
sa-, suddenly
sa-sis'a'xsit, she laughed suddenly 148
sa-sit-ya'ksa, to turn suddenly into something 148
sāᵒ, day 174, 281
na-sāᵒnt, your days 174
sait, knee (?) 122
sa'me·, bear 504
sāk·, to pull 543
saksk, clean
sEsa'ksgum sāᵒ, clean, clear day 122
sa-dzihaa,* name of a position near chief 571
sagait-, together 264
säk (N), olachen 563
sī'ᵒp!En, to love 155, 162
sēp, bone 264
sit-ya'ksa, to turn into (compare *siti-yā'wx*, to reciprocate) 148
sîs'a'xs, to laugh 148
sig·idEmna'x, pl. *sig·idEm hā'nax*, chieftainess 496
sī-
ts!Em-sīᵒ-t!ā'ᵒ, in new lake 350
su-, new
su-p!ā'ᵒs, young (=newly grown) 148, 149, 155, 162, 173, 213
su-ma'ksEm, young (pl.) 168
su-sga'n, new mat 281
sūᵒnt, summer 503
spE-, *spa-*, dwelling-place 480
spE-dā'sx, squirrel den 504
smênts (N), hoop game 409
stâ, side 133
nE-stâks, side 172
sts!âl, beaver 503
sgE'r, to lie 133
skīᵒk, (a bird)
x-skī'ᵒk, eagle (=eating *skīᵒk*) 503
sga-, across
sga-bū'ᵒ, a number 174
sga-na'k, a long time 174
sga-nī'ᵒs, mountain 122, 133
sgan, a particular tree
sgan-hagu'ha,* tree (with moving raven?) 506

slē°s, man's sister's child 491, 493, 495
dzE, uncertainty of statement 71, 172, 173, 174, 197
dzapk, crest 500, 524
dzak, dead 173
  dzagEm gá'd, covetous (=dead heart) 173
dzaxl (see *ts!al*), 122
dzi°b, to disappear 174
dzē°dz, grandmother 490, 493, 495
dzox, ashamed 506
dzûs, woman's brother's wife, husband's sister 490, 493, 495
ts!al, face 217
  ts!ānt, thy face 543
tsał (?), 350
tsīap, this way! 97
tsīdan, raven's word for arrow 96
ts!Em-, inside of something 174
  ts!Em-ai, ancestor 492
  ts!Em-a'ks, inside of water 174, 503
  ts!Em-t!ā'°, inside of lake 504
  ts!Em-sī°-t!ā°, in new lake 350
  ts!Em-hū'°ts!Ex, in brook 174
  ts!Em-sai°t, knee? 122
  ts!Em-gwī'ct, in (?) 168
  q!ala-ts!Em-hu'ts!Egat, brook 174
ts!ElEm-, into 350
ts!ałaks, inside of sea (?) 506
ts!ap, tribe 265, 488
  gal-ts!ap, town 265
ts!agâxlâ (?) crystal nose 504
ts!uwan, top 122
s!ū°b, tail 504
n-, I, transitive subject 158
  n-sī'°p!Ent, I love you 155
  aln dEm gan-gâhi, shall I not take thee 158
n(E)-, prefix in terms of relationship
  n-iā'°t, grandfather 495
  nE-bī'°p, mother's brother 490, 493
  nE-gwā'°d, father 174, 490, 493, 495
  nE-kt!a, father's sister (said by girl) 490, 493, 495
n(E)-, possessive prefix
  nE-g·a'dEsgE K-sia'n, people of Skeena 487
  n-tū'lgEm sEm-gī'°k, nest of woodpecker (?) 504
  n-sEnlai'duks, its sign 168
  na-awā'°t, his proximity 155
  na-ksī'wut, its bark 174
n-, locative
  na-stâ' sga-nī'sda, side of mountain 133
  nE-stâ'ks, side 172
  n-tgu-lê'lbEksk, whirlpool 503
  n-lgaqa,* spring in heaven 505
  n-t'ałk (?), 240
  na-wusEn-dzôx, where one is ashamed to walk to the rear 506
  wul-na-t!ā'l (pl. *na-t!Elt!a'l* 524), company 488, 496
  na-wil-nâ'k, where one lies down 149
  na gogô'°t n!ā°xl, when killer whales join 505
  na-nExno'xsīe (?), 350

nE'rEn, thou 161, 217
nExnó'x, supernatural 174, 349, 503, 505, 543, 544, 562
nai, mother of girl 490, 493, 495
nahē'ngan,* "long-nosed giant grizzly bear" 505
nagagask (?), 503
nak, long 168
naks, husband, wife 240, 281, 490, 493, 495; to marry 173
nâ°q, hoof 133, 504
n!ā°x, fin 503, 505
naxs, ladder 505
n!ā°xl, killer whale 505
nálk, breath 543
nin!ī', that 149, 155, 524
n!ī'at, he, she, it, that 155, 172, 213, 217
nī, to see, to look 149, 174
(*nīs*)
sgānī's, mountain 122, 133
nī'siltk, to go up river (?) 506
nī'skat, to mock 217
nēskwól-sū°nt, summer without care 503
nd, mother 158, 490, 492, 493, 495
nán, thy mother 158
nák, to lie down 149, 155, 156, 158, 161, 162, 172, 281
ndat!āl (?), 349
nlaiduks, sign
sE-nlaī'duks, she made sign (i. e., was menstruant) 168
n-sE-nlaī'duks, her sign (i. e., menstruation) 168
g·a'wun, now 155, 158, 161, 172
g·am, a kind of wood 384
g·amk, sun, moon, hot 168, 174, 505
g·ad, person 155, 161, 487, 496
g·aks, calm 543
g·á'lks, to feel 161
gibE'rElk, monster crawfish 503
g·iba'u, k·ebō', wolf 504
g·id, people 480 (see tribal names)
g·îdi-, fast, right there 281
g·îdi-q!ó'dz, to cut off deaths 535
g·it, g·it g·insa-a-a-a', bird's cry 635
gisox, 75
gisguuts gut ginsai 309
gī°n, to give food 172, 544
gik, again, also 155, 161, 162, 174, 524
gīk
gīgum wāx,* "flying monster" 504
sEm-gī'°k, woodpecker? 504
g·ilī'°lgEt, outside, behind the house 168
gilá', don't 173, 174
gilhak (?), perhaps error for *gīlEks-*, backward 122
gA'ba,[1] to eat something 174, 544
gā°, to take 155, 158, 281

[1] The order of the sounds *g, k, k!, g, q, q!*, is uncertain, since they are not clearly distinguished in Mr. Tate's orthography.

gõ, to join 505
gũ, that 240
gũ'p!EL, two round objects 174, 281
gumĩk, 91
gus-, blanket, garment 265, 503, 504, 505
gus-mĩ'ksĩl, weasel garment 503
gus-nã'ᵒq, hoof garment 504
gunã'da, behold! 265
gun-, towards
gun-gá', to go near 158
*gounsẽã** (?), 266
gõnl, a ball game 409
gukgulam (?), 173
gul-hauts (?), 265
guldana, a magic arrow 313, 315, 504
gwãᵒ, poor 174
gwa
txa-gwa-n!ãᵒxs, fins all over 505
gwa'a, this 543
gwai, this 168
gwãᵒd, father (see *nEgwã'd*) 490, 493, 495
gwatk, cold 122
gwa'nEks, spring of water 122
gwĩᵒt, this 155, 168, 217
ga-, plural
ga-ts!uwa'n, top 122
ga-nEg·a'tk, parents 492
ga-xbEsEm-laxla'xl, 265
ga-lĩblĩ'bEm lax-ha', thunder 505
*gaùda** *sts!ãl*, beaver's dam, den 504
gaus, head, hair
t!Em-ga'us, head 504
kpĩᵒl, ten round objects 174, 281, 503
kᵘdak, to shoot 504
ha-kᵘda'k, bow 504
kt!ã, father's sister (said by girl) 490, 493, 495
(see *nE-kt!a'*)
ks-, extreme
ks-gág, first 174
ksEr, to go out 168
ksa-ga-sgant, new mats 283
ksa-, out
ksa-lũᵒwal-gwa'nEks, drops of a spring of water 122
ksa-n-łgaqa,* spring of water in heaven 506
ksĩ-łãtkł, appeared outside (?) 265
ksĩ'wut (?), bark 174
ksĩᵒłk, lizard 505
ksãt (perhaps *ksũᵒt*), fall of year 122
ktsãᵒks, canoe boards 505
kᵘłaxs, to kick 133
kłgEr, children 491, 493
k!E'rEl, one round object 240, 281

k!a-, extreme, only 161
k!a-sEm'â'g'id, head chief 496
k!a-sila-gam-mi'ᵒlk, only to play 148
hī-k!a-da'ol ā'ᵒtk, very beginning of night 161
k!abE-, small (pl.)
k!abE-wā'lks, princes 496
k!â'i, me 161, 217
k!âtks, woman's sister's husband, man's brother's wife 490, 493, 495
k!âl, one person 149
k!âl, year 174
k!ul-, about
k!ul-lu-k!â'l, she was in there alone 149
k!ul-wa-dī-hau'En, without your saying 161
ga'odi, finished (=after) 155
gap-, really, must 174
gam-, useless
gam-nagagask,* tree gnawed by beaver 503
gam-mi'ᵒlk, to play 148
gam-gâ'd, to pity 543
gamā'ts, starfish 504, 505
gasgâ's, crane 504
gan-, therefore, reason 155
gan-lu-gaxl, therefore it was lost 265
gan, and 281, 524
gan, tree
ganEm kts!Em-a'us, tree of sand place 505
gan-tsal, ancestors to the sixth generation 492
gana'u, frog 504
ganī-, always 174
ganlā'q, morning 122
gakstatnā'ᵒ, behold! 149
gāᵒq, raven 71, 504, 506
gaxl, to be lost, open? 265
gaxlgō'dEt (?), 240
gal-, empty
wi-gal-ts!ap, great town 265
gal-su-p!ā'ᵒs (?), unmarried youth (?) 173
galgaldza'sEm (?), 197
galk, helmet, headdress 503, 505, 506
galksi-, through
galksi-wū'ᵒt, running away through 504
gâ, to go to 158, 161, 281
txal-gâ', to go towards 174
Gilhak-gâ'sk (perhaps *GilEks-gâ'sk*), going back 122
gâ, what
txani-gâ, everything 174
(*gâg*)-
ks-gâ'g, first 174
gâᵒd, heart, mind 173
dzagEm gâᵒd, covetous (=dead heart) 172
sa-qa-gâ'ᵒd, he took pity 213
gogogo' (N), voice of cormorant 679
goi'dEksk, to come 162
gō'lik, scalp 505

gunaxhaa, 67
gal- (see *gal-*), 487, 488
giālu°gʌn,* rotten fern 176
g!ā'id, hat 504
g!ā'idɛm g·iba'u, wolf's hat 504
g!ā'idɛm n-łgaqa, spring-of-heaven hat 505
g!ayē'°t, bullhead 505
g!ā'wutsē, olachen oil 506
g!aedɛk g·ad, forked man 505
g!ā°ts, cane 503
g!ala-, up river
g!ala-llām, swimming up river 349
g!ala-ts!ɛm-hū'ts!ɛgat, brook 174
g!alā'n, man's sister's husband, husband's brother 217, 490, 493, 495
g!ódz, to cut 535
x-, to eat
x-sk·a'msɛm, hawk (=eating *sk·a'msɛm*) 503
x-skī'°k, eagle (=eating *skī°k*) 503
xs-payā'ɛks, to smoke 543
xā°l, a fabulous animal 120
xbɛsɛm-, 265
xbī-, partly
xbī'ya gā'bɛmē°, part of our food 543
xbī-sts!āl-mɛdī'°k, partly beaver, partly grizzly bear 503
xsan, guessing-game (with set of sticks) 409
xsâ, canoe 505
xsâm mɛsī'°n, copper canoe 505
xtsenā'su,* caterpillar 506
xdzilaga'sɛm (?), 197
xgā°t,* four-tailed halibut 503
lɛoi, remote ancestor 492
lɛha'l, guessing-game 409
lɛp-, self (subject) 281
lɛkla'xs, various 524
lɛk!ag·a'd, people of noble birth 496
la-, unlucky
la-wilā'°k, to happen in an unfavorable manner 174
la-hē'tk, to have bad luck 174
lawa', exclamation 67, 450, 546
lawē'l, behold (?) 563
lag·adil (?), 483
lagwa-g!ā'wutse·, burning olachen oil 506
łagax-, on both sides
łagax-wā'°s, on each side, *wā°s* (a monster) 504
lax-, surface, top
lax-yē'āl, place of knife-grass (?) 240
lax-ha', sky (from *ha*, air) 350, 505, 524
laxs, to bathe 174
wa-la'xs, without bathing 174, 281
laxla'xl
ga-xbɛsɛm-laxla'xl (?), 265
lālk, to lie down (pl.) 149, 162
lli-, on
ha-lli-t!ā'm wālb, house on raised foundation 504

libā's (pl. of *bās*), to be afraid 168
(*lîblī'b*), thunder
ga-lîblī'bEm lax-ha', thunder 505
lī°tsx, to count 174
lîgi-
lîgi-an'o'n, to beckon 149
lîgi-hanā'°x, any woman 155
lîgi-wā'lt, to do something 168
lîgi-sgE'r, it lies somewhere 133
lîgi-lEp-wilā's, he himself does something 281
lîgi-lEplā'b, to attain 174
lîgi-dī'l, turning head (?) 505
lê'lbEksk, to turn
n-tgu-lê'lbEksk, whirlpool 503
llâ, to swim 349
q!ala-llâ, to swim up river 349
lâb, stone 503
lu-, in
lu-wā'l, to do inside 168
lu-ma'ksk, to wash in (water) 174
lu-t!ā°, to be in 168
lu-t!a'mxsgut, slaves 531
gan-lu-gaxl, because it is lost 265
k!ul-lu-k!â'l, alone inside 149
lu-tgu-wā'lb, those in the house 162
lu-wuts!ē'°n, mouse inside 506
lu-mEkmī'gum-ts!Em-sait, rain under knee 122
lu-k!inā'm, to give marriage present 532
lū°wal, to drip 122
łEmkdī', sister of man, brother of woman 490, 493, 495
łEk'ān,* calm 505
łEklā'°k,* glittering 503
łEr, underneath 543
ła, when 155, 161, 162, 174, 350
łab (?)
łEplā'b, to attain 174
łams, parents-in-law, children-in-law 490, 493, 495
łaxs, claw 504
łēt! (N), ball game 409
łêqwi-yō'°b, burning ground 503
łâ°, to slide
łâm g'ad, sliding people 503
łâtk
ksi-łâ'tk, 265
łukt!a'e·n, grandparent, grandchild 491, 493, 495
łgauk, woman's sister 490, 493, 495
(*łgaqa**)
ksa-n-łgaqa, spring of water in heaven 505
łgu-, small
łgu-yā'°ks, noble 496
łgu-wā'lks, prince 161, 496
łgū°lk, child (sing.) 491, 493

APPENDIX V—INDEX TO REFERENCES

In the following pages is given a list of all the references used in our comparative study. The material is arranged in the order in which it appears in the books cited, while following a brief description of each incident cited is given the page of the present work on which it is discussed. In those cases in which the incident has only been mentioned, the reference to the present work is given in parentheses. Since many stories and their discussions extend over several pages both of the original and of the present work, the first pages of the longer tales and of the discussions are generally referred to, while most of the briefer incidents are referred to the particular pages on which they occur. The list of references is preceded by a list of the tribes whose folk-tales have been cited.

List of Tribes

Achomawi.
Ainu.
Apache.
Apache (Jicarilla).
Apache (Mescalero).
Arapaho.
Assiniboin.
Athapascan (northern).
Bellabella.
Bellacoola.
Biloxi.
Caddo.
Carrier.
Chehalis.
Cherokee.
Chilcotin.
Chinook.
Chippewa (=Ojibwa).
Chippewayan.
Chukchee.
Comox.
Coos.
Cora.
Cowichan.
Crow.
Dakota.
Eskimo.
Fox.
Fraser Delta.
Gold.
Haida.
Haida (Kaigani).
Haida (Masset).
Haida (Skidegate).
Hare (Athapascan).
Hitchiti.
Hopi.
Kathlamet.
Kickapoo.
Klamath.
Kodiak.
Koryak.
Kutenai.
Kwakiutl.
Lillooet.
Lkuñgen.
Loucheux.
Maidu.
Malecite.
Micmac.
Nanaimo.
Nass.
Natchez.
Navaho.
Newettee.
Nez Percé.
Nisqually.
Nootka.
Okanagon.
Osage.
Pawnee.
Penobscot.
Pentlatch.
Ponca.
Puget Sound.
Puyallup.
Quilleyute.
Quinault.
Rivers Inlet.
Seshelt.

Shoshoni.
Shuswap.
Squamish.
Tahltan.
Takelma.
Ten'a.
Thompson.
Tillamook.
Tlingit.
Ts!ɛts!a'ut.
Tsimshian.
Utā'mqt.
Ute.
Wasco.
Wichita.
Wishram.
Yana.
Yuchi.
Various tribes of Old World.

List of References

GENERAL

Boas, Franz. Tsimshian Texts, New Series. *Publications of the American Ethnological Society*, III. 1912. Cited Ts 1 (=Boas 13).

pp. 71–83. Asdi-wā'l. The meeting on the ice, 792; 793.
p. 73. Helpful beings, 750; 758.
pp. 83–87. Asdi-wā'l pursues the magic bear, 760; 794.
p. 89. Men who marry supernatural beings, 759.
Test tale: Father-in-law tries to kill his son-in-law, 794; 797; 815.
Test tale: Youth is sent to hunt on the mountains, 803; 815.
p. 91. Feast of the Mountain Goats, 738; 739; 803.
p. 97. The closing cave, 798; 815.
p. 101. Test tale: The falling tree, 800; 815.
p. 103. Heat test, 806; 807; 815.
p. 109. Asdi-wā'l's return from heaven, 760; 817.
p. 111. Test of man's faithfulness, 780; 817.
p. 113. Father revives husband of his daughter, 780; 817.
p. 115. Asdi-wā'l's marriages, 817.
p. 121. Asdi-wā'l marries among the G·it-qxā'la, 817; 818.
pp. 125–129. The sea-lion rock, 818.
pp. 129–131. Visit to the house of the Sea Lions, 819.
p. 131. The invisible arrow, 819; 820.
pp. 133–135. Sea Lions send visitor home, 822.
p. 137. Killer whales made of wood, 822; 823.
p. 143. Asdi-wā'l goes back to Skeena River, 825.
p. 147. Girl is taken away by the Bears, 752; 753; 836; 838.
p. 151. Mouse Woman as adviser, 752; 753.
p. 153. Wet wood gives good fire, 837.
p. 155. Woman escapes from the Grizzly Bears, 755; 838.
p. 157. Woman marries lake-being, 838–840.
p. 159. Self-moving canoe, 832.
p. 171. Woman carried away by Killer Whales, 840–845.
p. 175. Meeting with blind women, 593, No. 24.
p. 177. The wood-splitting slave, 843–845.
p. 189. Raven invites the monsters, 718.
p. 193. Gau'ō. The faithless woman, 847–850.
p. 199. Gau'ō. Helpful animals, 750; 758.
p. 209. Heavenly children revenge their ancestors, 850–854.
p. 227. Beaver and Porcupine, 724–726.
p. 237. Story of Porcupine, 724.
p. 243. The Deluge, 641; 727.

Boas, Franz. Tsimshian Texts. *Bulletin 27 of the Bureau of American Ethnology.* Cited N (=Boas 7).

p. 7. Introduction to Raven myth, 634; 635; 639; 781.
p. 10. Origin of daylight, 641–645.
p. 14. Raven puts his cap on a rock (575, No. 122).
p. 15. Origin of turning of tides, 649; 652.
Raven causes Nass River to turn back, 572, No. 60.
Raven threatens to let out the daylight, 649.
p. 16. Txä´msem and Lôgôbolä´, 666; 721.
p. 17. Water flows at roots of trees, 651; 653.
p. 18. Lôgôbolä´ and Raven have a shooting-match, 580, No. 211; 721.
p. 21. Origin of daylight, 641–645.
p. 23. Raven threatens to let out the daylight, 649.
p. 25. Raven obtains fresh water, 651.
p. 27. Origin of the olachen, 653; 654.
Raven obtains fresh water, 651; 652.
p. 30. Crows or gulls are blackened, 677.
p. 31. Origin of fire, 660; 661.
p. 32. Raven and the Salmon Woman, 668; 671.
Origin of the olachen, 653; 654.
p. 34. Crows or gulls are blackened, 677.
p. 35. Olachen is stolen, 676.
p. 36. Origin of light, 641; 642.
Raven is made voracious, 636; 637; 639.
p. 37. Origin of the bullhead, 685.
p. 38. Raven believes that he has found a beautiful blanket, 580, No. 212; 722.
p. 39. Raven meets a slave who disobeys him, 689; 690.
p. 40. Slave eats food offered to Raven, 690.
Raven kills his slave, 691.
p. 42. Raven steals blubber from children, 686.
p. 43. Raven and Cormorant, 678; 679.
p. 44. Raven steals club (580, No. 213).
p. 46. The host lets oil drip out of his hands, 695.
p. 48. Birds produce salmon eggs by striking the ankle, 696.
p. 49. Birds produce food by their song, 696.
p. 50. Fishermen break off Txä´msem's jaw, 684.
p. 52. Raven catches the steelhead salmon, 674; 675.
p. 54. The Stump eats the salmon, 675.
p. 56. Raven kills Grizzly Bear, 680–682.
p. 58. Raven kills Little Pitch, 683.
p. 60. Raven visits the town of the air, 702; 703.
p. 63. Raven kills Deer with a hammer, 703.
p. 64. Raven is caught in the smoke hole, 677.
p. 67. The Stump eats the salmon, 675.
p. 68. Raven enslaves the Stump (580, No. 214).
p. 69. Raven calls the salmon (577, No. 167).
p. 70. Porpoise Woman acts as listener, 577, No. 167; 687.
Raven mistakes moss for a beautiful blanket, 580, No. 212; 722.
p. 72. Stone and Elderberry Bush, 663.
p. 73. Beaver and Porcupine, 724–726.
p. 83. The Wolves and the Deer, 863.
p. 86. The stars, 863.
p. 88. Chain of arrows, 864; 866.

Boas, Franz. Tsimshian Texts—Continued.
p. 89. Figures carved of various kinds of wood, 824.
p. 90. The swelling slave, 843; 845.
p. 93. Chain of arrows, 864; 867.
p. 94. How a feather carried the people up into the sky, 734–736.
p. 96. The magical origin of children of the survivor, 734; 735.
p. 102. The children on the drifting log, 831.
p. 104. Person consisting of one side of body only, 831.
The whirlpool at the end of the world, 831.
p. 106. The self-moving canoe, 831.
p. 108. The sea-lion rock, 822.
p. 109. Sea lions carved of wood, 822; 824.
p. 111. War between the dwarfs and the birds, 867.
p. 116. Man acquires supernatural strength, 729; 730.
p. 117. Wren kills the Bear, 718; 719; 868.
p. 121. Boy uses grandmother's vulva for bait, 585, No. 18; 868.
p. 122. Ts'ak· takes revenge on Wolves, 869.
p. 123. The invisible arrow, 820.
p. 126. Ts'ak· marries supernatural being, 759; 761, 869.
p. 129. Mouse Woman as adviser, 752.
p. 130. Test tale: Father-in-law tries to kill his son-in-law, 797.
The snapping door, 797; 815.
The spine seat 799; 815.
p. 131. Heat test, 806; 807; 815.
p. 133. Wedge test, 801; 815.
p. 134. Test tale: Youth pushed into whirlpool, 804; 815.
p. 137. Deserted child as introduction to a story, 784; 869.
p. 139. Magic sling, 855.
p. 150. Putting on skin of an animal, 869.
p. 169. Child who feeds eagles is deserted, 785–787.
p. 179. Deserted child sends bird with food to relatives, 788.
p. 182. Gift of food is discovered when child chokes, 788–790.
p. 184. Return of tribe, 790.
p. 188. She Who Has A Labret On One Side, 870.
p. 196. An awkward man is made beautiful, 870.
p. 200. The man who married the Bear, 742; 743; 759.
p. 211. Squirrel girl takes away a man, 762; 870.
p. 221. Ġau'ō. The faithless woman, 847–850.
p. 222. Heavenly children revenge their ancestors, 850–855.
p. 225. Asi-hwî'l. The meeting on the ice, 792; 793.
p. 226. Tiny but powerful dogs, 742; 793.
p. 227. Asi-hwî'l pursues the magic bear, 793; 794.
p. 228. Asi-hwî'l's return from heaven, 817.
Asi-hwî'l marries among the Tsimshian, 817; 818.
The sea-lion rock, 818.
p. 229. Visit to the house of the Sea Lions, 819.
The invisible arrow, 820.
Sea Lions send visitor home, 822.
Killer whales made of wood, 822; 823.
Girl elopes with the chief of the Grouse, 751; 757; 758.
p. 231. Tsɛgu'ksk^{u}, 870.
p. 233. Shaman revives in form of owl, 871.
Magical origin of children, 734; 736.

Boas, Franz. Tsimshian Texts—Concluded.

p. 234. Grindstone eats berries and becomes a mountain, 737.
Boys meet a witch, 737.
Boys meet a mountain that obstructs their way, 738.
Magical origin of children, 734–736.

p. 235. Spirit of sleep, 871.

Swanton, John R. Tlingit Myths and Texts. *Bulletin 39 of the Bureau of American Ethnology.* Washington, 1909. Cited Tl (=Swanton 5).

p. 3. Introduction to Raven myth, 621; 622; 639.
Origin of daylight, 641–643; 645.

p. 4. Raven obtains fresh water, 651.
Raven is caught in the smoke hole, 652; 677.
Origin of rivers, 651; 652.

p. 5. Raven threatens to let out the daylight, 649.
Origin of animals, 649.
Raven steals blubber from children, 686.
Raven catches salmon, 674; 675.
Raven sends the birds to get leaves, 675.
Painting of birds, 677.
Food steaming in oven stolen, 676.

p. 6. Origin of colors of birds, 664.
Raven kills Grizzly Bear, 680; 681; 682.
Bear slits the backs of his hands, 695; 696.

p. 7. Raven and Cormorant, 678.

p. 8. Fishermen break off Raven's jaw, 684; 685.
Raven steals deer fat (578, No. 172).

p. 9. Raven calls animals to be his companions, 580, No. 200; 851.
Raven kills Deer, 691; 704.
Origin of the tides, 656; 657.

p. 10. Raven thinks nature mourns with him, 577, No. 164.
Raven is lost in fog made by Petrel, 666.

p. 11. Origin of fire, 660; 662.
Raven obtains fish by means of a magical staff, 577, No. 160; 655.

p. 12. Raven kills killer whales by putting canes into their necks, 578, No. 173 671; 674; 762.
Raven set adrift, 720.
Whale swallows Raven, 687; 688.

p. 13. Raven steals the whale, 688.
Origin of a dangerous place at sea (575, No. 117).
Origin of the olachen, 653; 654.

p. 14. Raven's gizzard is torn out, 706.
Raven marries the daughter of Fog Over The Salmon, 668.

p. 15. Raven's magical club kills seals (578, No. 174).
Nass River (575, No. 118).
Raven transforms men into stones (575, No. 119).
Raven cheats the Ground Hogs (578, No. 175); 729.

p. 16. Raven tries to make privates of females, of bark and leaves, 575, No. 124.
Raven invites the monsters, 718.
Raven finds a support for the world, 572, No. 52.

p. 17. After Deluge people transformed into stones, 575, No. 120.
Raven and Eagle gather red and black cod, 692.
Raven set adrift, 720.
Wren kills the Bear, 718; 719.
Raven is made voracious, 636; 637.

Swanton, John R. Tlingit Myths and Texts—Continued.
p. 18. Origin of death, 663.
Raven uproots dangerous animals (572, No. 61).
In olden times roots grew already cooked in the ground, 574, No. 84.
Devilfish is made tough (573, No. 74).
Origin of algæ (575, No. 123).
Origin of pupils of eyes (576, No. 131).
Origin of the bullhead, 685; 686.
p. 19. Raven's blanket becomes a plant (574, No. 85).
A basket becomes a stone (574, No. 90).
Raven tries to obtain water (572, No. 53).
Raven places women at head of creek (572, No. 54).
Raven makes Bear afraid of Porcupine (573, No. 75).
Raven makes West Wind (572, No. 58).
A practice to gain strength in paddling (576, No. 135).
Raven is grandchild of Mouse (574, No. 83).
Adventure with North Wind, 572, No. 59; 733.
Raven makes the Indian tribes (576, No. 132).
p. 20. Origin of the dog (573, No. 77), 728; 729.
Raven causes "fat on the sea" to sink (580, No. 204).
Origin of wild celery (574, No. 86).
Raven and Tree call each other names (580, No. 203).
Raven transforms a clam (573, No. 76).
Raven uses beaver's leg as support for the world, 572, No. 52; 731; 732.
Raven transforms whale and canoe into stone (575, No. 121).
Raven names places, 574, No. 98.
p. 22. Half-person, 831.
The stolen harpoon, 606, No. 67; 608.
p. 25. Killer whales made of wood, 822, 823.
p. 26. Woman carried away by the Killer Whales, 840; 843; 845.
The wood-splitting slave, 843; 844.
pp. 28–30. The Land Otter, 862.
p. 38. Woman marries the Halibut, 748; 752; 753.
The offended animal, 749; 757.
p. 39. Brother of woman cuts off Halibut's head, 756.
p. 41. Feather carries people up into the sky, 734.
p. 42. Woman swallows root-sap and becomes pregnant, 734–736; 738.
Canoe-maker kills people by knocking out thwart, 738.
p. 43. The protracted local winter, 829; 830.
Beaver and Porcupine, 724–726.
p. 49. The man who married the Bear, 742–744.
p. 50. The sea-lion rock, 818; 819.
p. 51. Man visits the sea-spirit, 846.
p. 53. Woman marries the Frog (=Tl 236; M 554), 748; 752; 753.
The offended animal, 749; 757.
Woman taken away by the Frogs is rescued by her people, 756.
p. 55. Man marries the Brant Ducks, 762.
p. 56. War among birds, 867.
p. 58. Hunter is taken into house by the Mountain Sheep, 738; 739.
p. 80. Introduction to Raven myth, 621–623.
p. 81. Introduction to Raven myth, 623.
Origin of daylight, 641–643.
Origin of death, 663.
Raven arranges life after death, 572, No. 55.

Swanton, John R. Tlingit Myths and Texts—Continued.

p. 82. Raven tale: Woman visits the Ghost country (581).
Origin of daylight, 641–643.
Raven threatens to let out the daylight, 649.
p. 83. Origin of animals, 650.
Raven obtains fresh water, 651.
Origin of fire, 660; 662.
p. 84. Raven as culture-hero (576, No. 133).
The houses of the Fish people (580, No. 205).
Fishermen break off Raven's jaw, 684.
p. 85. Raven catches the king salmon, 674.
Raven takes birds for his servants, 677.
Raven institutes war (576, No. 134).
Raven meets Grouse and Sea Lion and instructs the birds (573, No. 78).
p. 86. Raven instructs Land Otter (573, No. 79).
p. 87. Land Otter, 862.
p. 89. Adventure with North Wind, 572, No. 59.
Miscellaneous incidents of Raven tale (576, No. 136).
Heat test (580, No. 206); 806; 807.
Raven instructs the Chilkat (576, No. 137).
Raven teaches use of tobacco (576, No. 138).
Story of a cannibal (581).
p. 91. Whale swallows Raven, 687; 688.
Raven steals the whale, 688.
p. 92. Raven steals blubber from children, 686.
Raven visits the Ghost town, 702; 703.
Raven and the Cannibal (573, No. 80).
Origin of mosquitoes (573, No. 81).
p. 93. Raven spears the house of Fishes, 655.
p. 94. Fire Drill's son (581).
p. 95. Arrows with points made of fireweed pods, 742.
p. 99. Dog children (581); 640.
p. 101. Half-person, 831.
Boy enters skin of salmon, 870.
p. 103. Closing passage, 798.
Sinews of the tomtit, 655.
Sinews of the wren, 656.
The head of the sea monster, 783.
p. 104. The blind hunter, 825; 827.
p. 106. Origin of Pleiades (572, No. 56).
p. 107. Fishermen transformed into constellations (572, No. 57).
Raven kills the seals, 706.
Raven kills Deer, 691; 704.
Origin of the seasons, 728; 729.
p. 108. Raven and the Salmon Woman, 668–671.
Woman marries an old man and is taken by the Ducks (578, No. 176).
p. 113. Girl transformed into a fox is recognized by her ornaments, 777.
p. 114. Raven transforms himself into a woman, 692; 693.
p. 116. Raven kills killer whales by putting canes into their necks, 578, No. 173; 671; 674; 762.
Raven and Fish Hawk (578, No. 177).
p. 117. Raven and the industrious bird (578, No. 178).
Raven marries among the Goose people, 578, No. 179.
Institution of feast customs (576, No. 139).

Swanton, John R. Tlingit Myths and Texts—Continued.
p. 118. Raven's feasting-house (574, No. 89).
p. 119. Raven and Nās-cʌ'kî-yēł, 621–624; 639.
Test tale: Jealous husband, 796; 797.
Test tale: The falling tree, 800.
Wedge test, 801.
Raven is subjected to heat test, 806; 807.
p. 120. Test tale: Flood, 810.
Origin of the tides, 656; 657.
Raven and Nās-cʌ'kî-yēł, 624; 625.
p. 121. Raven and Caq^{lu}k^{lu} gather fish, 692.
Raven set adrift, 720.
p. 122. The Wolf arrow (581); 857; 858.
p. 124. Animals praise their abilities (581).
p. 125. Heavenly children revenge their ancestors, 850–854.
p. 126. Girl is taken away by the Bear (581); 748–750; 757; 836–838.
Mouse Woman as adviser, 752.
p. 127. Wet wood gives good fire, 837.
Old woman as adviser, 752.
Woman marries lake-being, 838–840.
p. 130. Woman marries Devilfish (581); 748–750; 752; 758.
p. 131. Woman abducted by a Devilfish returns, 757.
p. 132. Girl marries a wealthy man who is apparently poor (581); 758.
p. 133. Origin of secret societies (581).
p. 134. Men become shamans by sleeping among driftwood (581).
p. 135. Origin of sea-birds (574, No. 82).
Raven helps a man to win in gambling (581).
p. 139. Raven learns a dance from the Grouse (581).
p. 142. Men are transformed into land-otters and ducks (581).
p. 144. Death predicted (581); 834.
p. 145. Child carried away by Man With A Burning Hand (581).
Man acquires supernatural strength (581); 729; 730.
p. 147. The sea-lion rock, 818; 819.
p. 149. Visit to the house of the Sea Lions, 819.
The invisible arrow, 820.
p. 150. Sea Lions send visitor home, 822; 823.
The monster devilfish (581).
p. 151. Origin of the Woodworm crest (581).
p. 152. Shaman called by the Land Otters (581).
p. 153. The invisible arrow, 820.
p. 166. Man dons the skin of a sea monster, 870.
p. 170. Chief invites sea monsters, 718.
p. 173. The child of the lake woman, 746.
p. 175. The woman taken away by the Snail, 747–750; 752; 757.
Bird made of wood, 822; 824.
Woman is rescued from the Snails, 755.
p. 177. Child originates from a felon, 734; 735.
p. 178. Test tale: The dangerous animals, 804; 805.
p. 181. The hunter and his wooden wife, 744; 746.
pp. 187–188. Land Otter, 862.
p. 192. A quill carries the people up into the sky, 734.
Woman swallows root-sap and becomes pregnant, 734–736.
p. 193. Woman swallows root-sap and becomes pregnant, 735.
Contest with rock, 738.

Swanton, John R. Tlingit Myths and Texts—Continued.
p. 194. Supernatural birth of Mucus child, 730.
Man acquires supernatural strength, 729; 730.
p. 198. The jealous uncle, 640; 795; 796.
p. 199. Test tale: The dangerous devilfish, 804.
p. 200. Test tale: Closing clam, 805.
p. 201. Revenge of the animals, 810.
Test tale: Uncle throws youth down from a tree, 803.
Youth is set adrift on a board, 792; 810.
p. 202. The man who is sent adrift marries, 796.
p. 203. The man deserted on the seal rock, 818; 819.
p. 204. Man taken to the Eagle's house, 734.
Man marries the Eagle, 762.
A person enters the skin of an eagle, 870.
p. 206. Man marries the Brant Ducks, 762.
p. 209. Boy is taken up to the sky, 863.
Arrow-chain, 864.
A person enters the skin of an eagle, 870.
p. 210. Arrow-chain, 867.
p. 211. Magic flight, 867.
p. 214. Origin of mosquitoes, 741.
p. 215. Woman carried away by the Killer Whales, 840–843; 845.
The wood-splitting slave, 843–845.
p. 219. The east and north winds, 732; 733.
p. 220. Beaver and Porcupine, 724–726.
p. 222. Girls who marry Mountain Dweller, 758.
p. 228. The man who married the Bear, 742–744.
p. 229. Man marries the Eagle, 762; 796.
p. 230. Man deserted on an island, 818; 819; 822.
Killer whales made of wood, 822; 823.
p. 232. The man who married a Frog (=Kai 260; M 557), 759; 761.
p. 236. Woman lives with a Frog (=Tl 53, M 554), 748; 752; 753; 756; 757.
p. 237. The girl who married the L!AL!, 748–750; 752; 754; 757.
p. 238. Spruce Tree marries a girl, 748; 751; 752; 754; 758.
p. 239. The girl who married a Fire Spirit, 748–750; 752; 753; 756; 757.
p. 243. The rejected lover, 759; 760; 767; 768.
p. 244. Men who marry supernatural women, 759; 760; 779; 780.
p. 245. Plume test for faithfulness of husband, 780.
Woman pretends to die, 781.
p. 247. The woman that married a Half Head, 748–750; 752; 754; 757.
p. 252. Girl is taken away by the Bear, 748–750; 757; 835; 836.
Mouse Woman as adviser, 752.
p. 253. Wet wood gives good fire, 837.
Mouse Woman as adviser, 752.
p. 254. Woman marries lake-being, 838.
Cannibal woman is thrown down on a Tsimshian town, 839.
p. 255. Self-moving canoe, 832.
p. 256. Plume test of faithfulness of husband, 780.
p. 262. A deserted boy is helped. A whale kills the people, 785.
p. 264. Gift of food is discovered when a child chokes, 788–790.
p. 265. The deserted boy, 790.
p. 266. The deserted boy, 791.
p. 280. Girls who marry Mountain Dweller, 758.

Swanton, John R. Tlingit Myths and Texts—Concluded.
p. 289. Man acquires supernatural strength, 729; 730.
p. 292. Children of a lake woman pluck out eyes, 746.
p. 295. Heavenly children revenge their ancestors, 850.
p. 301. The boy who is taken away by the Salmon, 770; 772.
p. 302. Boy's journey to the Salmon village, 772.
Fish eggs in Salmon village are dung, 773.
p. 303. The return of the salmon, 775.
p. 306. Boy who has assumed the form of a salmon is caught by his father, 776.
Boy is recognized by means of his copper necklace, 776.
p. 311. The boy who is taken away by the Salmon, 770; 772.
p. 312. The Salmon village, 773.
p. 313. Fish eggs in Salmon village are dung, 773.
Dancing herring spawn on face, 774.
Revived children, 698; 773.
p. 314. The return of the salmon, 775.
The moving horizon, 798.
p. 315. Boy in the form of a salmon is speared by his father, 776.
p. 316. Son is recognized by means of his copper necklace, 776.
p. 359. Self-moving canoe, 832.
p. 368. Spirit of wealth, 746.

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p. 254. Introduction to Raven myth, 621–625.
Test tale: Man kills the ten sons of his sister, 796; 797.
p. 256. Test tale: Chief tries to cut the neck of his nephew with a saw, 799.
Test tale: Glass falls down from tree, 800.
Wedge test, 801.
p. 257. Test tale: The dangerous devilfish, 804; 805.
Test tale: Raven is thrown overboard, 804.
Revenge of the animals, 810.
Test tale: Flood, 810.
p. 259. Raven obtains fresh water, 651; 652.
p. 260. Raven and Kanuk, 666.
Raven obtains fresh water, 651.
p. 261. Raven is caught in the smoke hole, 652; 677.
Origin of daylight, 641–643.
p. 263. Raven threatens to let out the daylight, 649.
Origin of animals, 650.
Origin of fire, 660; 662.
Origin of the olachen, 653; 654.
p. 264. Raven catches the steelhead salmon, 674; 675.
p. 265. Raven blackens the crows, 675–677.
Raven kills Pitch, 683.
Raven kills Grizzly Bear, 680; 681; 682.
p. 266. Raven and Cormorant, 678.
p. 268. The supporter of the world, 731; 732.
p. 271. Girl is taken away by the Bear, 836; 837.
p. 272. Land Otter, 862.
p. 275. (Ts) Woman carried away by Killer Whale, 840–843.
(Ts) The blind Ducks, 593, No. 24.
p. 277. (Ts) The wood-splitting slave, 843–845.
p. 288. Land Otter, 862.

Swanton, John R. Contributions to the Ethnology of the Haida. *Publications of the Jesup North Pacific Expedition*, v. 1905. Cited 8 (=Swanton 2).

p. 12. Man acquires supernatural strength, 729.
p. 14. "The one below," "chief above," Christian concepts, 630.
p. 30. Half-person, 831.
p. 74. Introduction to Raven myth, 625; 626; 633.
p. 75. After Deluge Haida ancestors were seated on reefs, 630.
Raven made voracious, 639.
p. 94. Story of Dji'gwa, 832; 833.
p. 233. Raven marries Sea Gull, 577, Nos. 163–166.
p. 234. Porpoise Woman acts as listener, 687.
Raven is killed, 710.
p. 235. Raven and Eagle, 666.
Raven obtains fresh water, 651; 652.
p. 236. Origin of the salmon, 653; 655.
Origin of death, 663; 664.
Raven marries among the Goose people, and is deserted by them (575, No. 112); 578, No. 179.
Raven kills Beaver (577, No. 168).
p. 237. Raven takes a girl to be his sister, 576, No. 146.
Digging-stick transformed into stone, 575, No. 107.
Killer whale transformed into stone (575, No. 113).
Raven's house-timbers are transformed into stones, 574, No. 104.
Origin of a harbor (575, No. 114).
Raven's sister transformed into stone (575, No. 115).
Origin of cripples (576, No. 128).
p. 238. Raven makes hermaphrodites (576, No. 129).
Origin of a sea-plant (573, No. 71).
Origin of death, 663; 664.
Origin of daylight, 641; 646.
Fishermen break off Raven's jaw, 684; 685.
Transformation of a woman into an owl, 826.
Grizzly Bear and Beaver, 723; 724.
p. 240. The invisible shaman, 778.
p. 243. The boy who is taken away by the Salmon, 770; 772.
Salmon eggs in Salmon village are dung, 773.
Revived children, 698; 773.
p. 244. Dancing herrings spawn on the face of a boy, 774.
The return of the salmon, 775.
p. 245. Salmon Boy is caught by his mother, 776.
Boy is recognized by his copper neck-ring, 776.
p. 249. A person enters the skin of a brown eagle, 870.
p. 250. Man acquires supernatural strength, 729; 730.
p. 251. Land Otter, 862.
p. 253. Land Otter, 862.
Death predicted, 834.
p. 254. Land Otter (=Ts 166), 747–749; 751–753; 755; 758; 862.
p. 255. Wet wood gives good fire, 837.
p. 260. Woman who marries Devilfish (=M 560, Tl 232), 748, 751; 752; 756; 757; 759; 761.
p. 261. Children originate from mucus, 734; 735.
p. 263. Blind man maltreated recovers eyesight, 825; 826.
Woman pretends to die, 781.
p. 265. Winter hunters and the mosquito, 740; 741.

Swanton, John R. Haida Texts—Masset Dialect. *Publications of the Jesup North Pacific Expedition*, x, part II. 1908. Cited M (=Swanton 3).

p. 293. Introduction to Raven myth, 625.
Raven creates land (581, No. 219), 630.
Raven obtains fresh water, 651; 652.
Raven makes a house for himself and lives alone, 581, No. 220.
p. 294. Whale swallows Raven, 687; 688.
Raven tries to start an everlasting fire (572, No. 51).
p. 295. In olden times roots grew already cooked in the ground, 574, No. 84.
Raven's house-timbers are transformed into stones, 574, No. 104.
Raven splits a rock (574, No. 105).
p. 296. Raven is thrown into the sea (581, No. 218); 625; 629.
Raven transforms waves into mountains (574, No. 106).
Slave eats food offered to Raven, 690.
p. 297. Raven kills his slave, 691.
p. 298. Raven steals blubber from children, 686.
Raven catches the salmon, 674–676.
p. 299. The Stump eats the salmon, 675; 677.
Shrew's inexhaustible food-supply (577, No. 156).
p. 300. Heron makes a canoe (579, No. 198).
Raven and Cormorant, 678; 679.
p. 301. Raven deserts Master Fisherman on a lonely island, 710.
p. 303. Origin of the tides, 656; 657.
Raven and the Salmon Woman, 668; 671.
p. 304. Raven burns a girl's groins, 707; 708.
Raven builds a house and is adopted (581, No. 221); 626.
Raven crawls into a child's skin at Rose Spit, 579, No. 191.
p. 305. Raven creates the four northern coast tribes, 573, No. 62.
p. 306. Raven is made voracious, 636; 637.
Raven is turned out of the house of Qêñg^a^, 581, No. 222; 626.
Raven steals salmon eggs, 705.
p. 307. Why shellfish are poisonous (580, No. 199).
p. 308. Raven flies up into the sky (581, No. 223); 625; 626.
Origin of daylight, 641–644.
p. 310. Raven threatens to let out the daylight, 649; 650.
p. 311. Raven breaks up moon and puts it in the sky, 651.
Raven kills Grizzly Bear, 680–682.
p. 312. Raven visits the Shadows, 702.
p. 313. Raven makes ear-ornaments (576, No. 144).
Raven marries Mink (576, No. 145); 577, No. 157.
p. 314. Raven makes Butterfly his servant, 689; 690.
Slave eats food offered to Raven, 690.
Raven takes a girl to be his sister, 576, No. 146.
p. 315. Digging-stick transformed into stone, 575, No. 107.
Butterfly eats roots dug by Raven's sister (577, No. 158).
Origin of fire, 660, 662.
p. 316. Raven's feast (581, No. 224), 718.
Animals called praise their abilities, 580, No. 200; 851.
p. 317. Why sea eggs are eaten (576, No. 147).
p. 318. Raven transforms herrings into human beings (575, No. 108).
Raven obtains fresh water, 651; 652.
Raven marries an inland Indian (575, No. 109).
p. 319. Origin of death, 663; 664.
Raven throws away two arms of the devilfish (573, No. 68).

Swanton, John R. Haida Texts—Masset Dialect—Continued.

p. 320. Raven's sister turned into stone (577, No. 159).
Raven kills fish by throwing stick at thêm, 577, No. 160; 655; 656.
p. 321. Raven makes Masset Inlet (575, No. 110).
Raven is pelted with sea eggs, 686.
p. 322. Raven turns into a woman, 692; 693.
Raven spears West Wind (574, No. 87).
p. 323. The host lets oil drip out of his hands, 695; 696.
Raven establishes the Tsimshian clans (576, No. 149).
p. 324. People originate from a clamshell, 572, No. 49; 631; 633.
The cawing of crows predicts sunshine (573, No. 69).
p. 325. Why woodpeckers live in trees (573, No. 70).
Raven makes a passage through a promontory (575, No. 111).
Raven makes a lake (576, No. 150).
p. 326. Origin of the olachen, 653; 655.
Why canoes capsize (576, No. 148).
Raven makes a sandbar (575, No. 112).
p. 327. Raven calls Butterfly out to sea (577, No. 161).
Raven steals provisions (577, No. 162).
p. 328. Raven's slave disobeys him, 689.
Slave eats food offered to Raven, 690.
Raven kills Mallard Duck (577, No. 153).
p. 329. Raven threatens to let out the daylight, 649; 650.
Raven makes a water-hole with his bill, 574, No. 100.
Raven creates a slave who disobeys him, 689; 690.
p. 330. Raven and the Salmon Woman, 668–670.
p. 332. Raven fights against the birds (581, No. 225).
Raven steals salmon eggs, 705.
p. 333. Raven turns himself into a woman, 692; 693.
p. 335. Raven visits the Shadows, 702; 703.
p. 336. Raven kills Deer with a hammer, 703.
Sea Lion is killed by Raven, 577, No. 152; 578, No. 173; 762.
p. 337. Raven kills Little Pitch, 683.
p. 338. Raven is recognized by his tail, 692; 693.
Fishermen break off Raven's jaw, 684; 685.
p. 340. Raven visits the Shadows, 702; 703.
p. 341. Raven turns into a woman, 692; 693.
p. 347. Man kills Steelhead Salmon, 674; 675.
p. 348. The salmon is stolen, 676; 677.
p. 349. Vagina dentata, 773; 809.
p. 350. Heat test, 806; 807.
p. 353. Blind man maltreated recovers eyesight, 825–827.
p. 361. Cormorant gives olachen to people, 827.
p. 364. Qîñg^{a} invites the Ocean people, 718.
p. 365. Man acquires supernatural strength, 729; 730.
p. 366. Person dons the skin of a fish, 870.
p. 370. Hunters find themselves in a deep pit, 861.
p. 376. Story of Łaguadjî'na, 640.
p. 378. The sinews of wren, 655; 656.
p. 380. The sea monster that overturns an island, 783.
p. 385. The sea-lion rock, 818; 819.
p. 388. Sea Lions send visitor home, 822.
pp. 388–390. Killer whales made of wood, 822; 823.
p. 392. War on Giant Devilfish, 739.

Swanton, John R. Haida Texts—Masset Dialect—Continued.
p. 396. The four great chiefs of the winds, 732; 733.
p. 405. Miraculous birth, 734; 735.
p. 408. Being with dorsal column like that of a chiton, 734.
p. 415. Child who feeds eagles is deserted, 785.
p. 417. The boy who acts as shaman, 869.
p. 419. The invisible arrow, 820.
Raven makes West Wind, 572, No. 58.
p. 421. The closing cave, 798.
Heat test, 806; 808.
The wood-splitting slave, 843; 844.
p. 422. Man hidden in fagot is carried into house, 844.
Test tale: Burning bark, 806; 807.
p. 423. Test tale: Youth sent to kill an eagle, 805.
p. 424. Woman dips her feather into water to see whether her husband is faithful, 780.
p. 426. The sleep power, 871.
p. 433. The stupid monster, 762; 763.
p. 446. Deer and Beaver, 724; 726.
p. 448. Land Otter, 862.
p. 450. Woman is taken up to the sky, 863; 864.
Figure made of wood, 822; 824; 867.
p. 460. The prince who was deserted. Deserted boy finds food at a cedar, 785; 787.
p. 466. The helpful Skunk Cabbage, 820.
p. 472. Gift of food is discovered when a child cries for fat, 788; 789.
p. 473. People return to deserted prince, 791.
p. 488. By removal of blood from a person's eye his sight is improved, 825.
p. 495. Woman carried away by the Killer Whales, 840–843.
p. 498. Meeting with blind women, 593, No. 24.
The wood-splitting slave, 843–845.
p. 500. Girl is taken away by the Bear, 748–750; 836–838.
p. 501. Wet wood gives good fire, 837.
p. 505. Woman marries lake-being, 838; 839.
p. 508. Grizzly marries a girl, 748; 751; 752; 756; 757.
p. 513. Boy set adrift, 734; 810.
Eagles are pulled under water by whale, 734.
p. 514. Hero dons skin of an eagle, 870.
p. 517. Land Otter, 862.
p. 518. Bears make war on human beings, 761; 762; 859.
p. 522. Stockades built against animals, 859.
p. 523, 536. Land Otter, 862.
p. 545. Land Otter, 862.
p. 554. Man takes a girl to the Frog town (=Tl 53, 236), 748; 749; 751; 756; 757.
p. 557. The man who married a Frog, 759; 761.
p. 560. Woman who marries Devilfish (=Kai 260), 748; 751; 752; 756; 757.
p. 565. The invisible shaman, 778.
p. 589. Birds produce food by their song, 696.
p. 601. Land Otter, 862.
p. 614. A person enters the skin of a sea monster, 869; 870.
p. 624. A person enters the skin of a sea monster, 869; 870.
p. 625. The woman who married the dead man (=Tl 247), 748; 749; 751; 752; 754; 757.
p. 630. Protracted local winter, 829; 830.

Swanton, John R. Haida Texts—Masset Dialect—Concluded.

p. 640. How a feather carried people into the sky, 734.
p. 642. The tree-spirit, 736.
Magical origin of children, 734.
p. 644. The hunters taken down to the house of the sea-spirit, 846.
p. 649. By the removal of blood from a person's eyes his sight is improved, 825.
p. 653. Land Otter, 862.
p. 654. The princess who rejected her cousin, 767; 769.
p. 657. Man dons sea-lion skin, 870.
p. 677. People maltreat blind chief. Gulls restore his eyesight, 829.
p. 679. Sea Gull removes blood from a blind man's eyes, 825.
p. 692. Copper salmon, 857.
p. 701. The copper salmon, 857.
p. 705. Deserted boy helps a heron, 787.
p. 714. Deserted youth marries girl that has been kind to him, 791.
p. 728. Heavenly children revenge their ancestors, 847; 850-855.
p. 732. The children of the chief in heaven receive gifts, 853.

Swanton, John R. Haida Texts. *Bulletin 29 of the Bureau of American Ethnology.* Washington, 1905. Cited Sk (=Swanton 1).

p. 7. The boy who is taken away by the Salmon, 770; 772.
Boy's journey to the Salmon village, 772.
p. 8. Fish eggs are dung, 773.
Revived children, 698; 773.
p. 9. Man looks into house when people are dancing, and his head becomes full of herring eggs, 774.
p. 11. The return of the salmon, 775.
Salmon shout "*E'yo!*" 675; 775.
p. 12. Salmon youth is caught by his mother, 776.
Youth is recognized by means of his copper necklace, 776.
p. 26. Deserted child as introduction to a story, 784.
p. 32. Master Carpenter and Southeast Wind, 660.
Canoe made of various kinds of wood, 822; 824.
p. 36. Hunters find themselves on a steep mountain, 861.
p. 44. Beaver and Porcupine, 724–726.
p. 64. Land Otter, 862.
The invisible arrow, 820.
p. 70. Faithless woman pretends to die, 781.
p. 74. Raven's jaw is torn off, 685.
p. 78. Arrow-chain, 864.
A woman enters the skin of a surf scoter, 870.
p. 110. Introduction to Raven myth, 625; 630; 633.
Raven crawls into a child's skin, 579, No. 191.
p. 111. Plucking Out Eyes, 746; 747.
p. 112. Why the Tsimshian are industrious, 575, No. 125.
Origin of witchcraft among the Ninstints, 576, No. 127.
Raven catches the Steelhead Salmon, 674; 675.
Raven blackens the crows, 675; 676.
p. 113. Raven removes Beaver's lake to the country of man, 572, No. 50.
Raven blackens crows, 677.
p. 115. Raven meets an ancestress of the Haida (579, No. 197).
Raven is unable to see on account of a blood-clot in his eye (577, No. 155), 825.
Raven obtains fresh water, 651; 652.

Swanton, John R. Haida Texts—Continued.
p. 116. Origin of daylight, 641–644.
p. 117. Raven and Cormorant, 678; 680.
Origin of the olachen, 653–655.
Raven tears out a hair from Fern Woman's armpit (579, No. 193).
Raven threatens to let out the daylight, 649; 650.
p. 118. Origin of the seasons, 728; 729.
Raven breaks up moon and puts it in the sky, 651.
Raven walks over the water (574, No. 103).
Raven crawls into a child's skin, 579, No. 191.
Introduction to Raven myth, 625; 626.
p. 122. Raven creates the four northern coast tribes, 573, No. 62.
p. 123. Raven obtains food for a feast (579, No. 194).
Raven is made voracious, 636; 637.
p. 124. Myth-telling contest (579, No. 195).
p. 125. Fishermen break off Owl's jaw, 684; 685.
Raven scares people, 688; 689.
p. 126. Raven spears (the privates) for his sister, 575, No. 124.
Raven and Cloud Woman, 668–670.
Raven steals salmon eggs, 705.
p. 127. Raven burns Siwa′s's legs, 707; 708.
Magical origin of children, 734.
Raven's son vanishes, 708; 709.
Cedar-bark roofing transformed into stone (574, No. 93).
Raven is pelted with sea eggs, 686.
Porpoise interprets Raven's speech, 686.
Raven makes nostrils for birds, 664.
p. 128. Origin of colors of birds, 664.
Raven makes water muddy (574, No. 88).
Raven and the Crab, 579, No. 190; 721.
Origin of the tides, 656; 657.
Raven and Eagle gather red and black cod, 692.
p. 129. Bluejay's head pulled long (573, No. 66); 658.
War on the South Wind, 658.
Halibut placed in front of doorway, 659.
Raven steals blubber from children, 686.
p. 130. Origin of flicker (573, No. 67).
Raven deserts Master Fisherman on a lonely island, 710; 711.
p. 131. Whale swallows Raven, 687; 688.
Raven steals the whale, 688.
Raven marries Hair-Seal Woman, 702.
Raven travels with Eagle, 689; 690.
p. 132. Raven turns into a woman, 692; 693.
Raven transforms excrement into man (579, No. 192); 693.
Birds produce salmon eggs by striking the ankle, 696.
p. 133. The host lets oil drip out of his hands, 695.
Sea Lion becomes Raven's brother-in-law, 577, No. 152; 704.
Raven kills Sea Lion, 680; 683.
p. 134. Raven and Cormorant, 678; 679.
Why ravens do not eat sea-anemone (577, No. 154).
Raven visits the Shadows, 702; 703.
Raven gathers herring spawn on hemlock branches, 774.

Swanton, John R. Haida Texts—Continued.

p. 135. Raven gathers herring spawn on hemlock branches, 576, No. 143; 774.
Origin of fire, 660; 661.
Raven replaces beak of owl by nose of devilfish, 573, No. 65.
Raven kills Eagle, 691.
p. 136. Skinshifter, 606.
Raven and the basket-weaver (579, No. 196).
Raven pulls off the arm of a chief, 719.
p. 137. He obtains by fraud good looks (575, No. 126), 651.
Origin of white rocks (574, No. 92).
p. 138. Raven names places (574, No. 98).
Short incidents of Raven tale, 574, Nos. 91, 94–101.
Introduction to Raven myth (Masset), 625–629.
p. 141. Raven creates the four northern coast tribes (Masset), 573, No. 62.
Raven is made voracious (Masset), 636; 637.
p. 142. Arrow-chain (Masset), 864.
Adventure of the singing women (Masset), 628.
p. 143. Plucking Out Eyes (Masset), 746; 747.
War on the South Wind (Masset), 658–660.
Raven deserts Master Fisherman on a lonely island (Masset), 710; 711.
p. 145. Whale swallows Raven (Masset), 687; 688.
Raven steals the whale (Masset), 688; 689.
Raven removes Beaver's lake to the country of man (Masset), 572, No. 50.
p. 146. Origin of a point of land (Masset) (574, No. 102).
p. 151. Man in hair-seal canoe marries girl who refuses all suitors, 748; 749; 751.
p. 160. Skin-shifter, 606.
p. 166. The faithless woman, 847–850.
p. 167. Heavenly children revenge their ancestors, 850–854.
p. 172. (Note 32.) The disbeliever, or "the one without ears," 783.
pp. 173, 174. Deserted boy, 785–787.
p. 176. The invisible arrow, 820.
p. 182. Deserted child sends bird with food to his relatives, 788; 790.
p. 183. Gift of food is discovered when a child chokes, 788; 789.
People return to deserted prince, 790; 791.
p. 184. The man who married the Bear, 742–744.
p. 186. The man who married the Bear, 742–744.
p. 190. Man acquires supernatural strength, 729; 730.
Stone Ribs, 572, No. 52; 731.
p. 191. Am'ala′ and duck grease, 731.
p. 192. Sinews of the wren are strong, 655; 656.
p. 194. Man becomes the supporter of the world, 572, No. 52; 731.
p. 196. A person enters the skin of a halibut, 870.
A person enters a child's skin, 579, No. 191.
p. 201. The faithless woman, 847; 849.
p. 220. Test tale: Father-in-law tries to kill his son-in-law, 797.
p. 221. Test of swallowing red-hot stones, 682; 809.
Test tale: Poisonous food, 809.
p. 223. Woman dips her feather into water to see whether her husband is faithful, 780.
p. 227. Deserted child as introduction to a story, 784.
Magic birth, 734; 735.
p. 240. Test tale: Father-in-law tries to kill his son-in-law, 797.
Burning-food test, 809.
Test tale: Tree closes over woodchopper, 800.

Swanton, John R. Haida Texts—Continued.
p. 241. Test tale: The dangerous devilfish, 804; 805.
Test tale: Youth is sent to kill a sea lion, a seal, and an eagle, 805.
p. 243. Test tale: The dangerous clam, 805.
Heat test, 806; 807.
p. 244. Self-moving canoe, 832.
p. 245. Woman carried away by the Killer Whales, 840–843.
The wood-splitting slave, 843–845.
p. 246. Slaves of Killer Whale assist visitor, 844.
p. 252. Story of Łaguadjí'na, 640.
p. 255. Sinews of wren are strong, 655; 656.
p. 256. The head of the sea monster is cut off, 783.
Fast canoe, 832.
p. 258. The four great chiefs of the winds, 732; 733.
Boys kill a sorcerer who catches breath of visitors, 737.
p. 259. North puts his brothers-in-law on a tree, 861.
Man marries Ground-Hog Woman, 762.
p. 260. Man in form of marmot is recognized by means of his ornaments, 777.
Woman marries Devilfish, 758.
p. 264. Man marries a bird, 761.
p. 266. A person enters the skin of a mouse, 870.
p. 267. Half-person, 831.
The stolen harpoon, 606, No. 67; 608.
The wood-splitting slave, 843; 845.
p. 269. Land Otter, 862.
p. 271. Man is set adrift, 734; 810.
p. 272. Eagle carries people to sky, 734.
Eagles are carried under water, 734.
p. 273. Boy set adrift (Masset), 734; 810.
p. 274. Eagles pulled under water (Masset), 734.
p. 275. Men hanging one to another are carried out to sea (Masset), 734.
p. 277. Test tale: Jealous uncle, 640; 792; 795; 796.
Wedge test, 801.
Youth is set adrift, 792.
Test tale: Uncle pushes boy down precipice, 803.
p. 278. Test tale: Uncle pushes youth into fire, 806.
Test tale: Youth is thrown into a cockle, 805.
Youth is set adrift in a box, 792; 810.
p. 279. A person dons an eagle skin, 870.
p. 282. The sea-lion rock, 818.
Visit to the house of the Sea Lions, 819.
p. 283. Sea Lions send visitor home, 822.
A person enters the skin of a sea monster, 869; 870.
Killer whales made of wood, 822; 823.
p. 288. Deserted child as introduction to a story, 784.
p. 289. Slave hides food for his child, 788; 789.
People return to deserted prince, 791.
p. 292. The man who married the daughter of the Devilfish chief, 759; 761.
p. 294. The invisible shaman, 778.
p. 311. Saqaiyū'ł as protector of a shaman, 709.
p. 316. Story of Dji'gwa (Masset), 832.
Death predicted, 833.
p. 320. Raven finds a clam containing people, 572, No. 49; 633.
p. 327. Death predicted, 834.

Swanton, John R. Haida Texts—Concluded.

p. 328. Stupid monster, 762; 763.
p. 329. Fugitive sits on tree. His reflection on water is mistaken for fugitive himself, 741.
p. 330. How a feather carried the people up into the sky, 734–736.
Magical origin of children of the survivor, 734; 735.
p. 331. Local snowfall, 738; 829; 830.
Boys meet a raccoon, 736.
p. 332. Boys meet a witch, 737.
Boys reach a big thing which falls on them, 738.
Boys meet a small dog and try to jump over it, 738.
Edge of sky, 737; 798.
p. 336. Girl is taken away by the Bear, 748–750; 836–838.
Wet wood gives good fire, 837.
p. 337. Woman marries lake-being, 838–840.
p. 338. Woman carried away by Killer Whales, 840–843.
Meeting with blind women, 593.
p. 339. The wood-splitting slave, 843–845.
p. 341. The faithless woman, 847–850.
p. 342. Heavenly children revenge their ancestors, 850–855.
p. 346. Copper shot down from mountain, 855; 856.
p. 348. Slaughter-lover, 781; 782.
Child originates from the thigh, 734; 735.
p. 349. Fire issuing from a copper neck-ring and copper bow kills people, 781; 783.
p. 352. Woman pretends to die, 781.
p. 354. The rejected lover, 767; 769.
Arrow-chain, 864.
Raven made beautiful, 670.
p. 356. Boy who feeds the eagles is deserted, 785–787.
p. 357. Gift of food is discovered when child chokes, 788; 789.
People return to deserted prince, 790.
p. 362. Order misunderstood, 825.
Song Sparrow kills the Bear, 718; 719.
Boy uses grandmother's vulva for bait, 585, No. 18.
p. 363. Song Sparrow kills the Bear, 718; 719.

Deans, James. Tales from the Totems of the Hidery. *Archives of the International Folk-Lore Association*, II. Chicago, 1899. Cited 6.

p. 25. (Hai) Origin of the earth, 630.
(Hai) Origin of daylight, 641–644.
(Cow) Origin of daylight, 646; 647.
p. 26. (Ts) Origin of daylight, 644.
p. 27. (Hai) Raven threatens to let out the daylight, 649.
(Hai) Origin of daylight, 644.
(Tl) Raven obtains fresh water, 651.
p. 28. (Tl) Raven is caught in the smoke hole, 677.
(Hai) Raven removes Beaver's lake to country of man, 572, No. 50.
p. 29. (Ts) Origin of the olachen, 653.
p. 30. (Hai) People originate from a clamshell, 572, No. 49; 633.
p. 31. (Hai) Origin of fire, 660; 662.
(Tl) Raven and the Salmon Woman, 668; 671.
p. 32. (Tl) The Deluge and origin of man (573, No. 63).
(Hai) The island of women (573, No. 64).
p. 33. (Hai) Raven creates the four northern coast tribes, 573, No. 62.

Deans, James. Tales from the Totems of the Hidery—Concluded.

p. 34. (Hai) Raven twists Eagle's beak, 573, No. 65.
p. 35. (Hai) The eagles are pulled under water, 734.
p. 37. (Ts) The rejected lover, 767; 769.
p. 60. (Hai) Man dons skin of sea monster, 870.
p. 66. (Ts) Keel-coonuc, 846; 847.
p. 71. (Hai) Woman carried away by the Killer Whales, 840–845.
p. 73. (Hai) Meeting with blind women, 593; 842.
(Hai) Wood-splitting slave, 843; 844.
p. 81. (Ts) The boy who is taken away by the Salmon, 770, 776.
(Ts) Boy is recognized by means of his copper bracelet, 776.

Dawson 1 (see Bibliography). Cited Hai Dawson 1.

p. 149 B. Introduction to Raven legend, 625.
Raven finds a clam containing people, 572, No. 49; 633.
p. 150 B. Raven obtains fresh water, 651; 652.
Origin of fire, 663.
p. 151 B. Raven threatens to let out the daylight, 641; 649.
Origin of the olachen, 653; 654.
p. 152 B. Whale swallows Raven, 687.

Boas, Franz. The Mythology of the Bella Coola Indians. *Publications of the Jesup North Pacific Expedition*, I, pp. 25–127. Leiden, E. J. Brill, 1898. Cited BC (=Boas 15).

p. 45. The arrogant and the modest hunters, 716; 717.
p. 62. Origin of fire, 660; 662.
p. 63. Origin of daylight, 641; 646.
p. 69. Mink and Sun, 585, No. 1.
Arrow-chain, 864.
p. 74. Salmon take boy to their country, 777.
The boy who is taken away by the Salmon, 770; 777.
p. 75. The snapping door, 797.
p. 76. Vagina dentata, 604, No. 63; 614, No. 12; 773; 778; 809.
p. 77. Salmon youth assumes human form after being caught, 776.
p. 78. The ascent of the Salmon Boy to the sun, 779.
p. 79. Test tale: Father-in-law tries to kill his son-in-law, 797.
Heat test, 806; 807.
p. 80. Precipice test, 803.
Sun gives his son-in-law arrows with points made of coal, 742.
p. 81. Test tale: Youth is thrown into whirlpool, 804.
Test tale: Son-in-law is caught under the ice, 801; 802.
p. 82. Test tale: Ferocious bird, 806.
Revenge of the animals, 810; 811.
p. 84. Magical origin of children, 734; 735.
Monster sees reflection of boy in water, 741.
The stupid monster, 762; 764.
p. 90. Raven burns a girl's groins, 707; 708.
p. 91. Raven scares away people, 688; 689.
p. 92. Raven pushes Deer over a precipice, 704.
p. 93. Raven visits Chief Echo, 702.
Birds produce salmon eggs by cutting the ankle, 696.
The host lets oil drip out of his hands, 695.
Birds produce food by their song, 696.

Boas, Franz. The Mythology of the Bella Coola Indians—Concluded.

p. 94. Raven abducts daughter of Salmon chief, 671; 672.
Raven and the Salmon Woman, 668; 670.
p. 95. Mink and Sun, 585, No. 1: 640.
Arrow-chain, 864.
p. 97. Raven teaches the winter ceremonial (576, No. 142).
p. 102. Mink and Sun, 585, No. 1.
p. 106. Test of faithfulness of husband, 780; 781.
p. 111. Girl is taken away by the Bear, 834: 836; 837.
Selection of peculiar material for a bed, 837; 838.
p. 113. Woman transformed into a bear, 837.

Boas, Franz, and **Hunt, George.** Kwakiutl Texts—I. *Publications of the Jesup North Pacific Expedition*, III. 1902 and 1905. Cited 10 (=Boas 8).

KWAKIUTL (K).

p. 11. Feast of the Mountain Goats, 738.
p. 17. The one-horned mountain goat, 738; 739.
p. 25. Bears carry away the owner of a fish trap, 762.
p. 39. Magic hunting-dogs, 742; 793.
p. 45. Brains sucked out through the ear, 741.
p. 87. The stupid monster, 762; 763.
p. 94. Transformer marries daughter of Dzā'wadalalis, 592, No. 16.
Transformer throws something out of canoe, which becomes deer, 592, No. 21.
Transformer gives mussels to a man, 592, No. 17.
p. 95. Transformer meets the blind Ducks, 593, No. 24.
Transformer meets the blind Geese, 593, No. 23.
p. 96. Transformer reaches a blind woman who is making a canoe, 594, No. 25.
Test tale: Dzā'wadalalis, 795; 797.
Vagina dentata, 809.
p. 97. The spine seat, 799.
p. 98. Wedge test, 801.
p. 99. Test tale: Dolphins kill father-in-law, 811.
p. 100. Transformer meets Qła'mtalał, 589, No. 5; 590.
p. 103. Thief shot, 821.
p. 106. Origin of death, 664.
p. 122. The wooden wife, 744; 745.
pp. 167–171. Transformer meets ancestor, (590, No. 7).
p. 249. The Wood Man, 862.
p. 278. Origin of tides, 585, No. 24; 656; 657.
p. 282. Sawbill-Duck Woman (580, No. 217; 581).
p. 286. Raven pretends to die, 569, No. 40; 586, No. 28; 706; 707.
p. 287. Raven burns a girl's groins, 707; 708.
p. 291. Raven and Cormorant, 678; 680.
p. 295. Hoop-rolling game, 813.
p. 298. Birds produce food by their song, 696; 712.
p. 299. Thunderbird steals the wife of another bird, 712; 713.
p. 308. Animals make an artificial whale and kill Thunderbird, 714–716.
p. 322. Raven creates a salmon river, 651; 652.
p. 323. Raven marries the dead twin, 667; 668.
p. 329. Raven and the Salmon Woman, 668–670.
p. 330. Raven abducts daughter of Killer Whale, 671; 673; 674.
p. 332. The wood-splitting slave, 843–845.
p. 339. Fire test, 673; 806; 807.
p. 343. Killer Whale is induced to have himself cut open, 762.
p. 346. Revival of children 579, No. 189; 698; 774.

Boas, Franz, and **Hunt, George.** Kwakiutl Texts, I—Concluded.

NEWETTEE (Ne).

p. 350. War on the South Wind, 658–660.
p. 358. Enemy slips on halibut placed in front of doorway, 659.
p. 361. The wooden wife, 744; 745.
p. 365. Test tale: Jealous brother or uncle, 640; 795; 796.
Wedge test, 801.
Test tale: Youth is set adrift, 792.
p. 368. Test tale: The ferocious dogs, 805.
Test tale: Youth is swallowed by the cockle, 805.
p. 369. Test tale: Brother throws boy down a precipice, 803.
p. 370. Test tale: Youth is set adrift, 792; 810.
p. 378. Two men are transformed into stones, 596, No. 36.
p. 391. Revival of animal whose bones are thrown into the water, 774.
p. 393. Origin of daylight, 646; 647.

Boas, Franz, and **Hunt, George.** Kwakiutl Texts: Second Series. *Publications of the Jesup North Pacific Expedition*, x. Cited 11 (=Boas 9).

KWAKIUTL (K).

p. 3. Transformer encounters Qa′mx̣ulał, 592, No. 15.
p. 10. Youth takes away the canoe of his father-in-law, 811; 812.
p. 12. Test tale: Father-in-law tries to kill his son-in-law, 795; 797.
Son-in-law brings home a pine tree, 800.
Son-in-law is sent out to pick berries in winter, 806.
p. 13. Berries are inexhaustible, 811.
Revenge of the animals, 810; 811.
Test tale: Ferocious woodpeckers, 806.
p. 15. Jealous Bear kills children of rival, 587.
p. 24. The invisible bark, 820; 821.
p. 53. The hunter and his wooden wife, 744; 745.
p. 80. Mink and Sun, 585, No. 1; 640.
p. 84. Arrow-chain, 864.
p. 88. Mink gets tides, 585, No. 23; 656; 657.
p. 94. Origin of tides, 585, No. 23; 656; 657.
p. 98. War on the South Wind, 658; 660.
Halibut lies down in front of door, 659.
p. 103. Mink kills the sons of the Wolf, 585, No. 9.
p. 113. Mink marries the princess of the spirits (585, No. 10).
p. 117. Mink marries Kelp, 585, No. 2.
p. 119. Mink marries Frog Woman, 585, No. 3.
p. 122. Mink marries Diorite Woman, 585, No. 4.
p. 124. Mink wants to marry Sawbill-Duck Woman, 585, No. 5.
p. 127. Mink makes war on Land Otter, 585, No. 7.
p. 131. Mink creates a slave who disobeys him, 689; 690.
p. 135. Deer and Sawbill-Duck Woman (585, No. 11); 722.
p. 140. Mink gets sea eggs, 585, No. 22.
p. 144. Mink and Starfish Woman (585, No. 12).
p. 148. Berries produced by song, 696.
p. 150. Birds produce salmon eggs by striking the ankle, 696.
pp. 153–159. Diving for fish, 699.
p. 159. The host lets oil drip out of his hands, 695; 696.
p. 161. Mink tries to make a mountain (585, No. 13).
p. 170. Raven burns a girl's groins, 707; 708.
p. 177. Magical origin of children, 734.

Boas, Franz, and **Hunt, George.** Kwakiutl Texts, Second Series—Concluded.

KWAKIUTL (K)—Concluded.

p. 180. Raven kills Little Pitch, 683.
Thunderbird abducts Raven son, 708; 709.
Animals make an artificial whale and kill Thunderbird, 712; 714; 715.

NEWETTEE (Ne).

p. 185. Introduction to Transformer tale, 586; 588, No. 1.
p. 192. Transformer kills double-headed serpent, 594, No. 26.
Transformer makes a house for his brother, 595, No. 27.
p. 193. Transformer kills whales, 594, No. 27.
p. 195. Transformer meets Shaman, 589, No. 1.
Transformer meets Oldest One In The World, 591, No. 10.
p. 196. Transformer meets Greatest Shaman, 589, No. 5.
Test tale: Gwā'ᵉnalalis, 592, No. 14; 795; 797.
p. 201. Test tale: Father-in-law tries to kill his son-in-law, 797.
p. 202. Test tale: The wedge test, 801; 802.
p. 205. Berries grow out of the father-in-law's body, 811.
p. 207. Transformer returns to K!wā'ᵉnēᵉ, 595, No. 28.
p. 210. Transformer meets Shaman, 589, No. 1.
p. 211. Origin of the deer, 599, No. 16.
pp. 212–214. Origin of the raccoon, land otter, and mink, 600, No. 17.
p. 215. Transformer meets the blind Ducks, 593, No. 24.
p. 216. Transformer puts sexual organs in their present place, 601, No. 24.
p. 217. Transformer kills the water monster, 595, No. 31.
p. 220. Transformer meets Mouth Body, 596, No. 32.
p. 221. Transformer meets Oldest One In The World, 591, No. 10.
p. 222. Transformer meets Ō'ᵉmeäl, 589, No. 2.
p. 223. Transformer meets Greatest Shaman, 589, No. 5; 602, No. 17; 685; 686.
p. 224. Transformer meets Greatest Shaman, 589, No. 5.
p. 225. Transformer meets blind ancestor, 591, No. 12.
p. 227. Transformer meets Fastest One, 589, No. 5; 590.
p. 228. Transformer meets ancestors, 591, No. 11.
p. 229. Origin of perch, 589, No. 5.
Transformer meets Dzā'wadalalis, 592, No. 16.
Transformer turns people into deer, 592, No. 21.
pp. 230–232. Transformer gives mussels to a man, 592, No. 17.
p. 233. Transformer meets the blind Geese, 593, No. 23.
p. 234. Transformer meets the blind Ducks, 593, No. 24.
p. 235. Transformer reaches a blind woman who is making a canoe, 594, No. 25.
p. 238. Vagina dentata, 795; 809.
Test tale: Father-in-law tries to kill his son-in-law, 795; 797.
p. 240. The spine seat, 799.
p. 242. Heat test, 806; 807.
p. 243. The spine seat, 799.
p. 244. Wedge test, 801.
p. 249. Transformer meets Mouth Body, 596, No. 32.

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KWAKIUTL (K).

p. 3. Transformer meets ancestor (590, No. 6).
Double-headed serpent as food, 809.
p. 9. The one-horned mountain goat, 738; 739.
p. 39. Child originates from a boil, 734; 735.

Boas, Franz. Kwakiutl Tales—Continued.

KWAKIUTL (K)—Concluded.

p. 53. The invisible arrow, 820; 821.
p. 79. Supernatural woman lets her husband drown, 780.
p. 117. The stupid monster, 762; 763.
p. 123. Mink and the sun, 585, No. 1; 640.
Chain of arrows, 864.
p. 127. Mink marries Kelp, 585, No. 2.
p. 129. Mink marries Frog Woman, 585, No. 3.
p. 131. Mink marries Diorite Woman, 585, No. 4.
Mink wants to marry Sawbill-Duck Woman, 585, No. 5.
p. 133. Mink is deserted by his wife (585, No. 6).
pp. 135, 139. Mink pretends to die (580, No. 217; 581); 586, No. 28; 706; 707.
p. 137. Mink gets sea eggs, 585, No. 22.
p. 141. Raven catches the salmon, 674; 675.
Salmon shout, "*Hayu'!*" 675; 775.
p. 143. The salmon is stolen, 676.
Mink's musk-bag torn out, 586, No. 27; 706.
p. 147. Mink and Seal (585, No. 21).
p. 151. Birds produce food by their song, 696.
p. 153. Birds produce salmon eggs by striking the ankle, 696.
p. 155. Diving for fish, 699.
p. 157. Mink and Land Otter go to war, 585, No. 7.
p. 159. Mink creates a slave who disobeys him, 689; 690.
p. 167. Water found at roots of trees, 653.
Raven obtains fresh water, 651; 652.
p. 169. Raven abducts daughter of the Salmon chief, 671; 673.
The wood-splitting slave, 843; 845.
p. 171. Vagina dentata, 809.
p. 173. Test: Spine seat, 673; 799.
Revival of children, 673; 698; 773; 774.
p. 175. Killer Whales are induced to submit to the operation of cutting their stomachs, 673; 762.
Raven abducts the daughter of the Salmon chief, 673.

NEWETTEE (Ne).

p. 187. Introduction to Transformer tale, 586; 588, No. 1.
p. 191. Transformer obtains fish, 596, No. 37.
p. 193. Transformer kills double-headed serpent, 594, No. 26.
Transformer kills whales, 594, No. 27.
Transformer makes a house for his brother, 595, No. 27.
pp. 193–195. Transformer meets tribal ancestors, 589, Nos. 1, 3, 5.
p. 195. Test tale: Gwa'ᶜnalalis, 592, No. 14; 795; 797.
p. 197. Wedge test, 801; 802.
Test tale: Dolphins attack father-in-law, 811.
p. 199. Transformer meets tribal ancestors, 589, No. 1.
p. 201. Transformer kills the water monster, 595, No. 31.
Origin of the deer, 599, No. 16.
p. 203. Origin of the mink and the raccoon, 600, No. 17.
Transformer meets the blind Ducks, 593, No. 24.
p. 205. Transformer puts sexual organs in their present place, 601, No. 24.
Transformer meets Mouth Body, 596, No. 32.
p. 207. Transformer meets Oldest One In The World, 591, No. 10.
Transformer meets Ō'ᶜmeāl, 589, No. 2.
Shaman is transformed into codfish, 589, No. 5; 602, No. 17; 685; 686.

Boas, Franz. Kwakiutl Tales—Continued.

NEWETTEE (Ne)—Continued.

p. 209. Introduction to Raven myth, 634–636; 781.
p. 211. Test tale: Raven tale, 795; 797.
The spine seat, 799.
Raven is made voracious, 636; 637.
p. 213. Raven steals crabapples (578, No. 180).
Raven catches the salmon, 674; 675.
p. 215. Raven kills Grizzly Bear, 680; 681.
Raven and Cormorant, 678.
Raven kills Gum, 683; 684.
p. 217. Raven marries the dead twin, 667.
Raven abducts daughter of the Salmon chief, 671; 673.
p. 219. The wood-splitting slave, 843; 845.
p. 221. Killer Whales are induced to have their stomachs cut open, 672; 762.
p. 223. Raven gets the soil, 641; 674.
p. 225. Raven obtains fresh water, 651; 652.
p. 227. War on the South Wind, 658–660.
Halibut lies down in front of door, 659.
p. 229. Origin of tides, 585, No. 23; 656; 657.
p. 233. Origin of colors of birds, 664; 665.
Origin of daylight, 646.
p. 235. Origin of the olachen, 653; 654.
p. 237. Thrush pulls berries out of his anus, 697; 698.
The host lets oil drip out of his hands, 695.
p. 239. Diving for fish, 699.
p. 241. Raven is given red-hot coals instead of food, 578, No. 182.
War on the Thunderbird, 712.
Animals use the whale mask and kill Thunderbird, 714–716.
p. 249. Girl who steals sea eggs is deserted, 785.
p. 259. Deserted child sends bird with food to relatives, 788.
Food is discovered when a person eats secretly, 788; 789.
p. 279. Self-moving canoe, 832.
p. 287. Origin of colors of birds, 664; 665.
p. 335. Two men are transformed into stones, 596, No. 36.
p. 401. (K) The jealous husband, 848.
p. 447. (K) Blind man maltreated recovers his eyesight, 825; 826.
p. 453. (K) Transformer meets tribal ancestor, 589, No. 5; 590.
p. 455. (K) Dzā'wadalalîs, 592, No. 16.
p. 456. (K) Clothing transformed into islands (592, No. 20).
Transformer throws something out of canoe which becomes deer, 592, No. 21.
Transformer gives fish to a man, 592, No. 17.
p. 457. (K) Person is transformed into a mountain (592, No. 22).
Transformer gives salmon to a man, 592, No. 17.
Transformer meets the blind Geese, 593, No. 23.
p. 458. (K) Transformer reaches a blind woman who is making a canoe, 594, No. 25.
p. 459. (K) Test tale: Dzā'wadalalîs, 795.
Vagina dentata, 809.
p. 460. (K) Test tale: Father-in-law tries to kill his son-in-law, 797.
The snapping door, 797.
The spine seat, 799.

Boas, Franz. Kwakiutl Tales—Concluded.

NEWETTEE (Ne)—Concluded.

p. 461. (K) Wedge test, 801.
Test tale: Sea monsters frighten father-in-law, 811.
p. 480. (Ne) Transformer meets tribal ancestor, 589, No. 5; 590.
p. 487. (K) The faithless woman, 847; 848.
p. 491. (K) Raven marries the dead twin, 667.
Raven and the Salmon Woman, 668–671.
p. 492. (K) Raven pushes Deer over a precipice, 704.
(K) Great Inventor and his wife (580, No. 217; 581).
p. 493. (K) Raven burns a girl's groins, 707; 708.
Animals make an artificial whale and kill Thunderbird, 714–716.
Origin of tides, 585, No. 23; 656; 657
p. 494. (K) Origin of fire, 660; 661.
War on the South Wind, 658.
Mink and Land Otter go to war, 585, No. 7.
p. 495. (K) Mink recognized as father of a child, 585, No. 8.

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pp. 20, 21. Birth of Transformer, 586.
p. 20. Origin of the deer, 599, No. 16; 600.
Transformer meets the blind Ducks, 593, No. 24.
Transformer meets Mouth Body, 596, No. 32.
Transformer puts sexual organs in their proper place, 601, No. 24.
Depression in a bowlder is footprint of the Transformer, 596, No. 33.
Transformer kills whales, 594, No. 27.
Transformer kills the water monster, 595, No. 31.
Transformer returns to K!wā′ᵉnêᵉ, 595, No. 28.
p. 21. Transformer meets Mouth Body, 596, No. 32.
Transformer meets tribal ancestors, 589, No. 1.
Transformer marries a Nimkish girl, 592, No. 14.
Transformer returns to K!wā′ᵉnêᵉ, 595, No. 28.
Introduction to Transformer tale, 586.
p. 22. Origin of fire, 663.
Origin of fresh water, 653.
p. 23. Water near roots, 653.

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p. 44. Youth meets blind women, 593, No. 24; 594.
p. 49. The cliff ogre, 598, No. 14; 599.
p. 50. The stupid monster, 762; 764.
p. 51. The host lets oil drip out of his hands, 695.
Raven kills the seals, 706.
p. 52. Woman carried away by the Killer Whales, 840–843.
p. 53. The wood-splitting slave, 843–845.
p. 54. Jealous chief, 795; 796.
Boy sent adrift, 810.
p. 56. Test of faithfulness of husband, 781.
p. 57. Mink kills sons of Wolf, 585, No. 9.

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p. 518. Introduction to Transformer tale, 588, Nos. 4*a*, 10.
Origin of the deer, 599, No. 16; 600.
p. 519. The stolen harpoon, 606, No. 67; 607.
Transformer teaches how to catch fish, 605, No. 65; 606.
Origin of the crane, 600, No. 20.
p. 520. The Transformers visit the Salmon chief, 776.
Revival of children, 698; 774.
p. 522. Arrow-chain, 864; 865.
p. 523. Men or fish transformed into stone (603, Nos. 38–42).
p. 524. Visit in heaven, 795.
p. 525. Test tale: Father-in-law tries to kill his son-in-law, 797.
The snapping door, 797.
p. 526. The spine seat, 799.
Wedge test, 801; 802.
p. 527. Test tale: Father-in-law tries to drown youth by tempest, 804.
p. 528. Loon frightens father-in-law, 811.
Berries in winter, 806.
p. 529. Hummingbird, Bumblebee, and Wren ripen berries, 696.
Berries grow out of the father-in-law's body, 811.
p. 532. Deserted boy. Deserted boy is helped by Sun, 785.
p. 534. Sun's robe contains fish, 596, No. 37; 597.
Deserted boy gives Crow herrings to take to his grandmother, 788.
p. 535. Food is discovered when a person eats secretly, 788; 789.
People return to deserted prince, 791.
p. 541. Salmon are transformed into women, 541.
p. 542. Blind women guarding child in cradle, 594, No. 25.
p. 543. Mink kills the Wolf, 585, No. 9.
p. 544. Origin of rain, 660; 663.
p. 545. Origin of daylight, 646; 647.

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p. 343. The blind canoe-builder, 594, No. 25.
p. 345. Mink and Sun, 585, No. 1.
p. 349. Skin-shifter, 606, No. 66.
p. 354. The blind canoe-builder, 594, No. 25.
Transformer meets blind women, 593, No. 24.
The youth who changed his face, 769; 770.
p. 360. Thief is caught by means of a magic rope, 820; 821.
Introduction to Transformer tale: 586; 587; 588, Nos. 2*c*, 9, 12
Transformation into stone (602, No. 19).
Transformers meet dangerous woman, 604, No. 63.
p. 361. Sealer transformed into stone (602, No. 20).
Transformations into stones and springs (602, No. 21).
Novices transformed into stones (602, No. 22).
Waves transformed into stones (602, No. 23).
Origin of the deer, 599, No. 16; 600.
Transformers visit a man who controls the north wind, 605, No. 64.
Body part of shaman transformed into stone, 602, No. 24.
p. 362. Transformer teaches how to catch fish, 605, No. 65; 606.
p. 371. Transformer teaches how to roast flounders (Sk·au'lits), 606, No. 66.

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p. 206. Magpie catches deer in a net, 699; 700.
p. 207. Wood Tick strikes a rock with a staff, 699; 700.
p. 209. Test tale: Cannibal tests his son-in-law, 797.
Dangerous animals watch the door, 798.
Heat test, 806; 808.
Wedge test, 801; 802.
p. 210. Test tale: Man tries to drown youth, 804.
Test tale: Cold test, 810.
p. 211. Wood Tick strikes rock with a staff, 700.
p. 218. Introduction to Transformer tale (588, 2b).
Transformers are children of Black Bear, 587.
p. 220. Introduction to Transformer tale, 588, No. 11.
p. 221. Woman transformed into stone (604, No. 54).
Vagina dentata, 614, No. 12; 809.
The stolen harpoon, 606, No. 67.
Transformers cross river in a canoe made of horse tail (610, No. 73).
Transformers quarrel, 608, No. 68.
p. 222. Transformers teach men not to cut open their wives, 609, No. 70.
Coyote's wife is a knot-hole, 609, No. 69.
p. 223. Transformer becomes a dog covered with arrow-points, 610, No. 3; 611.
Arrow-points of leaves substituted for good points, 742
p. 224. The end of the Transformers, 615, No. 17
Hog Fennel, 615, No. 1; 616.
p. 226. Origin of the sun, 727; 728.
Transformers of the Utā′mqt (618, No. 5).
Origin of the woodpecker (600, No. 19.)
p. 227. Origin of the deer, 599, No. 16.
A hunter transformed into stone, 603, No. 30.
Transformer teaches how to catch fish, 605, No. 65.
Footprints transformed into stone (603, No. 31).
p. 228. Woman giving birth transformed into stone (603, No. 32).
Gamblers transformed into stone (603, No. 33).
Old One, 617, No. 3.
p. 230. The Sun and the boy, 785; 788.
p. 231. Transformer obtains fish, 596, No. 37; 597.
p. 234. Skunk makes war, 585, No. 7.
Skunk makes a slave that disobeys him, 689; 690.
p. 239. The skin-shifter, 606, No. 66.
p. 240. The faithless woman, 847.
p. 242. The skin-shifter, 606, No. 66.
p. 243. Woman offers to marry the man who helps her, 838.
pp. 244, 245. Wrestling in the air, 813.
p. 246. Chain of arrows, 864; 865.
p. 250. Dangerous animals watch the door, 798.
p. 252. Transformers kill monster woman, 598, No. 14; 599.
The stupid monster, 762; 765.
p. 253. Heat test, 808.
pp. 258, 261. Marriages among the Goats, 738; 739.
p. 266. The skin-shifter, 606, No. 66.
p. 282. A monster swallows Mink, 612, No. 4; 687.
p. 283. Skaiyā′m, 605, No. 64.

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p. 284. Woman ties up her wrinkles, 861.
The blind woman and her child, 594, No. 25.
p. 285. The faithless woman, 847; 849.

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p. 298. Coyote makes the princess sick and cures her, 722.
p. 301. Coyote and his guests, Bear, Kingfisher, Magpie, abstract, 695; 699; 700.
p. 304. Transformer kills the elk monster, 611, No. 4; 612
Origin of tobacco, 612, No. 6.
p. 307. Dangerous animals watch the door, 798.
p. 309. The skin-shifter, 606, No. 66.
p. 315. Introduction to Transformer tale, 587; 588, Nos. 4*d*, 11.
The stolen harpoon, 606, No. 67; 607.
p. 316. Transformers make a spring (610, No. 75).
Cannibal tries to boil the Transformers in a kettle, 610, No. 74.
Transformers quarrel, 608, No. 68.
Transformer meets Coyote, 618, No. 4.
Tracks transformed into stone (604, No. 55).
Coyote's wife is a knot-hole, 609, No. 69.
p. 317. Heat test, 808.
Origin of Transformers, 587.
p. 318. Transformer teaches how to catch fish, 605, No. 65.
Transformers teach men not to cut open their wives, 609, No. 70.
p. 319. Hog Fennel, 615, No. 1; 616.
pp. 320–328. Old One, 617, No. 3; 618.
pp. 329–330. Origin of death, 664.
p. 331. Man is transformed into a whitefish, 602, No. 16.
Grasshopper kills Elk, 718; 719.
p. 334. Chain of arrows, 864; 865.
p. 339. Vagina dentata, 809.
p. 340. Wren and the Eagle, 613, No. 11; 614; 813.
p. 342. Wren kills the Elk, 704; 718; 719.
p. 345. Woman offers to marry the man who helps her, 838.
p. 349. People swallowed by monster, 612.
p. 361. Muskrat makes the princess sick and cures her, 722.
p. 364. Smoke test, 808; 809.
Heat test, 808.
p. 366. Vagina dentata, 809.
p. 367. The Sun and the boy, 785.
Transformer obtains fish, 596, No. 37.
Sun purchases blankets, 597, No. 37.
p. 369. Fat is discovered when children quarrel over it, 790.
p. 384. The faithless woman, 847; 849.

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p. 27. Liberation of salmon, 610, No. 72.
p. 28, note 73. Coyote makes the princess sick and cures her, 722.
p. 30. Coyote's dog covered with arrow-heads, 611, No. 3.
p. 39. Test tales: Cannibal tests his son-in-law, 797.
Heat test, 806; 808.
Wedge test, 801; 802.

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p. 40. Father-in-law tries to drown youth, 804.
Cold test, 808.
Coyote and father-in-law have a trial of fire, water, wind, and cold, 810.
The host lets oil drip out of his hands, 695.
p. 41. Diving for fish, 699.
p. 42. Magpie catches deer in a net, 699; 700.
Introduction to Transformer tale, 587; 588, No. 4c.
Transformations (604, No. 56a).
Kokwē'la (Hog Fennel), 615, No. 1.
Note 125. Giant jumps across the river, 607, No. 67.
The stolen harpoon, 606, No. 67.
p. 43. Coyote transformed into stone (603, No. 46).
Transformers quarrel, 608, No. 68.
p. 44. Transformer meets Coyote, 618, No. 4.
Transformations into stone (603, Nos. 47–51).
Coyote's wife is a knot-hole, 609, No. 69.
p. 45. Fir branches transformed into stone (604, No. 52).
Children transformed into stone (604, No. 53).
Transformers make hollows in rocks, 614, No. 13.
Transformer encounters an eagle, 613, No. 11; 614.
Transformer encounters a skunk, 613, No. 10.
The end of the Transformers, 615, No. 17.
Kokwē'la, 615, No. 1; 616.
p. 46. Transformer kills the bush-tail rat, 613, No. 9.
p. 49. Old One, 617, No. 3.
p. 51. The boy and the Sun, 785; 788.
p. 52. Sun purchases blankets, 596, No. 37; 597.
p. 55. The hot and the cold winds, 732; 733.
p. 59. Skunk and his sisters-in-law, 585, No. 7.
p. 61. Bear and Chipmunk, 615, No. 17.
p. 67. Wrestling in the air, 813.
p. 69. The grizzly bears and the black bears, 587.
p. 72. Men marry Grizzly Bears, 837.
p. 75. The eagle cliff, 613, No. 11; 614.
p. 95. (Lil) Tsu'ntia (Hog Fennel), 615, No. 1; 617.

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p. 195. Introduction to Transformer tale, 587.
p. 198. Youngest is carried on back of elder brothers, 588, No. 11.
p. 203. Transformer kills the elk monster, 611, No. 4; 612.
p. 204. Transformer kills the beaver, 612, No. 8; 613.
Transformers quarrel, 608, No. 68; 609.
p. 205. Transformers teach men not to cut open their wives, 609, No. 70.
p. 207. Liberation of salmon, 610, No. 72.
p. 209. Coyote's wife is a knot-hole, 609, No. 69.
p. 210. The stolen harpoon, 606, No. 67; 608.
p. 213. Men transformed into stone (603, No. 44).
Transformer encounters an eagle, 613, No. 11; 614.
p. 214. Transformer kills Grizzly Bears, 610, No. 3; 611.

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p. 215. Man is transformed into a seal, 602, No. 18.
Shaman transformed into stone (603, No. 45).
Transformers create the falls of Bridge River, 604, No. 57.

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p. 292. Introduction to Transformer tale, 588, Nos. 4*e*, 12.
Transformers meet a dangerous woman, 604, No. 63; 614, No. 12.
p. 293. Transformers visit S'cxei, 605, No. 64.
p. 294. Person transformed into stone (602, No. 26); 605, No. 64.
Old woman who ties up her wrinkles, 861.
Transformer teaches how to catch fish, 605, No. 65; 606.
Transformers teach men not to cut open their wives, 609, No. 70.
p. 295. Origin of a river (604, No. 60).
Man is transformed into a whitefish, 602, No. 16.
p. 296. Origin of the fish hawk (601, No. 6).
Why the Lillooet go trading east and west (610, No. 76).
The end of the Transformers, 615, No. 17.
The Sun and the boy, 785.
p. 297. Sun's robe contains fish, 596, No. 37.
p. 300. Origin of daylight, 646; 647.
p. 301. Origin of fire, 660; 663.
p. 302. Mink fights with ghosts, 585, Nos. 20, 24.
p. 305. Deer obtains food by heating his back, 696; 697.
pp. 305, 306. Diving for fish, 699.
p. 309. Coyote's wife is a knot-hole, 609, No. 69.
p. 310. The four great chiefs of the winds, 732; 733.
Wet wood gives good fire, 837.
p. 311. Chain of arrows, 864; 865.
p. 312. Wren kills Deer, 718; 719.
p. 315. The stupid monster, 762–764.
p. 317. Raven steals his sisters' berries, 705.
p. 318. Woman offers to marry man who helps her, 838.
p. 319. Wrestling in the air, 813.
p. 320. Youth is set adrift, 810.
Test tale: Jealous chief, 795; 796.
p. 321. Self-moving canoe, 832.
Water test for faithfulness of husband, 780; 781.
p. 322. The jealous Bear Woman, 587.
p. 325. The Salmon is induced to jump ashore, 674; 675.
The Salmon is stolen, 676; 677.
p. 335. The faithless woman, 847; 849.
p. 336. The girl who rejected her suitor, 769; 770.
p. 339. The faithless woman, 847; 849.
p. 345. Test of son-in-law, 797.
Youth is sent to get firewood, 801; 802.
p. 346. Test tale: Boy sent to hunt on mountain, 803; 804.
Test tale: Man tries to drown youth, 804.
p. 348. Test tale: Supernatural people test the Wolf, 797.
Heat test, 806; 808.
p. 349. Wedge test, 801; 802.
p. 350. Transformers are children of Black Bear, 587; 588, No. 4*b*.
Tsu'ntia (Hog Fennel), 615, No. 1; 616; 617.

Teit, James. Traditions of the Lillooet—Concluded.

pp. 354, 355. The Sun and the boy, 785.
Sun's robe given as present, 596, No. 37; 597.
p. 356. Origin of death, 664.
p. 357. Coyote's wife is a knot-hole, 609, No. 69.
p. 370. The stupid monster, 598, No. 14; 599; 762; 765.

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p. 185. Skaiya'm, 605, No. 64; 861.
p. 187. Transformer reaches a blind woman, 594, No. 25.
p. 188. Children originate from the bedding of a cradle, 734; 735.
p. 191. House of the Mountain Goats, 738; 739.
p. 201. The Sun and the boy, 785.
p. 202. Blanket containing fish, 596, No. 37; 597.
p. 204. The four great chiefs of the winds, 732; 733.

Teit, James. The Shuswap. *Publications of the Jesup North Pacific Expedition*, II. Cited Sh (=Teit 4).

p. 624. The four great chiefs of the winds, 732; 733.
p. 625. Bear tries to catch Chipmunk, 615, No. 17.
p. 626. Origin of the seasons, 728.
p. 627. Fat man lets Coyote bite a piece out of his back, 696; 697.
The host lets oil drip out of his hands, 695.
Beaver makes wood meat, 698.
p. 628. Diving for fish, 699.
p. 637. Raven and the Salmon Woman, 668; 671.
p. 642. Old One, 617, No. 3.
p. 644. Introduction of Transformer tales, 587; 588, No. 7.
p. 645. Transformers warned against dangers, 610, No. 2.
Transformer kills monster with arrow-flaker, 610, No. 1.
Origin of arrow-stone, 612, No. 5.
Contest with bears, 610, No. 3; 611; 812.
p. 646. Origin of tobacco, 612, No. 6.
Transformer kills the elk monster, 611, No. 4.
p. 647. Transformer kills the bighorn sheep, 612, No. 7.
Transformers are warned against dangers, 610, No. 2; 615, No. 17.
Transformers kick rock-slide down on a man, 606; 608, No. 67.
p. 648. Transformer kills the Beaver, 612, No. 8; 613.
Transformer kills the Marmot, 613, No. 9.
p. 649. Transformers make hollows in rock, 614, No. 13.
Transformer encounters a skunk, 613, No. 10.
Transformer encounters an eagle, 613, No. 11; 614.
p. 650. The kicking hare, 615, No. 15.
Woman with toothed vagina, 614, No. 12.
Bird forms bridge with its legs, 615, No. 14.
The end of the Transformers, 615, No. 17.
p. 651. Ca'wa, 617, No. 2.
p. 652. Transformers teach men not to cut open their wives, 609, No. 70.
Coyote's wife is a knot-hole, 609, No. 69.
p. 654. Beaver and Porcupine, 724; 727.
p. 660. The stolen harpoon, 606, No. 67; 608.
pp. 661, 662. Bluejay attacks a lake monster, 612, No. 8; 613.

Teit, James. The Shuswap—Concluded.

p. 671. House kills by cold, 808.
p. 676. Skin-shifter, 606, No. 66.
p. 679. Wren and his grandmother, 718; 719.
p. 681. Grizzly Bear and Bear, 587.
Bear kills Beaver's children, 587.
p. 684. Food discovered when children are eating, 788; 789.
p. 685. Woman offers to marry helper, 838.
p. 686. Arrows of man spoiled by bears, 742.
p. 690. The Salmon boy, 770; 779.
p. 694. Skin-shifter. Boy instructed to enter old man's body, 606, No. 66.
p. 708. Child originates from mucus, 735.
p. 710. The deserted boy, 785.
p. 711. Food discovered when children quarrel over it, 788; 789.
The blind women, 593, No. 24.
p. 715. Woman becomes a bear, 837.
p. 720. The man who married the Bear Woman, 742; 744.
p. 738. Bear tries to catch Chipmunk, 615, No. 17.
Origin of the seasons, 728.
Origin of the sun, 727.
p. 739. Diving for fish, 699.
Beaver transforms wood into meat, 698.
Bungling-host tale: Bear lets Coyote bite a piece out of his back, 696; 697.
p. 741. Coyote makes the princess sick and cures her, 722.
p. 743. Coyote and the Salmon Woman, 668; 671.
p. 744. Protracted local winter, 829; 830.
p. 746. Old One, 617, No. 3.
p. 749. Chain of arrows, 864; 865.
p. 752 .Wolf killed by hot meat, 680; 683.
p. 753. Reflection in water mistaken for person, 741.

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p. 31. Introduction to Transformer tale, 588, No. 7.
Transformers cause a rock-slide, 606, No. 67; 608.
p. 32. Transformers make hollows in rock, 614, No. 13.
Transformer encounters an eagle, 613, No. 11.
Transformer kills the elk monster, 611, No. 4.
Woman with toothed vagina, 604, No. 63; 614, No. 12.
p. 33. Transformers meet a badger (615, No. 16).
The end of the Transformers, 615, No. 17.
p. 35. Origin of arrow-stone, 612, No. 5.
Origin of the sun, 727.
Transformer encounters a skunk, 613, No. 10.

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pp. 7–9. Introduction to Transformer tale, 586; 588, No. 8.
p. 7. The deserted girl, 785.
p. 10. Food discovered when child chokes, 788; 790.
Transformer kills the moose monster, 611, No. 4; 612.
The stolen harpoon, 606, No. 67; 608.

Farrand, Livingston. Traditions of the Chilcotin Indians—Concluded.

p. 11. Transformers teach men not to cut open their wives, 609, No. 70.
Bird forms a bridge with its legs, 615, No. 14.
Transformer carries an arrow-flaker (*ptox*), 610, No. 1.
p. 12. Transformer encounters an eagle, 613, No. 11; 614.
Transformer kills the marmot, 613, No. 9.
Origin of tobacco, 612, No. 6.
p. 13. Vagina dentata, 604, No. 63; 614, No. 12; 809.
Transformer kills Moose, 610, No. 3; 611.
Transformer kills the Beaver, 612, No. 8; 613.
Transformers warned against dangers, 610, No. 2.
p. 14. The end of the Transformers, 606, No. 67; 608; 615, No. 17.
Origin of daylight, 641–643.
p. 15. Origin of fire, 660; 662.
p. 16. Raven cuts out the intestines of people, 671; 674; 762.
p. 17. Raven burns a girl's groins, 707; 708.
Raven pretends to be dead, 706; 707.
p. 18. Birds produce berries by magic, 696.
Raven fills dish with excrement, 697; 698.
Birds produce salmon eggs by striking the ankle, 696.
Raven and the Salmon Woman, 668; 671.
p. 19. The protracted local winter, 829; 830.
Woman becomes a bear, 837.
p. 23. Raven pulls off the arm of a chief, 719; 720.
p. 24. The boy who was taken away by the Salmon, 770; 772.
Children revived, 698; 773.
The salmon start upstream, 775.
Salmon Boy is captured, and resumes human form, 777.
The ascent of Salmon Boy to the sun, 779.
p. 25. Heat test, 806; 807.
Sun tries to drown a boy, 801; 802.
Arrow-points made of soft bark, 742.
p. 26. Precipice test, 803.
p. 33. The arrogant and the modest hunters, 716; 718.
p. 34. Small but powerful dog, 742.
p. 35. Blind man maltreated recovers his eyesight, 825; 827.
p. 39. Plume test of faithfulness of husband, 780.
p. 44. The faithless woman, 847–849.
p. 46. Meeting with blind person, 593, No. 24; 594.
Hero kills the water monster, 595, No. 31.

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p. 81. Origin of Transformer, 587.
p. 82. Transformers kill monster woman, 598, No. 14; 599.
p. 84. Transformers transform dogs into men, 597, No. 1.
Transformer aids people in their mode of life, 597, Nos. 2, 3.
Transformer transforms cuticle into people, 597, No. 4.
Transformer is swallowed by a monster, 597, No. 5; 598.
Transformer finds people provided with weapons. 598, No. 6.
Origin of the deer, 599, No. 16; 600.
p. 85. Transformer meets people who walk upside down. He turns them right-side up, 598 (Nos. 7–8), No. 9.
Transformers become stone (599, No. 15).
Magpie takes a salmon egg out of his hair, 699; 700.

Farrand, Livingston. Traditions of the Quinault Indians—Concluded.

p. 86. Children go bathing and return with fish, 698.
p. 87. Bear cuts the sole of his foot, 696; 697.
p. 88. Children go bathing and return with fish, 698.
Beaver makes good meat. Beaver places sprunts and mud before his guest, 698.
p. 89. Birds obtain berries, 696.
Diving for fish, 699.
p. 90. Seal kills his children, 698.
p. 92. Why crow is black, 677; 678.
Origin of colors of birds, 664; 665.
p. 102. Grouse makes a wooden seal which drags men across the sea, 822; 824.
p. 103. Travelers are challenged to contests, 797; 816.
Climbing-match, 812.
Diving-match, 812.
p. 104. Heat test, 806; 807.
Waking-match, 813.
p. 108. Chain of arrows, 864; 866.
p. 111. Origin of death, 664.
p. 112. The opening and closing horizon, 775.
Children revived, 698; 774.
p. 113. Test tale: Ferocious animals, 806; 815.
Wedge test, 801; 802.
Hoop-rolling game, 813.
p. 116. Monster woman swallows red-hot stones, 682.
p. 121. The faithless woman, 847; 849.
p. 126. Wren kills the Bear, 718; 719.
p. 127. Girl who marries a Dog is deserted, 785; 791.
p. 128. The gift of food is discovered when a child chokes, 789.

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p. 17. Origin of the Transformer, 587.
p. 20. Transformer swallowed by monster, 597, No. 5; 598.
Transformer teaches people to fish and build houses (598, Nos. 10, 11).
Transformer transforms cuticle into people, 597, No. 4.
Origin of salmon (598, No. 6).
Origin of the deer, 599, No. 16; 600.
p. 21. Transformers kill monster woman, 598, No. 14; 599.
p. 31. Visit of the monster, 741.
p. 32. Boy promises to marry daughter of person who helps him, 838.
p. 33. Test tale: Father-in-law tries to kill his son-in-law, 797; 815.
Whaling-contest, 813.
Test tale: Ferocious animals, 806.
p. 34. Wedge test, 801; 802.
Hoop-rolling game, 813.
p. 51. The prince who was deserted. A girl has a child from an unknown father, 785.
p. 53. The gift of food is discovered when a child chokes, 788; 789.
People return to deserted prince, 791.
p. 55. Dangerous animals watch the door, 798.
p. 56. Travelers are challenged to contests, 816.
Smoke test, 808; 809.
Berries in village across the ocean are excrement, 773.

Boas, Franz. Chinook Texts—Concluded.

p. 57. Travelers are challenged to contests, 797.
Diving-match, 812.
Climbing-match, 812.
p. 58. Shooting-match, 812.
Heat test, 806; 807.
Whaling-contest, 813.
p. 119. Bird kills Elk, 704; 718; 719.
p. 178. Magpie finds an egg on the floor, 699; 700.
p. 179. Children go bathing and return with fish, 698.
p. 180. Bear cuts foot and thigh and cuts meat off, 696; 697.
Beaver places willows before his guest, 698.
p. 181. Seal kills his children, 698.
Bluejay visits the Shadows, 702; 703.
p. 194. Children originate from branches, 734; 735.

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p. 11. Chain of arrows, 864; 866.
p. 24. Diving for the soil, 674.
p. 44. Origin of colors of birds, 664; 665.
p. 67. Spear-throwing contest, 812.
p. 87. Coyote's anus torn out, 706.
p. 107. Mink is swallowed by a monster, 597, No. 5; 598.
p. 113. Test tale: Father-in-law tries to kill his son-in-law, 797; 816.
Test tale: Tree falls on Mink, 800.
p. 114. Mink is thrown into the water, 803; 804.
p. 115. Waking-match, 813.
p. 116. Test tale: Ferocious animals, 806.
p. 118. Robin kills children of Salmonberry, 587.
p. 138. Wrestling in the air, 813.
p. 146. The stupid monster, 762; 765.
p. 149. Coyote induces Grizzly Bear to swallow hot stones, 682.
p. 158. Father kills all his sons, but spares daughters, 857.
p. 216. Local snowfall in summer, 829; 830.

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WISHRAM.

p. 11. Coyote makes the princess sick and cures her, 722.
p. 25. Coyote sets man right who stands on head, 597, No. 4′.
p. 37. The stupid monster, 762; 765.
p. 41. People swallowed by monster, 612.
p. 47. Origin of the sun, 727; 728.
p. 75. Animals tow people across the ocean, 824.
p. 77. Helper addressed as "wife," 838.
Travelers are challenged to contests, 797; 816.
Smoke test, 808.
p. 81. Test tale: Bone game, 812.
p. 83. Heat test, 806; 808.
p. 85. Endurance test, 812.
p. 87. Test tale: Ferocious grizzly bears, 806.
Wrestling-match, 812.

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WISHRAM—Concluded.

p. 89. Wrestling in the air, 813.
p. 99. Crow is blackened, 677; 678.
p. 105. Coyote pretends to be dead, 586, No. 28.
p. 111. Skin-shifter, 606, No. 66.
p. 115. Origin of death, 664.
p. 139. Deserted child as introduction to a story, 784.
p. 141. Magpie blanket helps to procure fish, 596, No. 37; 597; 785.
p. 145. Deer cuts meat from his body, 696; 697.
Deer draws blood, 697.
p. 163. The stupid monster, 762; 765.
p. 165. Coyote induces Grizzly Bear to swallow hot stones, 682.
p. 171. Chain of arrows, 864; 866.

WASCO.

p. 244. Protracted local winter, 829; 830.
p. 260. Deserted child as introduction to a story, 784.
p. 261. Magpie blanket helpful in obtaining fish, 596, No. 37; 597; 785.
p. 267. People swallowed by monster, 612.
p. 269. Diving for fish, 699.
p. 270. Mountain Sheep pulls blood out of his wife's nose, 697.
p. 281. Raven pulls off the arm of a chief, 719.
p. 285. The stupid monster, 762; 765.
p. 288. Diving for fish, 699.
p. 299. Brothers are given leaves in place of arrow-points, 742.
p. 303. Chain of arrows, 864; 866.
p. 308. Origin of the sun, 727; 728.

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p. 25. Whaling-contest, 813.
p. 28. Woman walks over water, 781.
p. 30. Travelers are challenged to contests, 797; 816.
The closing door, 797; 798.
Heat test, 806; 808.
p. 31. Hoop-rolling game, 813.
Visit to the house of Shadows, 702; 703.
p. 134. Children originate from arrow-heads, 734; 735.
p. 136. Heat test, 806; 808.
p. 137. Chain of arrows, 864; 866.
Skin-shifter, 606, No. 66.
p. 138. The faithless woman, 847.
p. 141. Transformer makes the princess sick and cures her, 722.
p. 142. The bumblebees, 585, No. 19.
p. 144. Origin of the herrings, 653; 655.

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p. 12. Chain of arrows, 864; 866.
p. 27. Test tale: The falling tree, 800.
Chief tries to catch youth under the ice of the sea, 801; 803.
p. 43. Origin of death, 664.
p. 91. Climbing-contest, 812.
p. 103. Woman swallowed by bear kills him, 719.

Frachtenberg, Leo J. Coos Texts—Concluded.

p. 109. Children originate from a hammer, 734; 735.
Child jumps into mouth of monster and kills it, 719.
p. 127. The invisible torch, 820; 821.
p. 151. Chain of arrows, 864; 866.
Skin-shifter, 606, No. 66.
p. 155. The faithless woman, 847.
p. 169. Skin-shifter, 606, No. 66.

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p. 39. Visit to the house of the salmon spear-shaft, 702; 703.
Killing of the water monster, 595, No. 31.
p. 51. Deer provide meat by cutting flesh off of his body, 696; 697.
p. 52. Panther's pancreas used as ball, 706.
p. 81. People swallowed by monster, 612.
p. 99. Origin of death, 664.
p. 117. Jealous Bear kills children of rival, 587.
p. 161. Skin-shifter, 606, No. 66.

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SHUSWAP (Sh).

p. 1. Introduction of Transformer tale, 587; 588, No. 7.
Woman throws medicine on her three sons, 587.
Transformer kills the woodchuck, 613, No. 9.
Woman with toothed vagina, 614, No. 12.
p. 2. Transformer kills Grizzly Bears, 610, No. 3; 611.
Climbing-match, 812.
The kicking hare, 615, No. 15.
Transformer kills the elk monster, 611, No. 4.
p. 3. Origin of tobacco, 612, No. 6.
Transformer kills the bighorn sheep, 612, No. 7.
Transformers kick a rock-slide down hill, 606, No. 67; 608.
p. 4. Transformers make hollows in rock, 614, No. 13.
Transformer encounters an eagle, 613, No. 11.
The end of the Transformers, 615, No. 17.
p. 5. Origin of the sun, 727.
p. 8. The house of the hair and of the comb, 702; 703.
p. 10. Food supply discovered by quarrel of children, 788; 789.
p. 12. The house of the Mountain Goats, 738; 739.
p. 13. The stolen harpoon, 606, No. 67; 608.
p. 14. The man with the new head, 769; 770.

THOMPSON (Ntl).

p. 16. Transformers are children of Black Bear, 587 (588, No. 2*d*).
Men transformed into stone (604, No. 56).
G·ōk·oē'la (Hog Fennel), 615, No. 1.
The stolen harpoon, 606, No. 67; 607.
Transformers quarrel, 608, No. 68.
Transformer kills Grizzly Bears, 610, No. 3; 611.
p. 17. Man marries trees, 609, No. 69.
Chain of arrows, 864; 865.
The Sun and the boy, 785.
Sun gives boy lucky bow, 596, No. 37; 597.
p. 18. Meeting with blind women, 593, No. 24; 594.

Boas, Franz. Indianische Sagen von der Nord-Pacifischen Küste Amerikas—Con.

STSEÉ'LIS (Sts).

p. 19. Transformers children of Black Bear, 586 (588, No. 2*a*).
Transformer comes down to Harrison Lake, 588, No. 9.
Transformers travel with Mink, 588, No. 12.
Youngest wears a beaver cap, 588, No. 13.
Origin of flag (601, No. 1).
Deserted boy is helped by the Sun, 785.

p. 20. Deserted boy gives herring to Crow to carry to person who pitied him, 788.
People return to deserted boy, 791.
Ancestor transformed into stone, 603, No. 30.
Origin of constellation (603, No. 30; 604, No. 61).

p. 21. Origin of constellation (604, No. 62).
Transformers visit Sx'äi, 605, No. 64.
Body-parts of shaman transformed into stone, 602, No. 24.
The jealous husband, 610, No. 77; 847; 849.

p. 22. Origin of swallow (610, No. 77).
Man is transformed into fish, 602, No. 16.
Origin of snake (601, Nos. 2 and 3).

p. 23. Origin of a fish and a newt (601, Nos. 4 and 5).
Transformer puts sexual organs in their present place, 601, Nos. 24 and 25; (609).
Coyote's wife is a knot-hole, 609, No. 69.
Transformers quarrel, 608, No. 68.
The stolen harpoon, 606, No. 67; 607.
One Leg transformed into stone (602, No. 25); 606, No. 67; 607.

p. 24. Vagina dentata, 604, No. 63; 809.
Seal-hunter transformed into stone, 602, No. 20.

p. 25. Origin of sturgeon, beaver, and badger (601, Nos. 11–13).
Mink makes a girl sick and cures her, 722.

p. 26. Transformation into a stone (602, No. 27).

p. 27. Transformation into stone (603, Nos. 28, 29).
Origin of mountain goat (601, No. 10).
Child is thrown into the water and becomes a sturgeon, 698; 774.

p. 28. Transformer faints and is restored (609, No. 71).
Child originates from fish roe, 734; 735.

p. 29. Transformer reaches a blind woman who is making a canoe, 594, No. 25.

p. 30. Käiä'm transformed into stone (605, No. 64).
Old person who ties up his wrinkles, 861.
Vagina dentata, 809.

p. 31. Chain of arrows, 864; 865.

p. 32. Animals watching trail, 798

p. 33. Mink pretends to die (569, No. 40; 586, No. 28); 706; 707.

p. 34. Birds produce food by their song, 696.
Thunderbird carries bird woman away, 712–714.

p. 38. Meeting with blind women, 593, No. 24.

p. 39. Moon tests a man who married the daughters of the Sun, 797; 815.
Dangerous animals watch the door, 798.
Spine seat, 799.
Wedge test, 801; 802.
Bones stick in the throat of the Moon, 811.
Test tale: Ferocious bear, 806.
Revenge of the animals, 810; 811.

p. 43. Origin of fire, 585, No. 24; 660; 663.

Boas, Franz. Indianische Sagen von der Nord-Pacifischen Küste Amerikas—Con.

STSEÉ'LIS (Sts)—Concluded.

p. 43. Mink fights with ghost, 585, No. 20; 663.

p. 44. Mink marries, 585, Nos. 2, 4', and 15.
Skunk and Coyote, 727.

COWICHAN (Cow).

p. 45. No introduction to Transformer tale recorded, 587.
Persons transformed into stone (603, Nos. 34 and 35).

p. 46. Origin of the deer, 599, No. 16; 600.
The arrogant and the modest hunters (610, No. 78); 716; 717.
Origin of bluejay (601, No. 7).
Origin of elk, bear, and ducks (601, No. 8).

p. 47. Origin of fish and lake-being (601, No. 9).
Canoe transformed into stone (603, No. 36).
Transformer teaches how to roast flounders, 606, No. 66.

p. 49. The hunter and his wooden wife, 744; 746.

p. 51. Whale swallows Raven, 687; 688.
Deserted boy is helped. A whale kills the people, 785.

p. 52. Deserted boy sends Raven with food to persons who pitied him, 788.

p. 53. Food is discovered when a person eats secretly, 788; 789.
People return to deserted prince, 791.

NANAIMO (Na).

p. 54. Mink fights with ghosts and obtains fire, 585, Nos. 20, 24; 660; 662; 663.

p. 55. Origin of daylight, 646; 647.
Woman carried away by the Killer Whales, 840; 841; 843.
Meeting with blind women, 593, No. 24; 842.

p. 56. The wood-splitting slave, 843–845.

SQUAMISH (Squ).

p. 56. No introduction to Transformer tale recorded, 587; 588, No. 4*a*.
Origin of the deer, 599, No. 16; 600.
Origin of a bird, 601, No. 14.

p. 57. Fat drips out of hands of host, 695.
Raven kills seal, 706.

LKU'ÑGEN.

p. 61. Male child disguised as female, 857.

COMOX (Co).

p. 63. No introduction to Transformer tale recorded, 587.
Ancestor transformed into stone (603, No. 37).
Transformer meets Mouth Body, 596, No. 32.
Shaman is transformed into a codfish, 589, No. 5; 590; 602, No. 17; 685.
Mountain is caused to move (604, No. 59).

p. 64. Transformer kills the water monster, 595, No. 31.
Transformer paints birds, 602, No. 15; 664; 665.
Origin of tides at Seymour Narrows (604, No. 58).
Origin of the deer, 599, No. 16.
Origin of the crane, 600, No. 20.
The stolen harpoon, 606, No. 67; 607.
Sun kills Little Pitch, 683; 684.
Chain of arrows, 864; 865.

p. 65. Sons of Pitch become Sun and Moon, 728.
Test tale: Visit in heaven, 795; 797; 814.
Chain of arrows, 864; 865.
Meeting with blind women, 593, No. 24.
Boys transformed into fish caught by Crane, 606, No. 67; 607.

Boas, Franz. Indianische Sagen von der Nord-Pacifischen Küste Amerikas—Con.

COMOX (Co)—Continued.

p. 66. The spine seat, 799.
Test tale: Swallowing red-hot stones, 682; 809.
Vagina dentata, 809.
Reflection of fugitive mistaken for fugitive himself, 741.
Test tale: Father-in-law tries to kill his son-in-law, 797.

p. 67. Wedge test, 801; 802.
Test tale: Father-in-law tries to drown boy, 804.
Water animals frighten father-in-law, 811.
Son-in-law brings piece of bark, 800.

p. 68. Son-in-law is sent out to pick berries in winter, 806.
Birds produce food by their song, 696.
Bush grows out of the father-in-law's belly, 811.
Revenge of the animals, 810; 811.
Test tale: Ferocious woodpecker, 806.
Test tale: Visit in heaven, 795.
Chain of arrows, 864; 865.

p. 69. Test tale, 814.
Vagina dentata, 604, No. 63; 773; 809.

p. 70. Youth takes away the canoe of his father-in-law, 811; 812.
Test tale: Father-in-law tries to kill his son-in-law, 797.
Wedge test, 801; 802.
Whales jump at father-in-law, 811.
Revenge of the animals, 810; 811.

p. 71. Mink marries, 585, Nos. 2, 4, 4′, 14, 15.
Mink burns a girl's groins, 586, No. 29; 707.

p. 72. Mink makes war on Land Otter, 585, No. 7.
Mink and women, 585, No. 16.

p. 73. Mink recognized as father of a child, 585, No. 8.
Mink pretends to be dead, 586, No. 28; 706; 707.
Raven catches the steelhead salmon, 674; 675.

p. 74. The salmon is stolen, 676.
Wolves steal Mink's musk-bag, 586, No. 27; 706.
Mink and Holothuria (585, No. 17).
Mink uses vulva for bait, 585, No. 18; 688.
Whale swallows Mink, 687; 688.

p. 75. Mink kills son of Wolf, 585, No. 9.

p. 76. Bird pulls mountain-goat fat out of his anus, 697; 698.
Birds produce salmon eggs by cutting the ankle, 696.
The host lets oil drip out of his hands, 695.
Raven steals his sisters' berries, 705.

p. 77. Raven marries Hair-Seal Woman, 702.
Raven pushes Deer over a precipice, 704.
Raven and Gull, 666.

p. 78. Raven does not recognize his son, 666; 708; 710.
Raven pulls off the arm of a chief, 719; 720.
Shaman cures man whose arm the Grizzly Bear stole, 820; 821.

p. 79. Diving-match, 580, No. 207; 812.
Raven is pelted with tallow, 686.

p. 80. Reflection of person seen in water, 741.
Origin of fire, 660; 661.
Whirlpool in mid-ocean, 832.

p. 81. The snapping door, 797; 798.
Jealous animal kills children of rival, 587.

Boas, Franz. Indianische Sagen von der Nord-Pacifischen Küste Amerikas—Con.

COMOX (Co)—Concluded.

p. 82. Thunderbird steals the wife of another bird, 712; 714.
Birds produce food by their song, 696.
Hoop-rolling game, 712; 813.
p. 83. Animals travel in the Whale's canoe to kill Thunderbird, 714–716.
p. 84. Children originate from mucus and tears, 734; 735.
Woman tears out her hair, 861.
p. 87. Seal carved of cedar wood, 822; 824.
p. 88. Double-headed serpent as food, 809.
The war between the dwarf and the birds, 868.
p. 89. The faithless woman, 847; 849.
p. 92. A girl who marries a Dog is deserted, 785.
p. 93. The sun's blanket contains fish, 596, No. 37.
Food secretly eaten is discovered, 789.
p. 94. The invisible bark, 820; 821.

PENTLATCH.

p. 96. The faithless woman, 847; 849.

NOOTKA (Nu).

p. 98. No introduction to Transformer tale recorded, 587.
Origin of the deer, 599, No. 16; 600.
Origin of the beaver, 600, No. 18.
Transformer gives to tribes their languages (597, No. 38).
p. 99. The invisible harpoon, 820; 821.
p. 100. Kwo'tiath marries the Pitch, 585, No. 4′.
War on the South Wind, 658–660.
Halibut and Skate, 659; 660.
p. 101. Whale swallows Kwo'tiath, 687; 688.
p. 102. Origin of fire (two versions), 660; 661.
p. 103. Thunderbird steals the wife of another bird, 712–714.
Hoop-rolling game, 712; 813.
Birds produce food by their song, 696.
p. 104. Fishbones thrown into water revive, 698; 774.
Animals make an artificial whale and kill Thunderbird, 714–716.
p. 105. Woman made pregnant by swallowing leaf, 641; 646.
Kwo'tiath names places (574, No. 98).
Raven pushes Deer over a precipice, 704.
The arrogant and the modest hunters, 716; 717.
p. 106. The host lets oil drip out of his hands, 695.
Raven scares away feasters, 688; 689.
p. 107. Raven steals his sisters' berries, 705; 706.
Raven is hit in knife-throwing contest, 580, No. 202; 812.
p. 108. Raven burns a girl's groins, 707; 708.
Privates removed from forehead (576, No. 130); 601, No. 24
Raven obtains fresh water, 651; 653.
Mink and women, 585, No. 16.
Mink recognized as father of a child, 585, No. 8.
p. 109. Mink and hornet-nest, 585, No. 19.
p. 111. Test tale: Wolves test prince by throwing him on sharp spines, 799.
p. 112. The hunter and his wooden wife, 744; 746.
p. 114. Reflection of fugitive mistaken for pursuer's own reflection, 741.
The stupid monster, 762; 764.
Girl who marries a Dog is deserted, 785.

Boas, Franz. Indianische Sagen von der Nord-Pacifischen Küste Amerikas—Con.

NOOTKA (Nu)—Concluded.

p. 115. Deserted girl gives meat to bird to carry it to person who pitied her, 788.
Food is discovered when a person eats secretly, 788; 789.
People return to deserted girl, 791.

p. 116. Children originate from mucus and tears, 734; 735.

p. 117. Chain of arrows, 864; 865.
Test tale, 815.

p. 118. Mucus Boy meets the blind Snail Women, 593, No. 24; 594.
Test tale: Father-in-law tries to kill son-in-law, 797.
Dangerous animals to watch the door, 798.
The snapping door, 797.
The spine seat, 799.
Heat test, 806; 807.
Chief tries to drown youth, 801; 803.
Wedge test, 801; 802.

p. 120. Frogs and snakes as food, 809.
Journey across the ocean past the Salmon villages, 775.

p. 121. Sealer deserted in cave, 822.
Sea-lion rock, 818.

p. 123. The faithless woman, 847; 849.

KWAKIUTL (K).

p. 129. The faithless woman, 847; 849.

p. 130. Man kills the lover of his faithless wife, 781; 783; 847; 855.

p. 132. A girl who marries a Dog is deserted, 785.

p. 133. Deserted girl sends Raven with meat to woman who helped her, 788.
Food is discovered when a person eats secretly, 788; 789.
People return to deserted girl, 791.

p. 134. Transformer meets ancestors, 591, No. 11.

p. 135. Test tale: Dzā'wadalalis, 592, No. 16; 795.
Self-moving canoe, 832.
Transformer gives mussels to a man, 592, No. 17.
Transformer places poisonous clams on beach (592, No. 18).
Whale meat transformed into stone (592, No. 19).
Youth (Transformer) meets blind women, 593, No. 24; 594.

p. 136. Test tale: Father-in-law tries to kill his son-in-law, 795; 797; 814.
The snapping door, 797.
The spine seat, 799.
Heat test, 806; 807.
Test tale: Poisonous food, 809.
Wedge test, 801.

p. 137. Test tale: Fish kill father-in-law, 811.

p. 138. Male child disguised as female, 857.

p. 149. The invisible arrow, 820; 821.

p. 157. Mink and Sun, 585, No. 1; 640.
Arrow-chain, 864.

p. 158. Origin of fire, 585, No. 24; 660; 662.
Origin of tides, 585, Nos. 23, 24; 656; 657.
Mink marries, 585, Nos. 2–4.
Mink makes war on Land Otter, 585, No. 7.
Mink fights with the ghosts, 585, No. 20.

p. 159. Mink creates a slave who disobeys him, 689; 690.
Mink gets sea eggs, 585, No. 22.
Mink and the Salmon Woman, 586, No. 25; 668–670.

Boas, Franz. Indianische Sagen von der Nord-Pacifischen Küste Amerikas—Con.

KWAKIUTL (K)—Concluded.

p. 160. Mink burns a girl's groins, 707.
Child originates from a boil, 734; 735.
p. 161. The invisible arrow, 820; 821.
p. 162. The faithless woman, 847; 848.
p. 166. The snapping door, 797; 798.
p. 167. Raven causes flood to subside, 589, No. 5; 590.
Self-moving canoe, 832.
p. 168. Jealous animal kills children of rival, 587.
Bear frozen in pond, 741.
Reflection of fugitive mistaken for fugitive himself, 741.
p. 169. The house of the Mountain Goats, 738; 739.

NEWETTEE (Ne).

p. 170. Introduction to Raven myth, 634–636; 781.
p. 171. Test tale: Father-in-law tries to kill his son-in-law, 795; 797.
The spine seat, 799.
Raven is made voracious, 636; 637.
Whale swallows Raven, 586, No. 26; 687; 688.
p. 172. Raven steals the whale, 688.
Fishermen break off Txä'MSEM's jaw, 684; 685.
Mink and women, 585, No. 16.
p. 173. Raven induces Mink to dive for his nose-ornament, 580, No. 215; (586, No. 30).
Mink's Deluge, 585, No. 1; 640; 641.
Chain of arrows, 864.
Soil brought up, 674.
Origin of daylight, 646.
p. 174. Raven obtains fresh water, 651; 652.
Raven carves salmon out of wood, 666; 667.
Raven marries the dead twin, 667.
Raven and the Salmon Woman, 668–670.
p. 175. Raven abducts daughter of Salmon chief, 671; 672.
Self-moving canoe, 832.
The wood-splitting slave, 843–845.
Origin of tides, 585, No. 24; 656; 657.
p. 176. Raven is drowned by Devilfish, 579, No. 190; 721.
Raven catches the salmon, 674; 675.
Raven's feast, 676.
Squirrel's face is rubbed so that hair comes off, 573, No. 73.
Raven and Cormorant, 678.
Raven kills Grizzly Bear, 680; 681.
p. 177. Raven driven away by the feasters (578, No. 181).
Diving for fish, 699.
Thrush slaps his own back, and berries come out, 697; 698.
Raven is given red-hot coal in place of food, 578, No. 182.
Birds produce salmon eggs by cutting the ankle, 696.
The host lets oil drip out of his hands, 695.
Raven steals his sisters' berries, 705.
p. 178. Raven steals his sister's clams (578, No. 183).
Raven burns girl's groins, 707; 708.

Boas, Franz. Indianische Sagen von der Nord-Pacifischen Küste Amerikas—Con.

NEWETTEE (Ne).—Continued.

p. 179. The Thunderbird abducts Raven's son, 708; 709.
Magical origin of children, 734.
Raven goes to take revenge for the death of his son, 712.
Animals make an artificial whale and kill Thunderbird, 714–716.
Raven kills Pitch, 683.

p. 180. Girl who steals sea eggs is deserted, 580, No. 208; 785.
Deserted child sends bird with food to relatives, 788.

p. 181. Food is discovered when a person eats secretly, 788; 789.
Raven invites the monsters, 718.

p. 182. Contest between Ha′yilik·aᶜwē and Ō′ᶜmeał, 589, No. 5; 590.

p. 184. The self-moving canoe, 832.

p. 186. The snapping door, 797; 798.
War on the South Wind, 658–660.
Halibut lies down in front of door, 659.

p. 187. Origin of fire, 660–662.

p. 189. Child originates from a boil, 734; 735.

p. 190. The invisible arrow, 820; 821.

p. 191. Seal takes people across the ocean, 822; 824.

p. 192. Dwarf's halibut stolen, 867.

p. 194. Transformer obtains fish, 596, No. 37; 785.
Origin of Transformer, 586; 588, No. 1.

p. 195. Transformer kills double-headed serpent and whales, 594, Nos. 26 and 27; 595.

p. 196. Transformer kills the water monster, 595, No. 31.
Transformer meets Hē′lig·iliqala, 589, No. 1.
Transformer meets Nōmasᴇ′nxelis, 591, No. 10.
A stone is a person transformed by the Transformer, 596, No. 35.
Transformer meets Ō′ᶜmeał, 589, No. 2.

p. 197. Transformer meets tribal ancestors, 589, Nos. 3–5 (591, Nos. 8, 9; 592, No. 13).
Transformer marries daughter of Gwā′ᶜnālalis, 592, No. 14.

p. 198. Test tale: Father-in-law tries to kill his son-in-law, 795; 797; 814.
Wedge test, 801; 802.
Berries grow out of the father-in-law's body, 811.

p. 199. Transformer returns to place of his origin, makes a house, and marries, 595, Nos. 28–30.
Transformer meets ancestor who is blind, 591, No. 12.
Test tale: Qa′mx̣ulał, 592, No. 15; 795; 797; 814.
Son-in-law is sent to get wood, 800.
Youth takes away the canoe of his father-in-law, 811; 812.

p. 200. Firewood threatens to burn the house of the father-in-law, 812.
Origin of the deer, 599, No. 16.
Origin of the raccoon, 600, No. 17.

p. 201. Origin of the crane, 600, No. 20.
The stolen harpoon, 606, No. 67; 607.

p. 202. Transformer puts sexual organs in their present place, 601, No. 24.
Transformer meets Mouth Body, 596, No. 32.
Transformer meets the blind Ducks, 593, No. 24.
Transformer teaches man to paddle, 598, No. 12.
Transformer obtains fish, 596, No. 37.
Depression in a bowlder is footprint of the Transformer, 596, No. 33.

p. 203. A certain hole in a rock was made by the Transformer, 596, No. 34.

Boas, Franz. Indianische Sagen von der Nord-Pacifischen Küste Amerikas—Con.

NEWETTEE (Ne)—Concluded.

p. 204. Snapping mouth, 797; 798.
p. 206. Hoop-rolling game, 813.
Thunderbird steals the wife of another bird, 712; 713.
Animals make an artificial whale and kill Thunderbird, 714–716.

RIVERS INLET (Ri).

p. 208. Origin of daylight, 641; 642; 645.
p. 209. Origin of daylight, 641; 642; 646.
Raven obtains fresh water, 651; 653.
Raven carves salmon out of wood, 666.
Raven marries the dead twin, 667.
Raven and the Salmon Woman, 586, No. 25; 668–670.
p. 210. Raven abducts daughter of Salmon chief, 671; 672.
Revival of children, 671; 672; 698; 774.
Raven steals his sisters' berries, 705.
p. 211. Raven burns a girl's groins, 707; 708.
Magical origin of children, 734.
The Thunderbird abducts Raven's son, 708; 709.
Animals make an artificial whale and kill Thunderbird, 712; 714–716.
p. 212. Raven pushes Deer over a precipice, 704.
Wren kills the Bear, 718; 719.
p. 214. Origin of fire, 660-662.
Animals make an artificial whale and kill Thunderbird, 712; 714; 715.
Origin of death, 663; 664.
p. 215. Mink gets tides, 585, No. 23; 656; 657.
Mink and Sun, 585, No. 1; 640.
Arrow-chain, 864.
p. 218. Human eyes as food, 809.
p. 220. Human eyes as food, 809.
p. 226. Girl is taken away by the Bear, 748; 836; 837.
Wet wood gives good fire, 837.
p. 227. Woman returns from Bears, 837.
p. 228. Youth marries a Thunderbird girl, 792; 795.
Test tale: Cruel chief maltreats his slaves, 796.
Chief deserted on an island, 810.
The biting door, 797; 798.
Blind man maltreated recovers eyesight, 825; 826.
p. 229. The sea-lion rock, 818.
p. 230. Visit to the house of the Sea Lions, 819.
Sea Lions send visitor home, 822.

BELLABELLA or HEILTSUQ (H).

p. 232. Origin of daylight, 641; 642.
Raven obtains fresh water, 651; 652.
Origin of the tides, 656; 657.
Raven and Eagle gather red and black cod, 692.
Thunderbird abducts Raven's son, 708; 709.
p. 233. Raven kills Deer with a hammer, 703.
The Stump eats the Salmon, 675; 705.
Origin of raccoon (578, No. 184).
Guests treated with excrements that are transformed into berries, 697; 698.
Squirrel's face is rubbed so that hair comes off, 573, No. 73.
Raven scares away people, 688; 689.

Boas, Franz. Indianische Sagen von der Nord-Pacifischen Küste Amerikas—Con.

BELLABELLA or HEILTSUQ (H)—Concluded.

p. 234. Raven marries Tslu'mqalaqs (580, No. 209).
Raven quarrels with Eagle (580, No. 210).
Mink and Sun, 585, No. 1; 640.
Arrow-chain, 864.
The faithless woman, 847; 848.
p. 237. The invisible arrow, 820; 821.
p. 238. Self-moving canoe, 832.
Men visit sea-spirit, 846; 847.
p. 239. Dangerous food, 809.
The snapping door, 797; 798.
p. 240. Human eyes as food, 809.
p. 241. Origin of fire, 660; 662.

BELLACOOLA (BC).

p. 241. Origin of daylight, 641; 642; 644.
Origin of colors of birds, 664; 665.
p. 242. Raven carves salmon out of wood, 666; 667.
Raven abducts daughter of Salmon chief, 671; 672.
p. 243. Raven burns a girls' groins, 707; 708.
Raven steals his sisters' berries, 705.
p. 244. Raven tries to drown Yaii'ntsa (578, No. 185).
Raven and Cormorant, 678; 679.
p. 245. The host lets oil drip out of his hands, 695.
Bird produces berries by song, 696.
Raven pushes Deer over a precipice, 704.
The arrogant and the modest hunters, 716; 717.
p. 246. Raven and the Salmon Woman, 668.
Raven learns to make nets (576, No. 140).
Mink and Sun, 585, No. 1; 640.
Arrow-chain, 864.
p. 247. The faithless woman, 847; 849.
The stolen harpoon, 606, No. 67; 608.
p. 252. The brain-sucking monster, 740.
p. 253. Reflection of fugitive mistaken for fugitive himself, 741.
The biting door, 797; 798.
p. 254. The invisible arrow, 820.
p. 255. Test of faithfulness of husband, 780
p. 256. Wren kills the Bear, 718; 719.
The wooden wife, 744; 745.
Half-person, 831.
p. 257. The faithless woman, 847–849.
p. 258. Transformer meets blind man, 594, No. 24.
Hero kills water monster, 595, No. 31.
p. 259. Woman carried away by the Killer Whales, 840; 841.
The wood-splitting slave, 843–845.
p. 260. Test tale: Jealous husband, 796; 797; 815.
Test tale: The falling fuel, 800.
Chief tests his son-in-law in rock-slide, 803.
p. 261. The magical blanket that produces fish, 596, No. 37; 597.
p. 262. The ascent of a boy to the sun, 770; 779.
p. 263. A boy meets blind women in the sky, 593, No. 24; 594.
Girl who marries a Dog is deserted, 785; 791.

Boas, Franz. Indianische Sagen von der Nord-Pacifischen Küste Amerikas—Con.

BELLACOOLA (BC)—Concluded.

p. 264. Gift of food is discovered when a child chokes, 788; 789.
p. 265. People return to deserted girl, 791.
p. 266. The boy who was taken away by the Salmon, 770; 772; 773.
Fish assume human form, 776.
Boy's journey to the Salmon village, 773.
Vagina dentata, 778; 809; 815.
p. 267. Salmon Boy and his friend meet four girls bathing, 778.
The return of the salmon, 775; 776.

TSIMSHIAN (Ts).

p. 272. Introduction to Raven myth, 634–636; 781.
p. 274. Test tale: Father-in-law tries to kill his son-in-law, 795; 797.
The hole in the sky, 798.
p. 275. Raven is made voracious, 635; 636.
p. 276. Origin of daylight, 641; 642.
Raven threatens to let out the daylight, 649.
Raven creates a slave who disobeys him, 689; 690.
p. 277. A bird is given red cheeks, Squirrel's face is rubbed so that hair comes off (probably a Tlingit tale), 573, Nos. 72, 73; 676.
Raven catches the steelhead salmon, 674.
Raven and Cormorant, 678; 680.
p. 278. Stone and Elderberry Bush, 663.
The Deluge, 727.
House of Chief Pestilence, 768.
Chain of arrows, 864; 865.
p. 279. Burning Leggings and Burning Snowshoes, 781; 782.
p. 281. Ġau'ō. The faithless woman, 847–850.
Animals help poor people, 758.
p. 283. Heavenly children revenge their ancestors, 850–854.
pp. 285–287. Asī'wa. The meeting on the ice, 792; 793.
p. 285. Animals help poor people, 758.
p. 287. Asī'wa pursues the magic bear, 794.
Test tale: Father-in-law tries to kill his son-in-law, 797; 815.
Test tale: Youth is sent out to hunt on mountains, 803.
p. 288. Asī'wa's return from heaven, 817.
Asī'wa marries among the G·it-qxā'ła, 817; 818.
The sea-lion rock, 818.
Visit to the house of the Sea Lions, 819.
p. 289. The invisible arrow, 820.
Sea Lions send visitor home, 822.
Killer whales made of wood, 822; 823.
p. 290. Brothers are lifted up to the sky, 861.
The Land Otter, 862.
p. 291. Men receive crests from sea-spirit, 846.
p. 293. Chief invites the monsters, 718.
p. 294. Girl is taken away by the Bears, 748; 752; 753; 757; 835–837.
Mouse Woman as adviser, 752.
p. 295. Wet wood gives good fire, 837.
Woman runs away from the Grizzly Bears, 755; 838.
Woman marries lake-being, 838; 839.
p. 297. Magical sling stones, 869.
p. 298. Gift of food is discovered when a child chokes, 788; 789.
Gunaxnēsemg·a'd and Halus, 855; 856.

Boas, Franz. Indianische Sagen von der Nord-Pacifischen Küste Amerikas—Con.

TSIMSHIAN (Ts)—Concluded.

p. 299. Woman carried away by Killer Whales, 840–842.
p. 300. The wood-splitting slave, 843–845.
Child who feeds eagles is deserted, 785.
p. 302. Deserted child flies as bird to relatives to give them food, 788.
p. 303. Child chokes, 788; 789.
p. 304. Six hunters find themselves in a deep pit, 861.
p. 305. Beaver and Porcupine, 724–726.

HAIDA (Hai).

p. 306. Introduction to Raven myth (Kaigani), 621–629.
Introduction to Raven myth (Skidegate), 625–629; 639.
p. 308. Woodpecker's salmon roe becomes pitch (578, No. 169).
Origin of the tides, 656; 657.
p. 309. Raven and Eagle gather red and black cod, 692.
Raven steals blubber from children, 686.
Raven deserts Master Fisherman on a lonely island, 710.
p. 310. Rescue of girl from a burnt town (Kaigani), 832.

TLINGIT (Tl).

p. 311. Origin of daylight, 641–644.
p. 313. Raven threatens to let out the daylight, 649.
Raven breaks up moon and puts it in the sky, 651.
Origin of animals, 650.
Origin of the tides, 656.
Raven obtains fresh water, 651.
p. 314. Origin of fire, 660; 661.
Raven is blackened (578, No. 170; 677; 678).
Fishermen break off Raven's jaw, 684; 685.
Raven creates a slave who disobeys him, 689; 690.
p. 315. Slave eats food offered to Raven, 690.
Raven pretends to die, 690; 691.
Raven kills his slave, 691.
Whale swallows Raven, 687; 688.
p. 316. Raven steals the Whale, 688; 689.
Raven cuts a canyon (575, No. 116).
Raven visits Shadows, 702; 703.
p. 317. Raven and Cormorant, 678; 679.
Raven kills Grizzly Bear, 680–682.
An animal cuts his hands and grease drips out, 696; 697.
Raven invites the monsters, 581, No. 224; 718.
Women supported by a log, 578. No. 171.
p. 318. Witch steals Raven's breath, 580, No. 201; 737.
Raven kills the One-Eyed Giant and his wife, 580, No. 202.
Raven's shooting-match, 580, No. 211; 721.
p. 319. Knife-throwing contest, 812.
Raven turns into a woman, 577, No. 157; 692; 694.
Origin of death, 663; 664.
Man becomes the supporter of the world, 731; 732.
p. 320. The whirlpool at the edge of the world, 832.
p. 322. Land Otter, 862.
p. 324. Invisible harpoon, 820.
p. 328. The man who married the Bear, 742; 744.

Boas, Franz. Tsimshian Mythology. Appendix I of this volume.
BELLABELLA. Cited H ap.
p. 883. Origin of the deer, 599, No. 16.
Origin of otter, 600, No. 17.
Transformer creates man and dog, and names people and animals, 600, Nos. 21–23.
Transformer meets the blind Geese, 593, No. 23.
Raven burns a girl's groins, 707; 708.
Thunderbird abducts Raven's son, 708; 709.
Magical origin of children, 734.
p. 884. Raven does not recognize his son, 709.
Raven goes to take revenge for death of his son, 712.
Animals make an artificial whale and kill Thunderbird, 714.
Origin of daylight, 641; 645.
p. 885. Origin of frogs and birds, 649; 650.
Child who feeds eagles is deserted, 785–787.
Mink and Sun, 585, No. 1.
p. 886. The boy who goes to marry the Salmon's daughter, 770; 772.
Boy's journey to the Salmon village, 772.
Horizon passed on way to Salmon country, 775.
Revived children, 773.
p. 887. Child's father recognized, 778.
Revival of children, 698.
p. 888. Wren kills the Bear, 718; 719.
Raven obtains herrings, 653; 654.
The return of the salmon, 776.
NOOTKA. Cited Nu ap.
p. 888. Origin of daylight, 641; 646.
p. 891. Wren kills the Bear, 718.
Raven lets out the daylight, 649; 650.
p. 892. Raven obtains fresh water, 651; 652.
p. 894. Origin of fire, 660; 661.
p. 895. House of the owner of fire is set with spikes, 799.
p. 897. Bungling host: Children of host are killed, 698.
p. 900. Raven kills Bear, 680; 681.
p. 902. Raven and Cormorant, 678.
p. 904. Children originate from mucus and tears, 734; 735.
p. 905. Stupid monster, 762; 764.
p. 907. Arrow-chain, 864; 865.
Blind women are visited in the sky, 593; 594.
p. 908. Mucus Boy becomes Transformer, 587.
Transformer creates fish, 596, No. 37.
p. 909. Wedge test, 801; 802.
Transformer marries a girl, 592, No. 16.
p. 910. Dolphins kill father-in-law, 811.
Origin of land otter, 600, No. 17.
Origin of raccoon, 600, No. 17.
p. 911. Origin of the beaver, 600, No. 18.
Origin of marten and bear, 600, No. 17.
p. 912. Origin of the deer, 599, No. 16.

Boas, Franz. Tsimshian Mythology—Concluded.

NOOTKA—Concluded.

p. 913. Origin of mink, 600, No. 17.
Transformer puts sexual organs at their present place, 601, No. 24.
Transformer creates man and woman by carving them out of wood, 598, No. 13.
Origin of daylight, 647.
p. 916. The invisible arrow, 820; 821.
p. 917. Man boiled in kettle, 768.
p. 919. The revenge of the husband, 849.
Man who married Salmon Woman, 770; 779.
p. 928. Revival of children, 698; 779.
p. 930. Salmon give instruction regarding salmon taboos, 779.
p. 934. Raven steals the salmon of feasters, 676.

MISCELLANEOUS

*** All titles, unless otherwise stated, refer to the Bibliography, p. 39.

TLINGIT.

LÜTKE, FEODOR. Cited 2.
I. 189. Introduction to Raven myth, 621–625.

ERMAN, A. Cited 3.
p. 304. Introduction to Raven myth, 621.
p. 372. Introduction to Raven myth, 621.

SWANTON 4.
p. 452. Man becomes the supporter of the world, 731; 732.

TS!ETS!A'UT.

BOAS 14. Cited Tsts.
I. 259. Whirlpool in the middle of the sea, 832.
I. 263. The man who married the Marmot Woman, 759; 762.
I. 264. Man recognized by means of his bracelets, 777.
I. 265. The man who married the Cloud Woman, 759; 762.
I. 267. Test tale: Father-in-law tries to kill his son-in-law, 797.
Heat test, 806; 807.
II. 43. Beaver and Porcupine, 724; 726.

TAHLTAN.

EMMONS 4. Cited Tlt.
pp. 117, 118. Origin of daylight, 641–643.

HAIDA (Masset).

HARRISON. Title p. 625, note 2.
pp. 14–29. Haida Raven legend, 625. (See pp. 630–632.)

TSIMSHIAN.

BOAS. Title p. 747, note.
p. 205. Prince Snail, 747.

KWAKIUTL.

BOAS 5.
p. 324. Owl marries a girl, 871.
p. 326. Boys become supernatural beings, 871.
p. 372. The stupid monster, 762; 763.
Children originate from mucus, 734; 735.
Image in water, 741.
p. 387. Snapping door, 797.
p. 655. Spirit of sleep, 871.

NOOTKA (Nitinath).
BOAS. Globus, LIII, 1888.
p. 157. Transformer is called Alis, 587.
Origin of the crane, 600, No. 20.
p. 316. Chain of arrows, 864; 865.
SPROAT. Title p. 714, note. Cited Nu Sproat.
p. 177. Animals make an artificial whale and kill Thunderbird, 714; 716.
p. 178. Origin of fire, 660; 662.
p. 181. Raven and Cormorant, 678; 679.
NOOTKA (Makah).
SWAN. Title p. 657, note.
p. 65. Origin of tides, 656; 657.
p. 92. War on South Wind, 658; 660.
STSEĒLIS.
HILL-TOUT. Title, p. 603, note.
p. 400. Ancestor transformed into stone, 603, No. 29.
CHILLIWACK.
HILL-TOUT. Title, p. 602, note 1.
p. 367. Transformation into stone, 603, No. 43.
p. 368. Origin of colors of birds, 664; 665.
Transformer paints birds, 602, No. 15.
KWANTLEN.
HILL-TOUT. Title, p. 602, note 1.
p. 414. Origin of muddy water, 604, No. 60*a*.
LKUÑGEN.
HILL-TOUT 7.
p. 335. Children originate from mucus and tears, 734; 735.
p. 344. Sea lion made of wood, 822; 824.
p. 348. Birds produce food by their song, 696.
Raven almost drowned, 578, No. 185.
p. 346. The girl who rejected her suitor, 769; 770.
CHEHALIS.
BOAS. Globus, LXIII, 1893.
p. 155. Introduction to Transformer tale, 588, No. 6.
p. 191. Origin of daylight, 646; 647.
PUYALLUP.
BOAS. Globus, LXIII, 1893.
p. 154. Introduction to Transformer tale, 588, No. 5.
No introduction to Transformer tale recorded, 587.
p. 155. Origin of the deer, 599; 600.
NISQUALLY.
KANE, PAUL. Title, p. 822, note.
p. 250. Seal is carved of wood, 822; 824.
PUGET SOUND.
PHILLIPS, W. S. Totem Tales. Chicago, 1896.
p. 218. Theft of the sun, 646; 647.
THOMPSON. Cited Ntl.
HILL-TOUT 2.
p. 561. Coyote makes the princess sick and cures her, 722.
p. 564. Hog Fennel, 615; 616.
p. 575. The host lets oil drip out of his hands, 695.
p. 576. Magpie catches deer in a net, 699; 700.
p. 577. Diving for fish, 699.

OKANAGON.
HILL-TOUT. Title, p. 864, note 3.
p. 145. Origin of the sun, 727; 728.
p. 146. Chain of arrows, 864; 866.
p. 150. Weak arrow-points, 742.
GATSCHET, A. S. Globus, LII, 1888.
p. 137. Chain of arrows, 864; 866.
CARRIER. Cited Car.
MORICE, FATHER. Title, p. 641, note 3.
p. 125. Origin of fire, 660; 662.
p. 126. Origin of daylight, 641.
Origin of water, 646.
p. 171. Blind man maltreated recovers his sight, 825; 827.
KUTENAI.
BOAS. Title, p. 864, note 2.
p. 164. Origin of the sun, 727; 728.
p. 165. Chain of arrows, 864; 865.
p. 171. The stupid monster, 762; 763.
BOAS. Kutenai Tales. 1916. Title, p. 727, note 1.
p. 9. Diving for fish, 699.
pp. 49, 66, 69. Trails stop fire, 727; 808.
p. 71. Diving-match, 812.
p. 87. Attempt to cause Transformer to swallow red-hot stone, 680; 683.
p. 101. The Transformer obtains the arrow-straightener, 612, No. 7.
p. 105. Origin of arrow-stone, 612.
NEZ PERCÉ.
SPINDEN, H. J. Title, p. 716, note 1.
p. 18. Raven catches the steelhead salmon, 674.
The salmon is stolen, 676; 677.
p. 23. The arrogant and the modest hunters, 716; 718.
SHOSHONI.
LOWIE, R. H. Title, p. 694, note 1.
p. 265. Jack-rabbit makes wood meat, 698.
Owl draws blood, 697; 698.
Deer shoots himself, 697; 698.
Diving for fish, 699.
Beaver kills his children, 698.
Host calls the birds, 699; 700.
Vagina dentata, 809.
p. 274. Origin of the seasons, 728.
UTE.
KROEBER, A. L. Title, p. 694, note 1.
p. 264. Magpie pulls blood out of his wife's nose, 697.
Snowbird makes wood meat, 698.
Mountain sheep shoots himself, 698.
ATHAPASCAN.
RUSSELL, FRANK. Title, p. 684, note.
p. 15. Fishermen break off Txä'msem's jaw, 684; 685.
Wife kills the seducer of her husband, 762; 766.
LOUCHEUX, HARE, CHIPPEWAYAN.
PETITOT. Cited 7.
p. 33. The stolen harpoon (Loucheux), 606; 608.
p. 84. Blind man maltreated recovers his eyesight (Loucheux) 825; 827.

LOUCHEUX, HARE, CHIPPEWAYAN—Concluded.
PETITOT—Concluded.
p. 120. Man who marries animals (Hare Indians), 759; 762.
Men who marry supernatural woman (Hare), 759; 762.
p. 207. Women find themselves on top of a steep mountain (Hare), 861; 862.
p. 226. Blind man maltreated recovers his eyesight (Hare), 825; 827.
p. 234. Beaver and Porcupine (Hare), 724; 726.
p. 256. Central support of the world (Hare), 731; 732.
p. 299. Origin of the seasons (Hare), 728; 729.
p. 350. Origin of colors of birds (Chippewayan), 664.
p. 363. Half-person (Chippewayan), 831.
p. 407. The faithless woman (Chippewayan), 847; 848.
CAMSELL, CHARLES. Title, p. 646, note 3.
p. 252. Grizzly Bear's daughter (Loucheux), 707; 708.
p. 253. Origin of light (Loucheux), 646; 647.
Raven pulls off the arm of a chief (Loucheux), 719; 720.
ESKIMO.
BOAS. Title, p. 825, notes 2, 3.
p. 168. Blind boy maltreated regains eyesight (Cumberland Sound), 825; 829.
p. 625. Blind boy maltreated regains eyesight (Central), 825; 829.
HOLM. Title, p. 825, note 5.
p. 169. Blind boy maltreated regains eyesight (East Greenland), 825; 828.
THALBITZER, WILLIAM. Title, p. 825, note 5.
p. 250. Blind boy maltreated regains eyesight (Ammassalik), 825.
RINK. Title, p. 825, note 4.
p. 99. Blind boy maltreated regains eyesight (Greenland), 825; 828; 829.
KROEBER, A. L. Title, p. 825, note 6.
p. 169. Blind boy maltreated regains eyesight (Smith Sound), 825; 828; 829.
NELSON, E. W.
p. 461. Origin of daylight (Bering Strait), 641; 645.
p. 464. Whale swallows Raven (Bering Strait), 687; 688.
p. 465. Raven scares away people (Bering Strait), 688.
p. 467. Wife kills the girls whom her husband has married (Bering Strait), 762; 766.
p. 483. Origin of daylight (Bering Strait), 648.
BOAS. Title, p. 648, note 1.
p. 205. Origin of daylight (Port Clarence), 648.
BOGORAS, W. Title, p. 648, note 2.
p. 431. Origin of light (Asiatic), 648.
TEN'A.
CHAPMAN 1. Cited Anvik.
p. 8. Raven. Origin of daylight, 642.
p. 9. Origin of daylight, 641.
CHAPMAN 2.
pp. 22, 109. Origin of light. Account of the Ten'a, version of the village of Anvik, 641; 643.
JETTÉ 2. Cited Ten'a.
p. 304. Origin of daylight, 641–645.
KODIAK.
GOLDER, F. A. Title, p. 641, note 4.
p. 85. Origin of daylight, 641; 642; 645.
p. 90. Youth is set adrift in a box, 792.
Test tale: Jealous uncle, 795; 796.
Wedge test, 801.

KODIAK—Concluded.
GOLDER, F. A.—Concluded.
p. 91. Test tale: Uncle pushes youth down precipice, 803.
p. 92. Test tale: Youth is set adrift, 810.
Test tale: The closing clam, 805.
KLAMATH
GATSCHET, A. S. Title, p. 587, note 1.
p. 118. Jealous animal kills children of rival, 587.
ACHOMAWI.
DIXON, R. B.
p. 166. Rope shot to sky, 864; 866.
MAIDU.
DIXON, R. B. Title, p. 766, note 4.
p. 69. Vagina dentata, 809.
p. 92. The stupid monster, 762; 766.
YANA.
CURTIN, J. Title, p. 766, note 5.
p. 333. The stupid monster, 762; 766.
SAPIR, EDWARD. Title, p. 766, note 5.
p. 127. The stupid monster, 762; 766.
CROW.
LOWIE, R. H. MS.
Owl draws blood, 698.
Elk asks his wife to scrape the back of his neck, 696; 697.
Owl's wife pounds bark, 698.
Condor has his nose pierced and grease comes out, 697.
ASSINIBOIN.
LOWIE, R. H. Title, p. 825, note 7.
p. 101. Origin of the seasons, 728; 729.
p. 204. Blind man maltreated recovers his eyesight, 825; 828.
DAKOTA.
WATERMAN, T. T. Title, p. 809, note 1.
Vagina dentata, 809.
OSAGE.
DORSEY, G. A. Title, p. 766, note 3; p. 825, note 9.
p. 10. The stupid monster, 762; 766.
p. 32. Boy lives with grandmother. He shoots deer, but his grandmother hides the meat, 825; 828.
PONCA.
DORSEY, J. OWEN. Title, p. 695, note 1; p. 766, note 1.
p. 30. The stupid monster, 762; 766.
p. 172. Contest story, 812.
p. 557. Beaver kills his children, 698.
Diving for fish, 699.
Boiling water becomes rice, 699; 700.
Squirrel cuts his scrotum, 697.
ARAPAHO.
DORSEY and KROEBER. Title, p. 695, note; p. 825, note 8.
p. 112. Water Ousel sharpens his leg and kills buffalo with it, 699; 700.
p. 113. Man roasts bark, which is transformed into meat, 698.
Diving for fish, 699.
p. 120. Animals called. Host calls for food, 699; 700.
p. 260. Vagina dentata, 809.
p. 286. Blind man maltreated recovers his eyesight, 825; 828.

FOX.
JONES, WILLIAM. Title, p. 695, note.
pp. 229, 235. Beaver kills his children, 698.
pp. 241, 245. Skunk calls the animals, 699; 700.
pp. 257, 261. Boiling excrements become rice, 699; 700.
p. 267. Diving for fish, 699.
p. 269. Woodpecker obtains honey, 699; 700.
KICKAPOO.
JONES, WILLIAM. Title, p. 695, note.
p. 5. Bungling-host tale: Visit to Skunk, 699; 700.
p. 7. Beaver kills his children, 698.
Kingfisher dives from a tree, 699.
CHIPPEWA.
SCHOOLCRAFT, H. R. Title, p. 695, note.
p. 43. Woodpecker obtains raccoons, 699; 700.
pp. 43–47. Moose cuts body, 696; 697.
RADIN, PAUL. Title, p. 695, note.
pp. 14, 15. Boiling excrements become rice, 699; 700.
pp. 14, 16. Woodpecker obtains raccoons, 700.
Skunk calls the animals, 700.
SPECK, FRANK G. Title, p. 695, note.
pp. 39, 40. Ice becomes potatoes, 699; 700.
Boiling excrements become rice, 699; 700.
p. 42. Woodpecker obtains raccoons, 699; 700.
JONES, WILLIAM. Title, p. 716, note 2.
p. 49. The arrogant and the modest hunters, 716; 717.
p. 117. Person jumps at reflection of cranberries in water, 741.
p. 207. Sturgeon swallows Nänabushu, 709.
p. 215. The arrogant and the modest hunters, 716; 717.
p. 299. Bungling-host tale: Man cuts meat from his wife's back, 697.
p. 305. Woodpecker obtains raccoons, 700.
p. 311. Squirrel obtains grease by piercing his body with an awl, 697.
p. 317. Mallard Duck obtains rice, 700.
p. 341. Squirrel obtains grease by piercing his body with an awl, 697.
p. 351. Mallard Duck obtains rice, 700.
p. 357. Woodpecker obtains raccoons, 700.
PENOBSCOT.
SPECK, FRANK G. Title, p. 695, note.
p. 52. Diving for fish, 699.
Woodpecker obtains insects, 699; 700.
MALECITE.
JACK, EDWARD. Title, p. 766, note 2.
p. 198. The stupid monster, 762; 766.
MICMAC.
RAND, SILAS T. Title, p. 695, note.
p. 302. Bear cuts pieces from the soles of his feet, 696; 697.
Diving for fish, 699.
Woodpecker obtains insects, 699; 700.
p. 323. Contest story, 812.
SPECK, FRANK G. Title, p. 695, note.
p. 64. Bungling-host tale, 695.
CHEROKEE.
MOONEY, JAMES. Title, p. 694, note.
p. 273. Bear slits his side, 696; 697.

NATCHEZ, ALABAMA. Title, p. 695, note.
SWANTON, JOHN R. Title, p. 694, note.
p. 198. Bear cooks a piece of his own flesh, 696; 697.
Bear invites Rabbit to smoke with him, 696; 697.
HITCHITI.
SWANTON. MS.
Bear cooks a piece of his own flesh, 697.
BILOXI.
DORSEY, J. OWEN. Title, p. 694, note.
p. 49. The bungling host, 694; 699; 700.
YUCHI.
SPECK, FRANK G. Title, pp. 694, 695, note 1.
p. 153. Bear cuts fat from his entrails, 696; 697.
CADDO.
DORSEY, G. A. Title, p. 694, note.
p. 88. Mountain Lion jumps on a young horse. 699; 700.
pp. 88, 93. Raven shoots himself, 697; 698.
p. 93. Bear causes fruit to fall, 700.
p. 94. Woodpecker has a light on his head, 699; 700.
PAWNEE.
DORSEY, G. A. Title, p. 694, note.
p. 35. Vagina dentata, 809.
p. 246. Squirrel cuts his scrotum, 698.
pp. 245, 267. Coyote wants to cut off part of Bear's loins, 696; 697.
Beaver cuts his scrotum, 698.
Beaver makes wood meat, 698.
WICHITA.
DORSEY, G. A. Title, p. 694, note.
p. 144. Vagina dentata, 809.
p. 285. Fish Hawk has a string attached to his head, 699; 700.
APACHE (MESCALERO) MS.
GODDARD, PLINY EARLE (see p. 694 note).
House burnt, 699; 700.
Bees shake a lodge, 699; 700.
Deer pounds bark, 698.
Prairie Dog roasts sticks, 698.
RUSSELL, FRANK. Title, p. 694, note.
p. 265. Prairie Dog makes wood meat, 698.
Cuts body. Elk cuts off steaks from his hind quarter, 696; 697.
Buffalo shoots himself, 697; 698.
APACHE (JICARILLA).
GODDARD, PLINY EARLE. Title, p. 694, note.
p. 203. Vagina dentata, 809.
p. 231. Diving for fish, 699.
p. 232. Beaver and Coyote, 724; 726.
Buffalo pulls fat out of his body, 697.
Elk pulls meat from under his blanket, 698.
Guest burns house, 699; 700.
NAVAHO.
MATTHEWS, WASHINGTON. Title, p. 694, note.
p. 87. Porcupine draws blood from his nose, 697.
Wolf makes wood meat, 698.

HOPI.

VOTH, H. R. Title, p. 694, note.

p. 202. Porcupine pulls blood out of his nose, 697.

p. 209. Badger pretends to cut open his belly, 696; 697.

CORA.

PREUSS, TH. Title, p. 695, note.

p. 202. Cock presses eggs out of his wife, 699; 700.

Bee cuts itself with an ax, 696; 697.

Bean shakes house, 699; 700.

CHUCKCHEE.

BOGORAS, WALDEMAR. The Chukchee. *Publications of the Jesup North Pacific Expedition*, vol. VIII.

p. 155. Origin of light, 648.

p. 72. Vagina dentata, 809.

BOGORAS. Title, p. 680, note 3.

p. 644. Wolf girls tie Raven's tongue with sinews, 680.

KORYAK.

JOCHELSON, WALDEMAR. Title, p. 680, note 2.

p. 116. Vagina dentata, 809.

p. 153. Tearing out of the tongue of the Raven, 680.

GOLD.

GRUBE, W. Title, p. 680, note 1.

p. 92. Cannibal tears out the tongue of a woman, 680.

AINU.

CHAMBERLIN, BASIL HALL. Title, p. 809, note 3.

Vagina dentata, 809.

PIŁSUDSKI. Title, p. 809, note 2.

p. 85. Vagina dentata, 809.

VARIOUS PARTS OF OLD WORLD.

DÄHNHARDT, O. Title, p. 741; p. 766, note 7.

p. 151. Origin of mosquitoes, 741.

p. 239. Story of the stupid monster, 766.

KROHN, KAARLE. Title, p. 766, note 8.

p. 83. Jackal paints Hyena (Africa) (after Bleek), 767.

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